सिंघी जैन ग्रन्थ माला

[ग्रन्थांक ३४]

संस्थापक
स्व० श्रीमद् बहादुर सिंहजी सिंघी

संरक्षक
श्री राजेन्द्र सिंह सिंघी तथा श्री नरेन्द्र सिंह सिंघी

*

प्रधान संपादक तथा संचालक
आचार्य जिनविजय मुनि



कविराज - स्वयंभूदेव - विरचित

पउमचरिउ

[अपभ्रंशभाषाग्रथित महाकाव्यात्मक जैन रामायण]

प्रथम भाग – विद्याधरकाण्ड

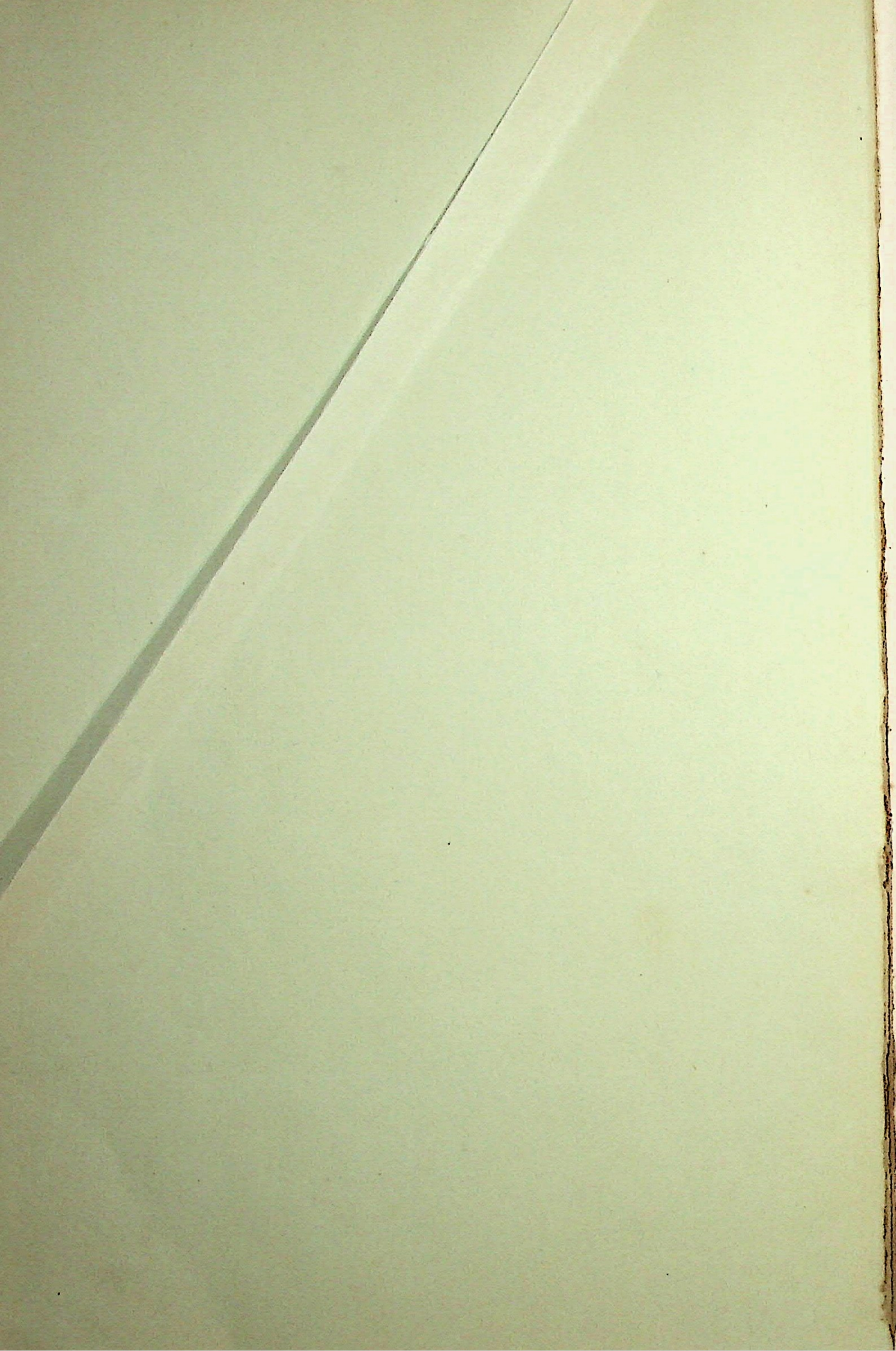
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संपादक
डॉ. हरिवल्लभ चूनीलाल भायाणी एम्. ए.; पीएच्. डी.

[प्रकाशक]

सिंघी जैन शास्त्र शिक्षापीठ
भारतीय विद्या भवन, बंबई

वि. सं. २००९] 卐 [मूल्य १२-८-०





स्वर्गवासी साधुचरित श्रीमान् डालचन्दजी सिंघी



बाबू श्रीबहादुर सिंहजी सिंघीके पुण्यश्लोक पिता

जन्म–वि. सं. १९२१, मार्ग. वदि ६ 卐 **स्वर्गवास**–वि. सं. १९८४, पोष सुदि ६

दानशील-साहित्यरसिक-संस्कृतिप्रिय

स्व. श्रीबाबू बहादुरसिंहजी सिंघी



अजीमगंज-कलकत्ता

जन्म ता. २८-६-१८८५] [मृत्यु ता. ७-७-१९४४

सिंघी जैन ग्रन्थ माला

[ग्रन्थांक ३४]

कविराज - स्वयंभूदेव - विरचित

पउमचरिउ

[अपभ्रंशभाषाग्रथित पौराणिक महाकाव्य]



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प्रतिष्ठापित एवं प्रकाशित

सिंघी जैन ग्रन्थमाला

[जैन आगमिक, दार्शनिक, साहित्यिक, ऐतिहासिक, वैज्ञानिक, कथात्मक – इत्यादि विविधविषयगुम्फित; प्राकृत, संस्कृत, अपभ्रंश, प्राचीनगूर्जर-राजस्थानी आदि नानाभाषानिबद्ध; सार्वजनीन पुरातन वाङ्मय तथा नूतन संशोधनात्मक साहित्य प्रकाशिनी सर्वश्रेष्ठ जैन ग्रन्थावलि.]

प्रतिष्ठाता

श्रीमद्-डालचन्दजी-सिंघीसत्पुत्र

स्व० दानशील-साहित्यरसिक-संस्कृतिप्रिय

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प्रधान सम्पादक तथा संचालक

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ऑनररी मेंबर, जर्मन ओरिएन्टल सोसाइटी

(सम्मान्य नियामक-भारतीय विद्या भवन)

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श्री राजेन्द्र सिंह सिंघी तथा श्री नरेन्द्र सिंह सिंघी

*

प्रकाशक

सिंघी जैन शास्त्र शिक्षापीठ

भारतीय विद्या भवन, बंबई

प्रकाशक – जयन्तकृष्ण, ह. दवे, ऑनररी रजिष्ट्रार, भारतीय विद्या भवन, चौपाटी रोड, बंबई. नं. ७

मुद्रक – लक्ष्मीबाई नारायण चौधरी, निर्णयसागर प्रेस, २६–२८ कोलभाट स्ट्रीट, बंबई

कविराज-स्वयंभूदेव-रचित

पउमचरिउ

[अपभ्रंशभाषाग्रथित पौराणिक महाकाव्य]

विविध पाठभेद, विस्तृत प्रस्तावना, विशिष्ट शब्दकोष, परिशिष्टादि समन्वित

* * *

संपादक

डॉ॰ हरिवल्लभ चूनीलाल भायाणी एम्. ए.; पीएच्. डी.

(प्राध्यापक, संस्कृत एवं प्राचीन गुजराती साहित्य, भारतीय विद्याभवन)



प्रथम भाग

(विद्याधरकाण्ड)

प्रकाशक

सिंघी जैन शास्त्र शिक्षापीठ

भारतीय विद्या भवन

बंबई

विक्रमाब्द २००९]   प्रथमावृत्ति, पंचशत प्रति   [खिस्ताब्द १९५३

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अस्ति बङ्गाभिधे देशे सुप्रसिद्धा मनोरमा । मुर्शिदाबाद इत्याख्या पुरी वैभवशालिनी ॥ १
बहवो निवसन्त्यत्र जैना ऊकेशवंशजाः । धनाढ्या नृपसम्मान्या धर्मकर्मपरायणाः ॥ २
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बाल्य एवागतो यश्च कर्तुं व्यापारविस्तृतिम् । कलिकातामहापुर्यां धृतधर्मार्थनिश्चयः ॥ ४
कुशाग्रीयस्वबुद्ध्यैव सद्वृत्त्या च सुनिष्ठया । उपार्ज्य विपुलां लक्ष्मीं कोट्यधिपोऽजनिष्ट सः ॥ ५
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प्राप्ता पुण्यवता तेन पत्नी तिलकसुन्दरी । यस्याः सौभाग्यचन्द्रेण भासितं तत्कुलाम्बरम् ॥ ८
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नरेन्द्रसिंह इत्याख्यस्तेजस्वी मध्यमः सुतः । सूनुर्वीरेन्द्रसिंहश्च कनिष्ठः सौम्यदर्शनः ॥ १०
सन्ति त्रयोऽपि सत्पुत्रा आप्तभक्तिपरायणाः । विनीताः सरला भव्याः पितुर्मार्गानुगामिनः ॥ ११
अन्येऽपि बहवस्तस्याभवन् स्वस्रादिबान्धवाः । धनैर्जनैः समृद्धः सन् स राजेव व्यराजत ॥ १२

अन्यच्च –

सरस्वत्यां सदासक्तो भूत्वा लक्ष्मीप्रियोऽप्ययम् । तत्राप्यासीत् सदाचारी तच्चित्रं विदुषां खलु ॥ १३
नाहंकारो न दुर्भावो न विलासो न दुर्व्ययः । दृष्टः कदापि तद्गेहे सतां तद् विस्मयास्पदम् ॥ १४
भक्तो गुरुजनानां स विनीतः सज्जनान् प्रति । बन्धुजनेऽनुरक्तोऽभूत् प्रीतः पोष्यगणेष्वपि ॥ १५
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गत्वा सभा-समित्यादौ भूत्वाऽध्यक्षपदान्वितः । दत्त्वा दानं यथायोग्यं प्रोत्साहिताश्च कर्मठाः ॥ १८
एवं धनेन देहेन ज्ञानेन शुभनिष्ठया । अकरोत् स यथाशक्ति सत्कर्माणि सदाशयः ॥ १९
अथान्यदा प्रसङ्गेन स्वपितुः स्मृतिहेतवे । कर्तुं किञ्चिद् विशिष्टं स कार्यं मनस्यचिन्तयत् ॥ २०
पूज्यः पिता सदैवासीत् सम्यग्-ज्ञानरुचिः स्वयम् । तस्मात् तज्ज्ञानवृद्ध्यर्थं यतनीयं मयाऽप्यरम् ॥ २१
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कवीन्द्रेण रवीन्द्रेण स्वीयपावनपाणिना । रसँ-नागाङ्क-चन्द्राब्दे तत्प्रतिष्ठा व्यधीयत ॥ २६
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जलवाय्वादिकानां तु प्रातिकूल्यादसौ मुनिः । कार्यं त्रिवार्षिकं तत्र समाप्यान्यत्र चास्थितः ॥ ३१
तत्रापि सततं सर्वं साहाय्यं तेन यच्छता । ग्रन्थमालाप्रकाशाय महोत्साहः प्रदर्शितः ॥ ३२
नन्दं-निध्यङ्क-चन्द्राब्दे जाता पुनः सुयोजना । ग्रन्थावल्याः स्थिरत्वाय विस्तराय च नूतना ॥ ३३
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आसीत्तस्य मनोवाञ्छाऽपूर्वग्रन्थप्रकाशने । तदर्थं व्ययितं तेन लक्षावधि हि रूप्यकम् ॥ ३५
दुर्विलासाद् विधेर्हन्त ! दौर्भाग्याच्चात्मबन्धूनाम् । स्वल्पेनैवाथ कालेन स्वर्गं स सुकृती ययौ ॥ ३६
इन्दु-खं-शून्यं-नेत्रैब्दे मासे आषाढसञ्ज्ञके । कलिकाताख्यपुर्यां स प्राप्तवान् परमां गतिम् ॥ ३७
पितृभक्तैश्च तत्पुत्रैः प्रेयसे पितुरात्मनः । तथैव प्रपितुः स्मृत्यै प्रकाश्यतेऽधुना पुनः ॥ ३८
इयं ग्रन्थावलिः श्रेष्ठा प्रेष्ठा प्रज्ञावतां प्रथा । भूयाद् भूत्यै सतां सिंघीकुलकीर्तिप्रकाशिका ॥ ३९
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॥ सिंघीजैनग्रन्थमालासम्पादकप्रशस्तिः ॥

स्वस्ति श्रीमेदपाटाख्यो देशो भारतविश्रुतः । रूपाहेलीति सन्नाम्नी पुरिका तत्र सुस्थिता ॥ १
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पत्नी राजकुमारीति तस्याभूद् गुणसंहिता । चातुर्य-रूप-लावण्य-सुवाक्-सौजन्यभूषिता ॥ ५
क्षत्रियाणीप्रभापूर्णां शौर्योद्दीप्तमुखाकृतिम् । यां दृष्ट्वैव जनो मेने राजन्यकुलजा त्वियम् ॥ ६
पुत्रः किसनसिंहाख्यो जातस्तयोरतिप्रियः । रणमल्ल इति चान्यद् यन्नाम जननीकृतम् ॥ ७
श्रीदेवीहंसनामाऽत्र राजपूज्यो यतीश्वरः । ज्योतिर्भैषज्यविद्यानां पारगामी जनप्रियः ॥ ८
आगतो मरुदेशाद् यो भ्रमन् जनपदान् बहून् । जातः श्रीवृद्धिसिंहस्य प्रीति-श्रद्धास्पदं परम् ॥ ९
तेनाथाप्रतिमप्रेम्णा स तत्सूनुः स्वसन्निधौ । रक्षितः शिक्षितः सम्यक्, कृतो जैनमतानुगः ॥ १०
दौर्भाग्यात् तच्छिशोर्बाल्ये गुरु-तातौ दिवंगतौ । विमूढः स्वगृहात् सोऽथ यदृच्छया विनिर्गतः ॥ ११

तथा च-

भ्रान्त्वा नैकेषु देशेषु सेवित्वा च बहून् नरान् । दीक्षितो मुण्डितो भूत्वा जातो जैनमुनिस्ततः ॥ १२
ज्ञातान्यनेकशास्त्राणि नानाधर्ममतानि च । मध्यस्थवृत्तिना तेन तत्त्वातत्त्वगवेषिणा ॥ १३
अधीता विविधा भाषा भारतीया युरोपजाः । अनेका लिपयोऽप्येवं प्रत्न-नूतनकालिकाः ॥ १४
येन प्रकाशिता नैके ग्रन्था विद्वत्प्रशंसिताः । लिखिता बहवो लेखा ऐतिह्यतथ्यगुम्फिताः ॥ १५
स बहुभिः सुविद्वद्भिस्तन्मण्डलैश्च सत्कृतः । जिनविजयनाम्नाऽसौ ख्यातोऽभवद् मनीषिषु ॥ १६
यस्य तां विश्रुतिं ज्ञात्वा श्रीमद्गान्धीमहात्मना । आहूतः सादरं पुण्यपत्तनात् स्वयमन्यदा ॥ १७
पुरे चाहम्मदाबादे राष्ट्रीयः शिक्षणालयः । विद्यापीठ इति ख्यात्या प्रतिष्ठितो यदाऽभवत् ॥ १८
आचार्यत्वेन तत्रोच्चैर्नियुक्तः स महात्मना । रस-मुनि-निधीन्द्वब्दे पुरातत्त्वाख्यमन्दिरे ॥ १९
वर्षाणामष्टकं यावत् सम्भूष्य तत् पदं ततः । गत्वा जर्मनराष्ट्रे स तत्संस्कृतिमधीतवान् ॥ २०
तत आगत्य सँल्लग्नो राष्ट्रकार्ये च सक्रियम् । कारावासोऽपि सम्प्राप्तो येन स्वराज्यपर्वणि ॥ २१
क्रमात् ततो विनिर्मुक्तः स्थितः शान्तिनिकेतने । विश्ववन्द्यकवीन्द्रश्रीरवीन्द्रनाथभूषिते ॥ २२
सिंघीपदयुतं जैनज्ञानपीठं तदाश्रितम् । स्थापितं तत्र सिंघीश्रीडालचन्दस्य सूनुना ॥ २३
श्रीबहादुरसिंहेन दानवीरेण धीमता । स्मृत्यर्थं निजतातस्य जैनज्ञानप्रसारकम् ॥ २४
प्रतिष्ठितश्च तस्यासौ पदेऽधिष्ठातृसञ्ज्ञके । अध्यापयन् वरान् शिष्यान् ग्रन्थयन् जैनवाङ्मयम् ॥ २५
तस्यैव प्रेरणां प्राप्य श्रीसिंघीकुलकेतुना । स्वपितृश्रेयसे ह्येषा प्रारब्धा ग्रन्थमालिका ॥ २६
अथैवं विगतं यस्य वर्षाणामष्टकं पुनः । ग्रन्थमालाविकासार्थिप्रवृत्तिषु प्रयस्यतः ॥ २७
बाणे-रत्नं-नवेन्द्वब्दे मुंबाईनगरीस्थितः । मुंशीति बिरुदख्यातः कन्हैयालालधीसखः ॥ २८
प्रवृत्तो भारतीयानां विद्यानां पीठनिर्मितौ । कर्मनिष्ठस्य तस्याभूत् प्रयत्नः सफलोऽचिरात् ॥ २९
विदुषां श्रीमतां योगात् पीठो जातः प्रतिष्ठितः । भारतीय पदोपेत विद्याभवन सञ्ज्ञया ॥ ३०
आहूतः सहकार्यार्थं स मुनिस्तेन सुहृदा । ततः प्रभृति तत्रापि सहयोगं प्रदत्तवान् ॥ ३१
तद्भवनेऽन्यदा तस्य सेवाऽधिका ह्यपेक्षिता । स्वीकृता नम्रभावेन साऽप्याचार्यपदाश्रिता ॥ ३२
नन्दं-निध्यङ्क-चन्द्राब्दे वैक्रमे विहिता पुनः । एतद्ग्रन्थावलीस्थैर्यकृत् तेन नव्ययोजना ॥ ३३
परामर्शात् ततस्तस्य श्रीसिंघीकुलभास्वता । भाविद्याभवनायेयं ग्रन्थमाला समर्पिता ॥ ३४
प्रदत्ता दशसाहस्री पुनस्तस्योपदेशतः । स्वपितृस्मृतिमन्दिरकरणाय सुकीर्तिना ॥ ३५
दैवादल्पे गते काले सिंघीवर्यो दिवंगतः । यस्तस्य ज्ञानसेवायां साहाय्यमकरोत् महत् ॥ ३६
पितृकार्यप्रगत्यर्थं यत्नशीलैस्तदात्मजैः । राजेन्द्रसिंहमुख्यैश्च सत्कृतं तद्वचस्ततः ॥ ३७
पुण्यश्लोकपितुर्नाम्ना ग्रन्थागारकृते पुनः । बन्धुज्येष्ठो गुणश्रेष्ठो ह्यर्द्धलक्षं प्रदत्तवान् ॥ ३८
ग्रन्थमालाप्रसिद्ध्यर्थं पितृवत् तस्य कांक्षितम् । श्रीसिंघीबन्धुभिः सर्वं तद्गिराऽनुविधीयते ॥ ३९
विद्वज्जनकृताह्लादा सच्चिदानन्ददा सदा । चिरं नन्दत्वियं लोके जिनविजयभारती ॥ ४०

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SHRI BAHADUR SINGHJI SINGHI

By

Acharya Jina Vijaya Muni

On 7th of JULY, 1944, Babu Shri Bahadur Singhji Singhi left his mortal coils at the comparatively early age of fiftynine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss has been personal. My contact with him was a turning point in my life. Whatever I have been able, during the past fifteen years, to achieve in the field of scholarship is due directly to him. The financial assistance with which he backed up my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different. To his sacred memory I am penning these few lines.

Babu Shri Bahadur Singhji was born in Azimganj, Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many viciisstudes of fortune and in the 17th century it migrated from Rajaputana to Bengal, but thanks to the energy and enterprise of Singhiji's father, Babu Dalchandji Singhi, the family firm became a very flourishing concern.

At an early age Singhiji joined the family business and by pushing ahead with father's enterprises, succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired. vast zamindaries and had interests in many industrial and banking concerns This early preoccupation with business affairs prevented his having a college education. But Singhiji was studious and introspective by nature. Unlike many other wealthy men who spend their money and time in such fads as the races, the theatres, and the like, he devoted all his spare time to study and cultural development. He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copperplates and inscriptions. His manuscript collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. It is recorded therein that it was considered by them all as more valuable than the empire.

*

His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world. He also had a good and large collection of works of art and historical importance. Singhiji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan. He was also the President of the Jain Shwetambara Conference held in Bombay in 1926. Though he had made no special study of law he was well up in the legal matters. On one occasion when he found that his lawyers were not properly representing his case he himself pleaded out the case successfully, much to the surprise of the bench and the bar who took him for an accomplished advocate.

Though a highly religious and leading figure in the Jain Community he had an outlook which was far from sectarian. More than three-fourths of the six lakhs and over of his donations were for non-Jain causes. More often than not he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name. To the Chittaranjan Seva Sadan, Calcutta, he gave Rs. 10,000/-, when Mahatmaji had been to his place for the collection of funds; to the Hindu Accademy, Daultapur, Rs. 15,000/-, to the Taraqi-Urdu Bangala 5000/-, the Hindi Sahitya Parishad 12,500/-, to the Vishuddhanand Sarasvati Marwari Hospital 10,000/-, several maternity homes 2,500/-, to the Benares Hindu University 2,500/-, to the Jiaganj High School 5000/-, to the Jiaganj London Mission Hospital 600/-, to the Jain Temples at Calcutta and Murshidabad 11,000/-, to the Jain Dharma Pracharak Sabha, Manbhum 5,000/-, to the Jain Bhavan, Calcutta, 15,000/-, to the Jain Pustak Prachar Mandal, Agra, 7,500/-, to the Agra Jain Temple 3,500/-, to the Ambala Jain High School, 2,100/-, for the Prakrit Kosh 2,500/-, and the Bharatiya Vidya Bhavan 10,000/-. At the Singhi Park Mela held at his Ballyganj residence in which Viscount Wavell, then Commander-in-Chief, and Lord John Herbert, Governor of Bengal and Lady Herbert participated, he donated Rs. 41,000/-, for the Red Cross Fund.

The people of the district of Murshidabad, his native place, will ever remain grateful to him for having distributed several thousand maunds of rice at the low price of Rs. 8/- when rice was selling at Rs. 24/- in those terrible years of 1942-44, himself thereby suffering a loss of over three lakhs. In May-June 1944 he again spent Rs. 59,000/- for the distribution of cloth, rice and coins for the people of that place.

My close association with Singhji began in 1931, when he invited me to occupy the Chair for Jain Studies which he was starting at the Vishvabharati. Due to unfavourable climatic conditions of Shantiniketan I could not continue to work there for more than four years, but during those years was founded the Singhi Jain Series. During the period of ten years of my principalship of Gujarat Puratattva Mandir, Ahmedabad, and even before that I had been collecting materials of historical and philological importance and folk-lore etc. which had been lying hidden in the great Jain Bhandars of Patan, Ahmedabad, Baroda etc. I persuaded Singhiji to start

a series which would publish works dealing with the vast materials in my possession, and also other important Jain texts and studies prepared on the most modern scientific lines. On the works of the Series he spent through me more than Rs. 75,000/-. During this long period of over a dozen years he not even once asked me as to how and for what works the amount was spent. Whenever the account was submitted he did not ask for even the least information, but sanctioned it casting merely a formal glance on the accounts sheets. But he showed the most discriminating interest in the matter that was being published and on the material and manner in which they were being brought out. His only desire was to see the publication of as many works as possible during his lifetime. In May 1943 at my instance he gave over the Series to the Bharatiya Vidya Bhavan. In September 1943 I had been to Calcutta to negotiate the purchase, for the Bhavan, of a well-equipped library of a retired professor. Singhiji casually asked me what arrangements had been made for meeting the cost. I promptly replied that there was no cause for worry as long as donors like himself were there. He smiled; he had decided. Eventually he pursuaded me to go in for the Nahar Collection which was a still more valuable one. He did not live long enough to present this literary treasure to the Bhavan; but his eldest son and my beloved friend, Babu Shri Rajendra Singh has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs. 50,000/- for the purpose.

By the end of 1943 his health began to decline. In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he said in the course of this lengthy, though very sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benaras and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On the 11th January I went to take leave of him, which he, full of emotion, gave with a heavy heart, exclaiming, "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant. He would be soon restored to normal health. But while I was stepping out of his room my eyes were full of tears and his last words began to eat into my heart. Ill luck prevented our second meeting. That lofty and generous soul finally left its mortal hebitat at mid-day on 7th July, 1944. May his soul rest in peace!

His sons, Babu Rajendra Singh, Babu Narendra Singh and Babu Virendra Singh are treading in the footsteps of their revered father. During

the past year on the Singhi Series alone they have spent over Rs. 20,000/-. I have already mentioned how Babu Rajendra Singh purchased for the Bhavan the valuable Nahar collection. Babu Narendra Singh has also spent Rs. 30,000/- for a foundation of a Jain Bhavan at Calcutta. Babu Rajendra Singh and Babu Narendra Singh have also very generouly promised me to continue to meet all the expenses of the Singhi Jain Series and requested me to bring out as many works as possible, at whatever cost so that this unique series fonnded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literature and culture.

In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhiji's memory by naming its Indological library after him. Further, one of its main halls will bear his name. The Bhavan's Jain Department will also be known as the **Singhi Jain Shikshapith.**†

July 1, 1945.
BHARATIYA VIDYA BHAVANA
BOMBAY.

Jina Vijaya Muni

† Reprinted from Babu Shri Bahadur Singhji Singhi Memorial Volume of the *Bharatiya Vidya*, [Volume V] 1945.

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GENERAL EDITOR'S FOREWORD

Today I am placing in the hands of scholars the first part of Svayambhūdeva's great Apabhraṁśa epic *Paümacariu* as the Thirty-fourth Volume of the **Singhi Jain Series**, and it is but natural for me to feel a sense of joy at seeing my long-cherished hope fulfilled at last in this form.

It is commonly known among earnest scholars of Apabhraṁśa that among the very few precious jewels preserved to us from the vast literary treasures of Apabhraṁśa language, the present epic of Svayambhū occupies the foremost place. My attention was drawn to the existence of this poem for the first time in 1919-1920 A.D. when, during my stay at Poona, I got the most pleasant opportunity of examining the rich Bombay Government collection of ancient MSS. which was formerly kept at the Deccan College and was shifted afterwards to the famous Bhandarkar Oriental Research Institute. At that time late Dr. P. D. Gune, who was among the chief founder-members of the Institute and who eventually became one of my most affectionate friends, was working as a very enthusiastic secretary of the B.O.R.I. He was also a keen student of Indian philology and hence one of the results of our contact was that his interest in the study and investigation of Apabhraṁśa became greatly sharpened. Once he read with me a few Sandhis from the beginning and end of the *Paümacariu* and also took down some notes with a view to prepare a short article on the subject, for the *Annals* of the B.O.R.I. During those days at Poona my learned Digambar Jain friend Pandit Nathuram Premi also used to visit me now and then and give me the pleasure of his company for several days, during which I received his enthusiastic co-operation in the research and publication of Jain literature. I drew his attention also to the important Apabhraṁśa work of Svayambhū and he wrote a few informative lines on the *Paümacariu* too in his article '*Mahākavi Puṣpadanta aur un-kā Mahāpurāṇa* which was published in the *Jain Sāhitya Saṁśodhak* (July, 1923), then freshly started by me from Poona as a quarterly for bringing to light researches on Jain literature.

In my Gujarati Foreword to the *Paumasiricariu* of Dhāhila Kavi, jointly edited by Professors M. C. Modi and H. C. Bhayani and published as the Twenty-fourth Volume of the present series, I have already outlined in short the course of progress achieved so far in the field of Apabhraṁśa studies, and it need not be repeated here. During the course of last forty years hundreds of Apabhraṁśa works, big and small, have been traced and many of them either have been or are being edited and made known to the public by various scholars, Indian as well as foreign.

Among them the compositions of three Jain poets enjoy prominence because of their great extent and their epic form. These three poets are Svayambhū, Puṣpadanta and Haribhadra. Of these, Svayambhū belonged most probably to the Yāpanīya Jain sect (a sect which though existing at present only in name, once enjoyed a status parallel to the Śvetāmbara and Digambara sects) and Puṣpadanta was a Digambara, and their literary activity flourished in the Mahārāṣṭra-Karṇāṭaka region. Haribhadra, on the other hand, was a Śvetāmbara Jain and his literary activity was carried on in the Rājasthāna-Gujarāta region. Chronologically Syavambhū comes first, Puṣpadanta next and after him appears Haribhadra. Svayambhū's date is not fixed with definiteness, but as shown in the Introduction by Dr. Bhayani we can reasonably place him between the beginning of the eighth and end of the nineth century. Puṣpadanta's date is fixed as his *Mahāpurāṇa* was composed between 959 and 965 A.D. Similarly Haribhadra's date is supplied to us by his own work which was completed in 1159 A.D. Talking of the compositions of these great poets of Apabhraṁśa letters, Svayambhū's two extensive works are the *Paümacariu* and the *Riṭṭhaṇemicariu,* Puṣpadanta's big work is *Tisaṭṭhimahāpurisaguṇālaṁkāra* or *Mahāpurāṇa,* while *Ṇemiṇāhacariu* is the corresponding epic of Haribhadra. Of these *Mahāpurāṇa* has been already properly edited by Dr. P. L. Vaidya and published in three parts in the Maṇikyacandra Digambar Jain Granthamālā. A portion of that poem dealing with the narrative of Harivaṁśa has been also separately published by that eminent German scholar Dr. L. Alsdorf and published by the Hamburg University.

As suggested at the outset, the idea of publishing the works of Svayambhū as also the *Ṇemiṇāhacariu* of Haribhadra was with me since quite long. When I was working as the Director of Gujarāt Purātattva Mandir (Gujarat Oriental Research Institute) which functioned as the Postgraduate and Research Department of Gujarāt Rāṣṭrīya Vidyāpīṭh (Gujarat National University) founded in Ahmedabad with the great efforts of Mahatma Gandhi, I had prepared a scheme for that Institute for publishing ancient Indian literature and in the Series that was consequently started under the name 'Purātattva Granthāvalī' I had intended to include, along with many Sanskrit, Pāli, Prakrit, Apabhraṁśa and Old Gujarati works, the *Harivaṁśapurāṇa* of Puṣpadanta and the present work of Svayambhū. With that end in view I had also got them copied from the MSS. But due to lack of favourable circumstances the idea could not be carried out. Afterwards in A.D. 1930, when I undertook to work as the general editor of the **Singhi Jain Series**, my old temptation of bringing to light those two works revived with fresh force. In the meanwhile, through the admirable efforts of my learned friend

Pandit Nathuram Premi, the *Mahāpurāṇa* of Puṣpadanta was, as said above, edited by Dr. P. L. Vaidya and published in the Māṇikyacandra Digambar Jain Granthmālā. The remaining work, the *Paümacariu* of Svayambhū has been taken up for editing by my learned pupil Dr. Bhayani and its first part comprising the first Kāṇḍa (the Vidyādhara-kāṇḍa) is happily published herewith.

When Prof. Bhayani requested me to allow him to work under my guidance for the Ph.D. degree of the University of Bombay, I advised him to take up some Apabhraṁśa text for that purpose and accepting that advise whole-heartedly, he started in all earnestness to study Apabhraṁśa literature.

Already Prof. (now Dr.) Bhayani had acquired sound knowledge of Sanskrit. He held an M.A. degree of the Bombay University with the first class in that subject. But I found him more attracted towards linguistic studies and therefore I asked him to familiarize himself with Prakrit and especially with Apabhraṁśa literature. Later on at my suggestion he undertook to study several aspects of that unique Apabhraṁśa poem, *Saṁdeśarāsaka* of Abdala Rahamāna, then being edited by me. This study along with my edition of that poem has been published as the Twenty-second Volume of the **Singhi Jain Series.** After that in collaboration with Prof. M. C. Modi he edited the *Paumasiricariu* of Dhāhila Kavi which has appeared as the Twenty-fourth Volume of the same series.

Finding him now well-equipped I induced him to take up for his Ph.D. thesis the work of editing Svayambhū's *Paümacariu,* which, as stated above, occupied first place among all the works of Apabhraṁśa literature available to us and hence to bring it out was my persistently cherished desire. In view of the great extent of the work it was decided that in the first instance he should prepare a critical edition of the first Kāṇḍa only of that work and should confine his textual and general studies to that portion. It hardly needs to be told that the present volume is the result of these studies of Prof. Bhayani. In view of its merits, the University of Bombay has accepted this thesis and its editor has been awarded a doctorate. This success of my beloved pupil was naturally a matter of great pleasure to me and I also take this opportunity to offer him my cordial congratulations for that.

Though, in this way, Dr. Bhayani had completed his task so far as his immediate purpose of preparing a doctorate dissertation was concerned, in view of his intense interest in Apabhraṁśa studies, I urged him to edit whole of the *Paümacariu.* He accepted the task gladly and continued his work on that text. And in this connection I am very glad to note here that the printing of the second and third Kāṇḍa of the *Paümacariu* is nearing completion

and, along with the first part, I hope to place them in the form of the second part of that work in the hands of the learned readers of the Singhi Jain Series.

The present work of Svayambhū has already attracted attention of several scholars and critics in Hindi and Gujarati. For instance in his Apabhraṁśa selections called *'Apabhraṁśa-pāṭhāvalī'* the Gujaratī scholar Prof. M. C. Modi has included a few Sandhis from both the epics of Svayambhū. Similarly the famous Buddhist scholar and Hindi author Pandit Rahula Samkrityayana has given a prominent place to the *Paümacariu* of Svayambhū and has included several Sandhis from it in the first volume of his anthology of Hindi poetry called *Hindi Kāvya Dhārā*. In 1943 during his halt at Bombay prior to his departure to Russia, Pandit Samkrityayana stayed with me at the Bharatiya Vidya Bhavan for about a couple of months and at that time he had an occasion to examine the good collection of Apabhraṁśa literature that was with me. He was quite impressed with it and took down numerous excerpts, notes, etc., which material he utilized in preparing the first volume of *Hindi Kāvya Dhārā* (Hindi Poetic Anthology) intended to serve as a sort of convenient Apabhraṁśa reader for the Hindi students. In his introductory remarks to that work my learned friend Rahula Samkrityayana has made certain observations which are worthy of note for all students of this subject. He says: "हमारे इसी युगमें नहीं हिन्दी कविताके पाँचों युगोंके जितने कवियोंको हमने यहाँ संग्रहीत किया है, उनमें यह निस्संकोच कहा जा सकता है, कि स्वयंभू सब से बडा कवि है। वस्तुतः वह भारतके एक दर्जन अमर कवियोंमेंसे एक था। आश्चर्य और क्रोध दोनों होता है कि लोगोंने कैसे ऐसे महान कवि को भुला देना चाहा। (It can be said without hesitation that not only among the poets of this—i.e. the first—period, but among those of all the five periods of Hindi poetry represented in the present anthology, Svayambhū was the greatest. In fact he was one of the dozen immortal poets of India. It is a matter of wonder and indignation that people could forget such a great poet.)

As Mahāsthavira Pandit Rahula Samkrityayana has prepared his selections with a view to unfold rise and development of Hindi, we can quite understand why he regards Svayambhū as the leading pioneer among Hindi poets. Really speaking Svayambhū was the chief literary ancestor of Apabhraṁśa poets. Apabhraṁśa being the source of early as well as modern forms of New Indo-Aryan languages like Marathi, Hindi, Gujarati, Rajasthani, Bengali, Oriya, Assamese, Panjabi, etc., Svayambhū's poetry can be looked upon with equal propriety as the forerunner of Hindi poetry as that of the poetry of other vernaculars like Gujarati, Marathi, Rajasthani, Bengali, etc. Accordingly Svayambhū's work would prove very much useful to all students of New Indo-Aryan languages also.

I also earnestly hope to bring out, circumstances favouring, in near future, the remaining two Kāṇḍas also (they are under preparation) as the third part of the *Paümacariu,* so that a highly valuable and pioneer source for the study of Apabhraṁśa language and literature becomes available in full to scholars, to shed fresh light on the problems under their investigation.

Bharatiya Vidya Bhavan,
15th July, 1953

JINA VIJAYA MUNI.

PREFACE

When, in about 1942, I was encouraged by Muni Śrī Jinavijayaji to take up study of some Apabhraṁśa work for my doctorate dissertation, I had little imagined he would suggest to me to select with that purpose such an important work as Svayambhū's *Paümacariu,* which was known to be the earliest Purāṇic epic in Apabhraṁśa, available till then only in the MS. form. Considering myself fortunate for getting, through Muniji's kindness, such a singular opportunity, I started, under his instruction and guidance, collecting materials with a view to prepare a critical edition of the Vidyādhara-kāṇḍa (and eventually, of the whole text) of the *Paümacariu.* It is now—after a lapse of eleven years that I have been able to complete and put before the public the critical edition of the first Kāṇḍa of that work. Having had to shoulder various other duties, it was not possible for me to devote to that task sufficient time and attention at a stretch. I could work on it only at intervals. This would explain the long time taken to complete it.

I had two Mss. of the *Paümacariu* to begin with. At that time the information regarding a third Ms. of the work was quite indefinite and the chances of acquiring it, very remote. Hence I had prepared the text of the whole of the Vidyādhara-kāṇḍa running over some 2700 distichs by collating the two Mss. then at my disposal. But later on I came to know of the whereabouts of the third Ms. and when I could get and examine it, I found it superior to both the other Mss. that were with me. As a consequence I had to reconstitute the whole of the text of the Vidyādhara-kāṇḍa. This fact also was responsible for considerable delay.

Although with the publication of this edition I have completed my work on the Vidyādhara-kāṇḍa for the present, I feel dissatisfied with it in more than one ways. Especially in the critical studies connected with the Vidyādhara-kāṇḍa I have not been able to touch some interesting aspects, like the form of the Apabhraṁśa epic, Svayambhū's style, his poetry, etc., and even the aspects that are studied still leave scope for further investigation. The only genuine satisfaction I can derive from the present effort is in hoping that this might induce some research workers interested in bringing to light Apabhraṁśa literature, to devote more attention to the external aspects of the texts like language, metre, form, style, etc., which are found neglected in general. Of course all the while I was engaged in the present study, the highly prized pleasure of being mentally in the intimate company of a poet of lasting glory like Svayambhū was mine own, and needs no express mention.

There have been already several valuable efforts to present systematically the facts of Apabhraṁśa grammar taking some particular text as the basis. One such attempt has been made from a comparative view-point also. Hence for the Apabhraṁśa of the text edited here I have thought it enough to point out only those grammatical facts which in some way or other appeared striking or which were found to specially corroborate facts known from other sources. Similarly in preparing the Index Verborum the aim has been rather to give a glossary of select words than to register all the words exhaustively. Still all the verbal forms have been included along with their analysis, and care has been taken not to leave out any word of note.

Svayambhū would naturally invite comparison with his successor Puṣpadanta, the only Apabhraṁśa epic poet whose works are published so far. And to anyone making a casual comparison it will be obvious that Svayambhū's style as compared with that of Puṣpadanta is simpler, direct, less elaborate and ornate and less weighed down with the burden of learning. His language is also comparatively simpler. Of course a correct appraisal of Svayambhū's poetic genius could not be made till all his works are published. In this connection I may state that so far as the *Paümacariu* is concerned further thirty-six Sandhis have been already printed and it is intended to publish the rest of the text as early as possible.

As the present edition was prepared by way of a thesis for the Ph.D. degree of the University of Bombay and as a particular time limit was fixed for its submission, the Introduction had to be rushed through the press within the short period of one month. Without much difficulty one can spot a few signs of hurry in the printing etc., of this work. For these I crave the indulgence of the scholars.

In the end there remains for me the pleasant duty of acknowledging my obligations to various persons and institutions who have been in some way or other helpful to me in the task that was undertaken by me. In the first place I have to express my deep sense of obligation to my Guru Acharya Jinavijaya Muni. I owe to him so much right from the selection of the subject and acquiring and deciphering of Mss. down to the taking up of the work for publishing in the **Singhi Jain Series** that it would be very difficult to mention everything in detail. This last fact of becoming once again associated with the **Singhi Jain Series**, which has been accepted by the world of scholars as a highly illustrious achievement of its all-dedicating general editor, I regard as a valuable privilege. Without Muniji's help and guidance and especially without his personal and affectionate interest in my studies, I could not have undertaken or brought out the present work.

I also express my sincere gratitudes to the generous patrons of the Singhi Jain Series. Though Babu Bahadur Singhji Singhi, the noble founder of the Singhi Jain Series is no more with us, his pious wishes for furthering the cause of our ancient heritage of literature has been quite willingly carried out by his two worthy sons, Babu Rajendra Singh Singhi and Babu Narendra Singh Singhi, and lovers of learning cannot but appreciate this contribution of theirs towards bringing to light priceless riches of our literary past.

My thanks are also due to Prof. Dr. Hiralal Jain, to Pandit Nathuram Premi, the General Secretary of the Māṇikyacandra Digambar Jain Granthamālā, to Prof. P. K. Gode, Curator, Bhandarkar, Oriental Institute, Poona, to Pandit Ambalal P. Shah, to Pandit Chainsukhdasji Nyāyatīrtha, Adhyakṣa, Śrī Digambar Jain Sanskrit College, Jaipur, and to the Secretary, Sri Digamar Atiśay Kṣetr Śrī Mahāvīrjī Prabandhkāriṇī Committee, Jaipur, for getting the information and loan of the various Mss. of the *Paümacriu;* to the Manager, Nirnayasagar Press and to late Shri Dhirubhai Dalal, Secretary, Akhil Bharat Printers Ltd., for their co-operation while the work was under print. Without the special attention given by the latter, whose unexpected early demise will be greatly regretted, the Introduction could not have been printed so promptly.

I also avail this opportunity to thank the University of Bombay for having awarded to me a research scholarship for three years during the initial stage of my occupation with the present study.

I would be failing in my duty if I do not give here expression to my feeling of obligation to the Bharatiya Vidya Bhavan which has provided me all the facilities for carrying on this research work in Apabhraṁśa language and literature.

Bombay.
1st July, 1953

H. C. BHAYANI.

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" JBBRAS, n.s., 22, 1946, 1-14. n.s., 22, 1946, 15-32.

" Jayadāman, Bombay, 1949.

Winternitz, M., A History of Indian Literature, Vol. II, Calcutta, 1933.

ABBREVIATIONS

[The abbreviations of grammatical terms etc., are given in the beginning of the Index Verborum]

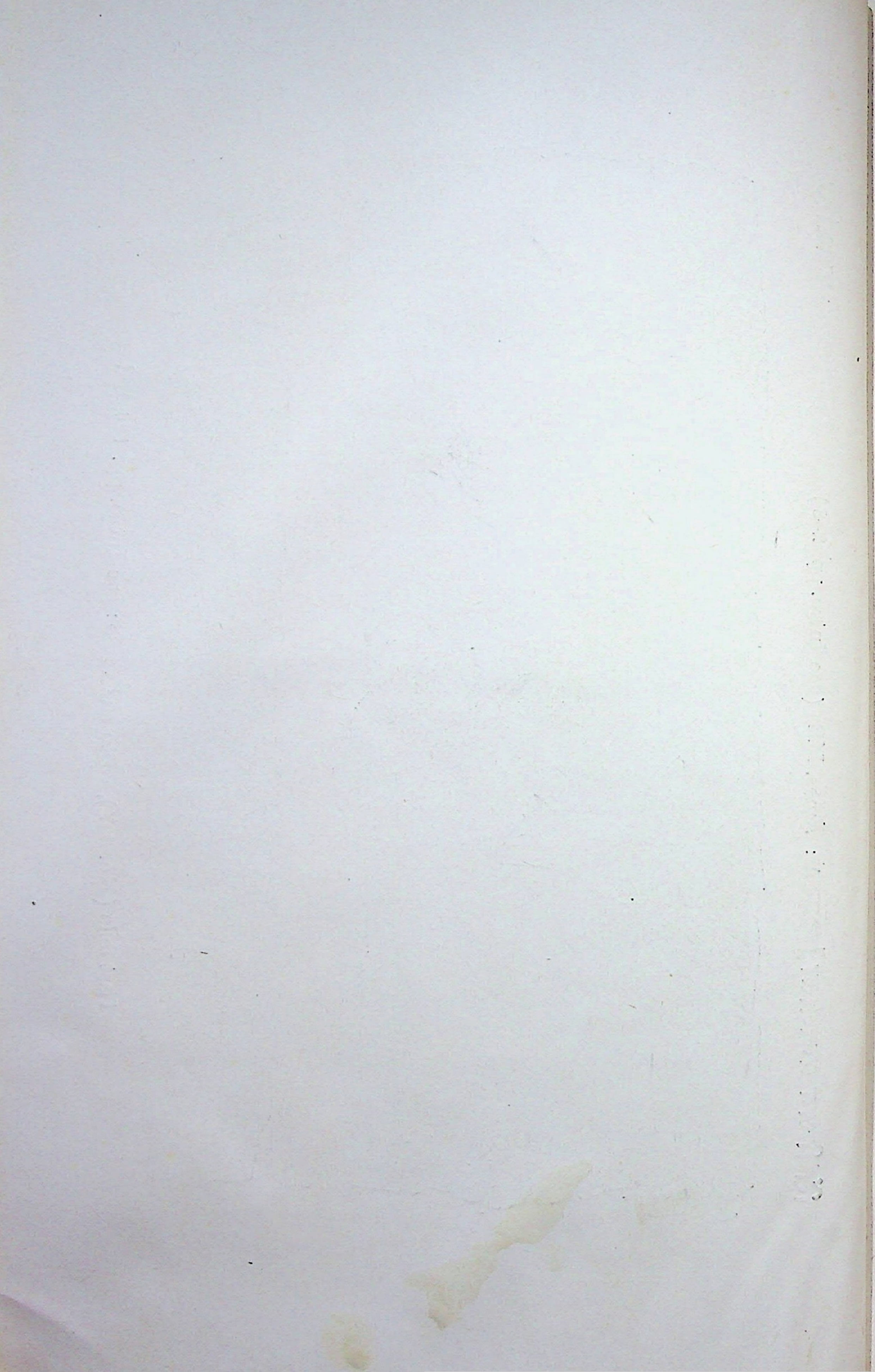
Bh.—	*Bhavisattakaha* of Dhanapāla.
Ch.—	*Chandonuśāsana* of Hemacandra.
HP.—	L. Alsdorf's edition of the *Harivaṁśapurāṇa*.
Jas.—	*Jasaharacariu* of Puṣpadanta.
MP.—	*Mahāpurāṇa* of Puṣpadanta.
Ṇāy.—	*Nāyakumaracariu* of Puṣpadanta.
PC.—	*Paümacariyu* of Svayambhū.
PSM.—	*Pāiasaddamahaṇṇavo*.
Rāj.—	*Chandaśśekhara* of Rājaśekhara Kavi.
RC.—	*Riṭṭhaṇemicariu* of Svayambhū.
RP.—	*Padmacarita* of Raviṣeṇa.
SC.—	*Svayambhūcchandas* of Svayambhū.
VP.—	*Paumacariya* of Vimalasūri.

For want of requisite types, nasalized *e* and *o* have been represented by *eṃ* and *oṃ* and short *e* and short *o* have been indicated by contrasting Roman and italic characters.

INTRODUCTION

A : Āmer. MS. (see Intro. pp. 2–3)

Last folio (No. 357), recto and verso : see Intro. pp. 124 and 3.

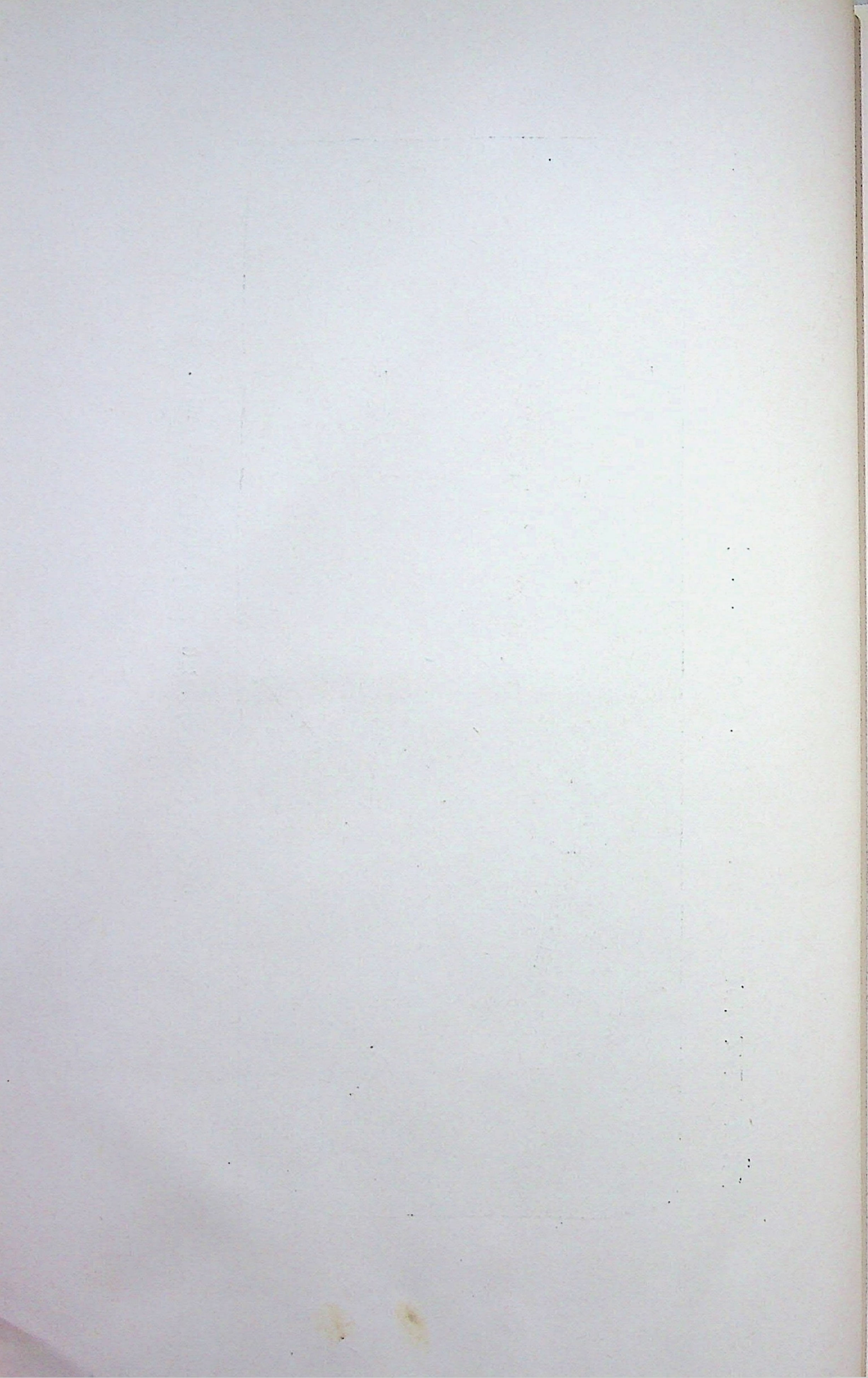


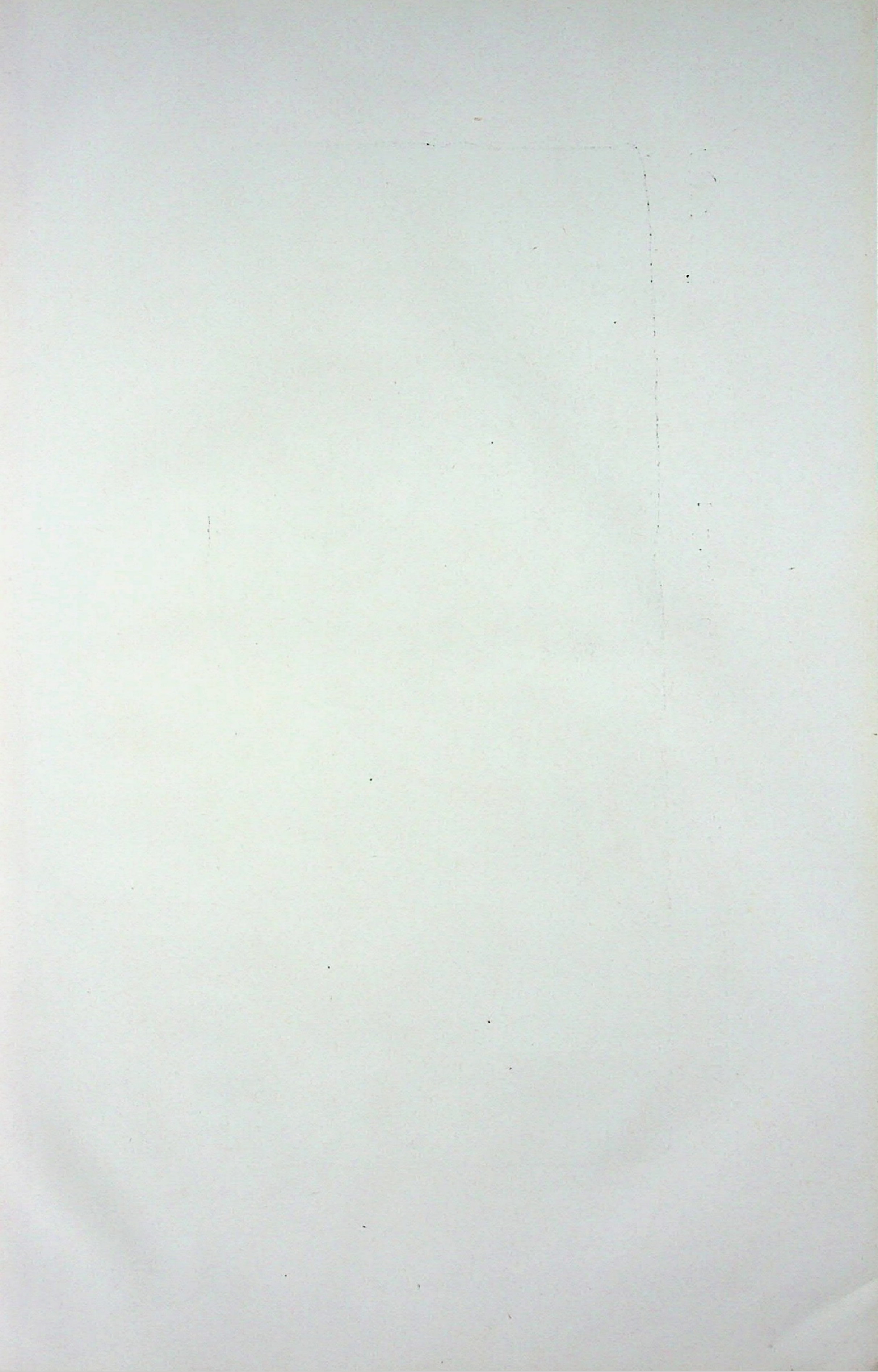
P: Poona MS. (see Intro. p. 2)

Opening page (Folio No. 1 verso): see Text, pp. १–३.

P: Poona MS. (see Intro. p. 2)

Concluding page (Folio No. 226 recto): see pp. 124 and 2.

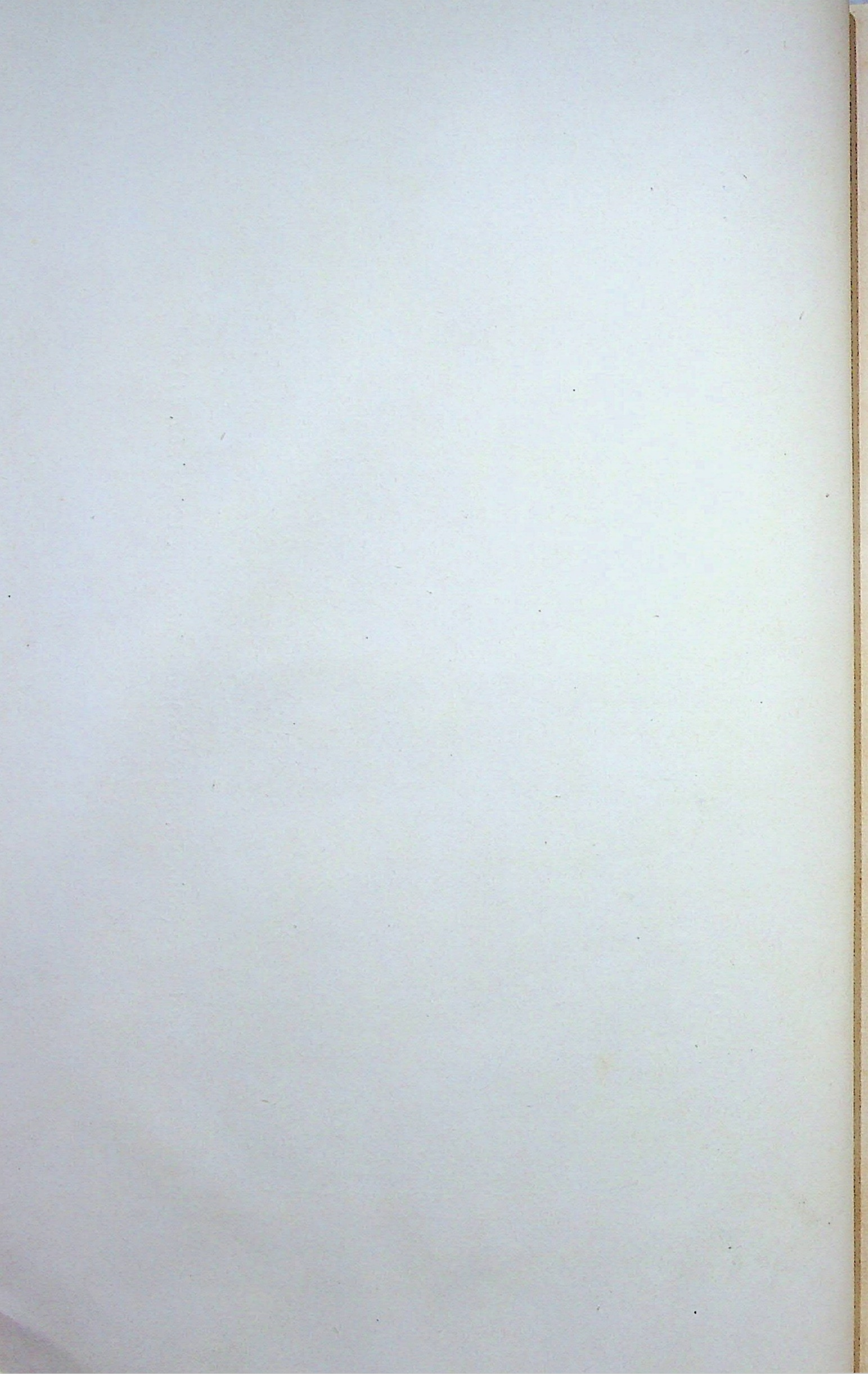




Opening page (Folio No. 1 verso): see Text, p. १ footnote.

S : Sāgāner MS. (see Intro. p. 2)

Last page (folio No. 358 verso): see Intro. pp. 124 (st. 55, 56) and 2.



INTRODUCTION

1. INTRODUCTORY

The Jainas and especially the Digambaras deserve great credit for continuing the Sanskrit and Prakrit Epic, Purāṇic and Mahākāvya traditions in their highly precious contributions to Apabhraṁśa literature. Along with Caturmukha, Puṣpadanta and several others, Svayambhū's name stands in the front rank of Apabhraṁśa poets and scholars. His poetical works, and especially his two voluminous epics dealing with the narrative of Rāma and of the Pāṇḍavas and Kṛṣṇa had earned him the cherished titles of Mahākavi and Kavirāja. His manual of Pk. and Ap. metres is invaluable for us for the light it throws on the pre-ninth century literary activity in Pk. and Ap. Held in high respect by Puṣpadanta and many others, his position cannot be overestimated.

These facts would serve as sufficient inducement for any one interested in bringing to light MIA. materials and sources for the study of Indian literature and culture, to undertake publishing the works of Svayambhū. Of his two Ap. epics the *Paümacariu* (Pc.), Sk. *Padmacaritam,* containing the Rāma-story in accordance with the Jain tradition is proposed to be published in the first instance.

The *Paümacariu* has ninety Sandhis and is divided into five Kāṇḍas or Books. For the purpose of the present thesis I have critically edited and studied the first of the five Kāṇḍas, called the Vijjāhara-Kaṇḍa, Sk. VidyādharaKāṇḍa, which comprises the first twenty Sandhis of PC. The general studies contained in Introduction and Index in the present work are confined to the Vidyādhara-Kāṇḍa alone.

2. CRITICAL APPARATUS AND TEXT-CONSTITUTION

Critical Apparatus.

The *Jinaratnakośa*[1] records only one Ms. of Svayambhū's *Paümacariu.* It gives the following information under the entry *Rāmāyaṇapurāṇa:*

> by Caturmukha[2] Svayambhudeva. It is written in the Apabhraṁśa language. It was begun by Caturmukha Svayambhū and was completed by his son, Tribhuvana Svayambhū. It contains 90 Sandhis . . . . (Bhandarkar) V Report No. 1120.

Since the *Jinaratnakośa* is compiled from the published Mss. catalogues only and since the Mss. collections of many Jain Bhaṇḍārs have not been catalogued, the possibility of tracing other Ms. or Mss. of PC. was quite obvious. And through the efforts of my guide Ācārya Jina Vijaya Muni and others I succeeded in securing another and later on a third manuscript of PC. The source

(1) Velankar, 1944.
(2) This is an error. Due to an incorrect interpretation of certain references from PC., scholars were led to confuse Caturmukha and Svayambhū, who are quite different poets. See Premi, 1942, 370-373.

and description of these three Mss. utilized in constituting the text of the Vidyādharakāṇḍa are as follows:

1. *Ms. P.* From the Government Mss. collection deposited at the Bhandarkar Oriental Research Institute, Poona. This Ms. is No. 1120 from the Collection of 1884-87 described in the 'Fifth Report of a Tour in Search of Sanskrit Manuscripts by Dr. R. G. Bhandarkar'. Paper Ms. size 11½″ × 4½″. 226 folios, of which folios No. 19, 24, 34, 164-172, 189-192 (16 in all) are missing. About 13 to 16 lines per side. About 46 to 56 letters per line. Begins on folio 1 verso, ends on folio 226 recto. Jain Devanāgarī script. Corrected at several places in a different hand, which casually notes variant readings also. Occasional marginal glosses in vulgar Sanskrit, which also appear to have been copied from an earlier Ms. On folio 1 recto is noted रामायणपुराणं (बालभाषायाम्). Colophon of P. ॥छ॥ संवत् १५२१ वर्षे (added marginally) जेष्टमासे सुदि १० वुद्धवारे॥ श्रीगोपाचलदुर्गे श्रीमूलसंघे वलात्कारगणे शरस्वतीगच्छे। श्रीनंदिसंघे। भ० ट्टारक श्रीकुंदकुंदाचार्यान्वये। भ० श्रीप्रभाचंद्रदेवा। तत्पट्टे। श्रीपद्मनंदिदेवा। तत्पट्टे श्रीशुभचंद्रदेवा। तत्पट्टे श्रीजिनचंद्रदेवा। तत्र श्रीपद्मनंदि–शिष्य-श्रीमदनकीर्तिदेवा। तत्–सिष्य-श्रीनेत्रानंदिदेवा। तन्निमित्तें षंडेलवालान्वयें। लुहाड्यागोत्रे। सं० गही धामा तद्भार्या धनश्री तयो पुत्रौ सं० ईल्हा-वीझा तत्र सं०ईल्हा-भार्या साध्वी सवीरी तयो पुत्रा: सं० वोहिथ-भरहा। सं० ईस्वर-पुत्री सूवा। एतैंनिज-न्यान्यावरणीय कर्म–ष्ययार्थं इदं पुस्तकं लिष्यापितं॥ ज्ञानवां ज्ञानदानेन निर्भयोऽभयदानत:। अंन (the rest is illegible, as the edge of the folio is damaged).

Thus the Ms. is dated 1521 V.S. or 1464-5 A.D. and was copied at Gopācala-durga, i.e., Gwalior Fort. The anonymous marginal gloss is earlier to this date at least by several years, as it also seems to have been copied from an earlier model. Its Sanskrit is careless, incorrect and considerably vulgarized. At a few places the gloss gives vernacular equivalents of the terms occurring in the text.

2. *Ms. S.* This Ms. belongs to the Mss. collection of the Jain Bhaṇḍār at the Godikā temple in Sāmgāner situated in Jaipur State. Paper Ms. size 12″ × 5-2|5″. 358 folios, of which Nos. 149 and 150 are missing. About 13 lines per side. About 40 letters per line. Begins on folio 1 verso, ends on folio 358 verso. Jain Devanāgarī script. Bold hand.

Colophon of S.: ॥ छ ॥ रामायणपुराणं समाप्तं ॥ चतुमंगलमित्यादि सदा ॥ Marginally in a different and obviously later hand: संवत् १७७५ आसौज (illegible) दि २ (illegible) पं० दयाराम–लछीरामाभ्यां रामायनाभिधानं शास्त्रं सांगानेंरिमध्ये गोदीका कें देहुरैं सास्त्रं धृतं ॥१॥.

Thus 1775 V.S. is the date of presenting the Ms. to the Bhaṇḍār. The date of copying may be much earlier. On account of greater proportion of gum in the ink used for writing this Ms., many folios had got stuck with one another and hence the writing on several pages has been blurred or illegibly damaged.

3. *Ms. A.* This Ms. is from the Mss. collection in the Bhaṇḍār at Āmer, Jaipur in the management of Śrī Digambar Jain Atiśay Kṣetr Śrī Mahāvīrjī Prabandh-Kāriṇī Committee, Jaipur. Paper Ms. size 11½″ × 4½″. 357 folios. About 13 lines per side. About 39 letters per line. Begins on folio 1 verso, ends on

folio 357. Jain Devanāgarī script. Colophon of A: ॥छ॥ संवत् १५४१ वर्षे वैशाष सुदि १५ सोमवासरे अनुराधानक्षत्रे घटिका ६० सुरिताण-वहलोल-राज्ये. (marginally: ग्रं.० संख्या १२०२५[1]।)

Thus the copying date of A. is 1541 V.S. i.e. 1484-45 A.D.

Text-Constitution.

At the time I started preparing a critical edition of the Vidyādhara-Kāṇḍa of PC., I could secure only two Mss., viz, P. and S. The information relating to the Jaipur Ms. was of an indefinite character. Of the two Mss. the Poona Ms. was earlier, more carefully copied and possessing the advantages of corrections and marginal gloss. Compared with it, the Ms. from Sāṃgāner indicated some carelessness on the part of its scribe, as occasionally some letters or lines of the text which, on other grounds could be shown to be genuine, were missing in it. Considered from the point of view of orthography also, P. in many points appeared to preserve faithfully the original spelling, while S. exhibited a strong tendency to modernize it. In the light of this comparison, I accepted P. as the basis and edited the first twenty Sandhis by collating P. and S.

In the meanwhile, the information regarding the Jaipur Ms. became definite, and, with some effort, I succeeded in securing it. On examining that Ms. it was found that though its copying date was twenty years later than that of P., in many places it preserved the text of the original more faithfully than did any other Ms. and thus the conclusion became inevitable that A. was based on an original which was older than the original of either P. or S. The consequence of this finding also was quite apparent. I should constitute the text taking A., and not P., as the basis. Accordingly I reconstituted the text of the first twenty Sandhis. This fact would explain why the variant readings in the text portion in the present edition are recorded in the order P., S., A., though A. is accepted as the basis.

A study of the variants makes it clear that, whenever the difference of reading is real (and not merely orthographical), P. and S. mostly agree against A., that in a very few cases there is agreement between S. and A., and that the variants recorded by the marginal gloss in P. agree for the most part with the readings of A. As to the orthography, the agreement obtains between A. and P., they being earlier than S. The scribe of A. appears to have been careless in the latter portion of the text edited here, as in several places A. drops one or more letters or lines.

The superiority of A. over P. and S. can be established on the following grounds:

1. In many a case A. preserves *e* (short), *o* (short), Anunāsika and other such spelling features comparatively free from modernizing influence.

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(1) Kaslival, 1950, 282 describes this Ms. as follows:

पउमचरिय—रचयिता महाकवि स्वयंभु, त्रिभुवन-स्वयंभु। भाषा अपभ्रंश पत्र-संख्या ३७५. साइज ११x४॥ इञ्च। प्रत्येक पृष्ठ पर १३ पंक्तियां तथा प्रति पंक्ति ३८-४२ अक्षर। लिपि संवत् १५४१ वैशाख सुदी १५। Then follows the colophon reproduced above.

2. In numerous cases where the text in P. and S. is found grammatically incorrect or metrically defective, A. has a corresponding better reading, which removes these defects.
3. At times a word or letter omitted in P. and S. is found intact in A.
4. Occasionally when the reading in P. and S. does not make good or any sense, A. presents a variant which removes this textual obscurity.

A very significant fact may be noted in this connection. As stated above, in the beginning I had constituted the text with the help of the Mss. P. and S. only, as Ms. A. was not available at that time. The text so constituted had numerous lines which were metrically defective. I had noted down all such cases and after due consideration suggested probable emendations for most of these cases. Later on when I could secure the Ms. A. I found that in almost all cases in which P. and S. had a reading which spoiled the metre, A. had a corresponding reading that preserved the metre, and some ninety per cent of the emendations suggested by me were actually supported by A. The table below gives such readings of P. and S. which disturb the metre and the corresponding readings of A. which keep the metre intact and which are adopted in the constituted text[1]. In several of these cases A.'s reading is found superior to that of P. and S. on other grounds also.

				A	P. S.
1	2	12	*c*	jeṇa	jaṇa
1	4	9	*a*	tahiṃ taṁ paṭṭaṇu	tahi paṭṭaṇu ṇāmeṁ
1	5	9	*c*	-vammīyahiṃ	-vimahieṇa
1	16	9	*d*	sai	ṇaṁ saiṃ (P.), ṇaṁ sai (S.)
2	6	10	*a*	tihuaṇaho	tuhu aṇṇaho
3	7	1	*d*	heṭṭhāmuhaiṃ	ṇaṁ heṭṭhāmuhaiṃ (P.), ṇaṁ heṭṭhāmuhai (S.)
3	8	1	*c*	sapparivāriṁ	saparivāreṁ
3	12	1	*c*	bhava-bhava-	bhava-
3	12	1	*d*	savva-	savvaho
3	8	10	*d*	honteṇa	huntaeṇa (P.), hontaeṇa (S.)
3	8	10	*e*	pavahanteṇā	pavahantaeṇa
3	13	8	*b*	māhappeṇa	mahappeṇa
4	9	9	*f*	kulavahu	kulavahua
4	10	4	*b*	mahiharāsu	ṁahīharāsu
4	12	9	*c*	-vammīyahiṃ	-vammiyahiṃ
5	1	9	*a*	pavaṇuddhuu	pavaṇadhuu
5	6	9	*a*	Toyadavāhaṇu deva	Toyadavāhaṇu
6	1	3	*b*	Rayaṇauraho	Rahaneuraho (P.), Rahaṇeuraho (S.)
6	2	9	*a*	ṇisuṇevi	taṁ ṇisuṇevi (P.), taṁ ṇisuṇivi (S.)
7	1	9	*b*	sa(u?)pavaṇahau	pavaṇahau
7	8	8	*b*	jievāho	jīvevaho

(1) Short *e* and short *o* in open syllables, the Vargānunāsika and the Anunāsika are indicated in the readings transcribed here in Roman, though they are not graphically distinguished in the original.

7	12	3	*a*	taju	tajju
8	3	9	c	Viñjha-	Viñjhairi-
8	10	9	*d*	vāsārattu	varisantu
9	2	4	*a*	suṇevi	ṇisuṇivi
9	4	1	*b*	Toyadavāhaṇa-	Toyadavāhaṇaho
9	4	6	*a*	samuṭṭhiyaiṃ	samuṭṭhiyāiṃ
9	4	6	*b*	-pariṭṭhiyaiṃ	-pariṭṭhiyāiṃ
9	9	9	*b*	orumbhevi	ruñjivi
11	1		*b*	visālaiṃ	visālaeṃ (P.), visālaiṃ (S.)
11	1		*d*	jiṇālāiṃ	jiṇālaiṃ
11	2	9	c	va	vāla
11	5	9	c	majjhu	mahu
12	6	9	*d*	viyaṭṭāho	viyaḍḍhaho
12	6	9	*e*	abbhiṭṭāho	abhiṭṭaho (P.), abbhiṭṭaho (S.)
12	10	8	*b*	kaidhaya-	kaiddhaya-
12	11	9	*f*	Vāli	Vāhuvalī
13	6	1	*a*	-paripphuḍa-	-pariphuḍa-
13	7	10	*b*	uddhariu	paccuddhariu
13	10	1	*b*	-thāiya-	-thāhi-
13	10	6	*a*	Suggīuttamāsu	Suggīvasahoyarāsu
13	10	10	*a*	paisarivi	paisārevi
14	4	9	*f*	paiṭhu	paiṭṭhu
14	6	9	*a*	-maragaya-	-maragayaiṃ
14	6	9	*b*	-saya-	-sayaiṃ
14	6	9	c	cāmiyara-	cāmīyara-
14	1	9	f	pāyaiṃ	payaiṃ
14	11	9	*a*	pahavanteṇa	pavahantaeṇa (P.), evahantaeṇa (S.)
14	13	9	*f*	vaḍḍhiu	vaḍḍhiyau
15	2	7	*a*	-mottiyaiṃ	-mottiyāiṃ
15	2	7	b	nārattiyaim	hārattiyāiṃ
15	4	9	*a*	bhaṇanteṇa	bhaṇantaeṇa
15	4	9	*b*	vindhanteṇa	viddhantaeṇa
15	4	9	*f*	jasu	ṇaṁ jasu
15	5	9	*d*	Dasāseṇa	Dasāṇaṇeṇa
16	6	8	*d*	Dasāseṇa	Dasāṇaṇeṇa
15	10	2	b	Dullaṅgha-	Dullaṅghaṇa-
15	11	2	*b*	dūsiddhahuṃ	dusiddhahuṃ
15	15	9	*f*	bhuñjāviu	bhuñjāviyau
16	12	5	*b*	cauthau	cautthau
16	13	9	*d*	-pahārā-bhoyaṇau	-pahāru raṇabhoyaṇau
17	2	1	*b*	-dhūsarāiṃ	-dhūsaraiṃ
17	3	5	*a*	utthallantaiṃ	uṇallamvai
17	6	1	*a*	suravaiṁ	suravai
17	7	2	*b*	cukkau	cukku
17	7	10	*a*	vacchatthale	vacchayale
17	8	1	*a*	pāḍio	pāḍiu
17	8	1	*b*	padhāvio	padhāiu
17	9	1	*a*	bhiuḍi-	ārāḍi-bhiuḍi-
17	9	1	*b*	veḍhio surehiṁ	veḍhiu suravarehiṁ
17	10	1	*b*	viruddheṇaṁ	viruddheṇa
17	16	1	*b*	sama-uttharanta	samuttharanta
18	12	9	*d*	ikkaṁ piva	ekkam-iva
19	1		c	taṃ marusejjahi	taṁ mmārūsejjahe (P.), taṁ mmārusejjahe (S.)

19	1	10	*a*	parihaṇauṃ	parihāṇaum
19	2	10	*a*	dūre varantareṇa	dūravantareṇa
19	8	10	*c*	ihu	jai yaho
19	10	8	*b*	attillu	atillu
19	13	10	*c*	-pura-	-puravara-
20	4	9	*f*	tau	taiahā (P.), taiyaha (S.)

When, therefore, the readings were of equal merits, A.'s reading is accepted in the text. In other cases the selection is made with the criteria of metre, grammar, context, orthography etc. Principles of selection from orthographic variants are explained at length under 'Orthography' in Section 6 below.

A glance at the variants of the first few Sandhis would make it clear that genuine variants are considerably few. For the most part the difference relates to the spelling of the same word in different Mss. In other words the variation in readings is orthographical, not textual in the strict sense of the word. This orthographical variation in one and the same Ms. or between different Mss. of the same text is valuable in so far as it throws light on the original spelling and in so far as it is indicative of actual change that had crept in later pronunciation—in one word, of modernization. But once we discern and fix up the orthographic tendencies and spelling mannerisms of each Ms., the value of the orthographic variants is exhausted. If these considerations are kept in view, it will be easily granted that there was no sense in going on recording the spelling variations for the whole of PC. with the extent of twelve thousand Granthāgras. It would have greatly inflated the critical notes without having added anything of corresponding value to text-criticism. Keeping these facts in view, the spelling variants have been recorded exhaustively for only a limited portion of the text. Thus for the portion from the beginning upto the third Kaḍavaka of the 7. Sandhi all the variants are noted. For the following portion upto the end of the 11. Sandhi a limited number of orthographic variants is noted. For the rest of the text mere spelling variants are not recorded, unless they have some significance from text-critical or linguistic point of view. But in all such cases where the spelling adopted in the constituted text differed from that found in all the three Mss., the readings of the Mss., are recorded without fail and the corresponding letter or letters in the constituted text are indicated with a wavy underline. For such cases as also for nasalized extended forms, see under 'Orthogrophy' in Section 6.

Where text was found uncertain or obscure, it has been indicated by a query placed besides the doubtful word or line as required. Emendations and metrically redundant portions are enclosed in parenthesis, while additions unsupported by the Mss. are indicated by square brackets. All the lines are metrically tested and the short *e*, *o* and the Anunāsika are indicated as a rule, except where *e* and *o* are short by position. The Anusvāra is given as the class-nasal. The gloss found in the Ms. P. is given at the foot of the page below the variants and the corresponding words in the text are marked with Devanāgarī numerals. As stated above (p. 2) the Sanskrit of the gloss is incorrect and vulgarized. To give the idea of the vernacular influence, little attempt is made to correct it, unless there was some likelihood of misunderstanding. In places the gloss is obscure or positively wrong in interpretation. Such places are indicated by a query.

3. DATE AND PERSONAL ACCOUNT OF SVAYAMBHŪ.

Svayambhū's Date.

Nowhere in his three available works Svayambhū has made a statement giving us the definite and exact date of composition of any one of them. Nor has he referred to any ruler or political event of his times, which can help us in fixing his date with some certainty. Thrice he has recorded the day and the nakṣatra of completing a particular portion of his epics, but unfortunately at none of these places, he mentions the year and hence, as will be shown below, these chronological data loose all significance. Under the circumstances we have to fall back upon the usual method of gleaning bits of information from Svayambhū's writings and from later references to him and trying to squeeze something out of them.

Svayambhū has mentioned some of his distinguished predecessors in the domain of literature. In the *Svayambhūcchandas* he quotes from no less than fifty-eight poets. But most of them become known to us for the first time. These are mere names to us and therefore practically of little use in determining Svayambhū's date. But the writers mentioned by Svayambhū in the introductions[1] to PC. and RC. are important for this purpose. Well-known names like those of Bāṇa, Śrī-Harṣa, Bhāmaha, Daṇḍin, Raviṣeṇa figure there. Of these Raviṣeṇa, who is respectfully called *ācārya* by Svayambhū and whose *Padmacarita* served as the basis for his PC. is the latest. Raviṣeṇa completed his work in the 1204th year after Mahāvīra i.e. in 677-678 A.D.[2]. This gives us the earlier limit of Svayambhū's time.

On the other hand, of the numerous authors that know and refer to Svayambhū or his works, Puṣpadanta is the earliest. In his *Mahāpurāṇa* he has mentioned Svayambhū twice. Firstly he appears in the company of Bhāravi, Bhāsa, Vyāsa, Kālidāsa, Caturmukha, Droṇa, Īśāna, Bāṇa—all of them distinguished predecessors of Puṣpadanta and considered at those times standard authors to be studied by those who wanted to be adepts in literature or aspired to be good poets[3]. Second time he is aptly remembered[4] (as an illustrious author of a Rāma epic in Apabhraṁśa) in the beginning of the section on Rāmāyaṇa (MP. 69-79). The *Mahāpurāṇa* was begun in 959-960 A.D.

Thus we get 677-960 A.D. as the limits within which Svayambhū flourished.

Let us see if this interval of about three centuries can be shortened.

First of all it should be understood that when Svayambhū talks of his having tackled the theme of Rāmāyaṇa through the favour of Ācārya Raviṣeṇa this does not necessarily mean that he was actually a disciple of the latter or that they were contemporaries. It may mean simply this that Raviṣeṇa's work supplied so far as the subject-matter was concerned the basis, plan and pattern for

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(1) See PC. 1, 2-3, Appendix I, 57.

(2) Premi, 1942, 386.

(3) MP. 1 9 4-5.

(4) MP. 69 1 7.

Svayambhū's PC. This is acknowledged by the latter[1] It should be also remembered that Raviṣeṇa was a staunch Digambara while Svayambhū was a Yāpanīya.

In this connection Premi emhasizes the fact that Svayambhū does not refer to Jinasena, the author of the *Harivaṁśa* (784 A.D.) though he mentions many non-Jain authors. He considers it likely that the *Harivaṁśa* might have been composed later than PC. On this view Svayambhū can be assigned to the middle of the eighth century. But the value of *argumentum ex silentio* is mostly doubtful. So long as no fresh, decisive evidence is forthcoming to support this, Premi's suggestion remains just a likely inference.[2]

The Yuddhakāṇḍa of PC. is complete with the 77. Sandhi and the Uttarakāṇḍa begins with the 78. Sandhi. But due to some confusion we find at the end of the 78. Sandhi also a statement saying that the Yuddhakāṇḍa was completed on Monday the first day of the dark half of Jyeṣṭha[3]. Similarly at the end of the 92. Sandhi of RC. that completes the Yuddhakāṇḍa, the date of completion is given as Wednesday, the third day[4], Phālguna Nakṣatra, Śiva Yoga. We are also informed[5] that it took Svayambhū six years, three months and eleven days to compose the 92 Sandhis of RC. And then the date of beginning the Uttarakāṇḍa is given[6] as Sunday the tenth day, Mūla Nakṣatra and 'the eleventh moon'. It should be noted that the year is not given at any of these three places. Now from a stanza[7] at the beginning of the 100. Sandhi of RC. (written, according to our interpretation, by Svayambhū) we gather that Svayambhū wrote PC. and another work *Suddhayacariu* before RC. Further, as shall be shown in Section 4, RC. was Svayambhū's last work and therefore the *Siri-pañcamīkahā* and the *Svayambhūcchandas* also were written before RC. Therefore the date given in PC. should precede both the dates given in RC. and there should be a gap of several years between the date in PC. and the first date in RC. There might have intervened a few months or more between the two dates in RC., for in the case of PC., we know that the composition was twice interrupted[8].

A reference to Pillai's Ephemeris has given the following dates between 700 A.D. and 850 A.D., that can prove suitable within the limits of the above data.

Of the numerous dates corresponding to Wednesday, the third day, Phālguna Nakṣatra, and Sunday, the tenth day, Mūla Nakṣatra, which are given respectively for the completion of the Yuddhakāṇḍa of RC. and the beginning of its Uttarakāṇḍa, only some five are such as have an interval of less than six years between them. The rest give a very high interval which does not appear reasonable.

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(1) Cf. the words: puṇu ārambhiya Rāma-kaha, Ārisu *joeppiṇu*, PC. 1, 1b.

(2) The first half of the Praśasti stanza at the end of the 20. Sandhi (Appendix I. 13) is quite corrupt and obscure and yet on the strength of its first word *dhuarāya* Sankrityayan (1945, 23) thinks that Svayambhū flourished in 780-794 A.D. during the reign of the Rāṣṭrakūṭa king Dhruva Dhārāvarṣa. But this is a mere guess.

(3) Appendix I, 18.

(4) Appendix I, 60.

(5) Appendix I, 61.

(6) Appendix I, 62.

(7) Appendix I, 65.

(8) See Section 5.

Yuddhakāṇḍa of PC. completed on Monday 1, dark half of Jyeṣṭha, which fell on	Yuddhakāṇḍa of RC. completed on Wednesday 3, Phālguna Nakṣatra, which fell on	Uttarakāṇḍa of RC. begun on Sunday 10, Mūla Nakṣatra, which fell on
1) May 31, 717	(i) Jan. 15, 727 (3rd and 4th, Uttarā P., Māgha, Bahula). (ii) July 14, 728 (Pūrvā P., Śrāvaṇa, Śukla).	Jan. 27, 732 (Māgha, Bahula)
2) May 27, 720	July 27, 735 (Uttarā P., Nija Śrāvaṇa, Śukla).	August 7, 740 Bhādrapada, Śūkla)
3) May 29, 747	July 28, 762 (Uttarā P., Adhika Bhādra°, Sukla).	(i) Feb. 9, 766 (Mūla & Pūrvāṣāḍhā, Māgha, Bahula) (ii) August 9, 767 (Bhādrapada, Sūkla)
4) (i) May 21, 764 (1st & 2nd) (ii) June 6, 768 (Adhika) (iii) June 12, 771.	Jan. 17, 781 (Pūrvā P., Māgha, Bahula).	August 1, 784 (Śrāvaṇa, Sūkla)

But all these considerations cannot lead us any further so long as more definite data do not become available to narrow down the range between 677 A.D. and 960 A.D.

Personal account of Svayambhūdeva[1].

The trait of self-consciousness in some of the Apabhraṁśa poets has made them somewhat communicative, though in view of the general tradition of the ancient Indian writers to maintain as it were a religious taciturnity concerning themselves, it is to be expected that this communicativeness of theirs is far remote from supplying materials sufficient for sketching their life and literary activity. From the few details that lie scattered in the opening portions of PC. and RC., in the Sandhi-endings of these two works and in their colophons composed by Svayambhū's son Tribhuvana[2] we can gather a few facts relating to Svayambhū and his family. Māüraeva (or Māruyaëva)[3] and Paümiṇī (Padminī) were the parents of Svayambhū. One Māüradeva quoted at Sc. IV 9 was possibly none else than Svayambhū's father and in that case Svayambhū's family can rightly feel proud of maintaining the literary tradition for three successive generations: Māüradeva followed and excelled by his son Svayambhū, who in his turn followed by his younger son Tribhuvana. This latter, out of fond-

(1) Partial or fuller accounts of Svayambhū and his literary activity based on the same original sources that are utilized here will be found in Modi, 1935, Tippaṇī, 3-4, 15, 23-24, 35-38; 1940, 157-178; Jain, 1935; Velankar, 1935, 18-29; 1936, 69-71; 1946, 2-4; Premi, 1942, 370-395; Sankrityayan, 1945, 22-23, Premi's account is fuller and more connected than any other and it takes into consideration most of the previous writings.

(2) The stanzas are collected in Appendix I.

(3) In PC. 1 2 10 we have *Māṛūeëva* (P.), *Mārūyayeva* (S.), *Mārueëva* (A.), but the metre requires something like *Māṛuyaeva*. One of the colophon stanzas (Appendix I, 53) has *Māüra (A. Movara)*. SC. IV 9 is given under the caption *tahạ̄ a Māṛüradevassa*, *Māruya* can wellbe a metathetical substitute for the comparatively unfamiliar *Māüra*.

ness, repeatedly tells us that acquiring proficiency in grammar and scriptures, he alone among the sons and numerous pupils of Svaymbhū came forth, even though still young, to shoulder the burden of continuing and completing Svayambhū's literary work.[1] Tribhuvana holds his father in the highest regard, refers to him as Svayambhūdeva, Kavirāja, Kavirāja-Cakravartin, Vidvān and Chandaścūḍāmaṇi[2] ('crest-jewel of metrics' means?) and makes it a point not to mention his own name alone—unaccompanied by the patronymic. He calls himself Tribhuvana Svayambhū and not merely Tribhuvana. From his reference to himself as Svayambhū's younger son (*lahu-taṇao, lahu-aṅgajāya, lahua-jāya*)[3] it follows that Svayambhū must have more than one sons. He had at least two wives who were educated and cultured enough to be inspiring and helpful in his literary labours[4]. Of them Amiavvā (Sk. Amṛtāmbā)[5] dictated to Svayambhū the Vidyādhara-kāṇḍa, while Āiccamviā (a diminutive of *Āiccamvā*, Sk. *Ādityāmbā)*[6], dictated Ayodhyā-kāṇḍa, the second book of PC. And though in describing himself Svayambhū gives us, perhaps of set purpose and in confirmation with the convention, a funny picture—extremely slim frame, flat nose, sparse teeth and elongated limbs[7], when he makes an appreciative record of these services of his wives, he is far from sparing in compliments. Āiccamviā was a veritable image of Ratnādevī, the consort of the Sun God and correspondingly what were the accomplishments and excellences of high-spirited Amiavvā remains for us shrouded in mystery owing to the tantalizing corruptness and obscurity of the relevant stanza[8].

We have some ground to suspect that Svayambhū had also a third wife. In one[9] of the colophon stanzas of PC. Tribhuvana in order to emphasize his originality[10] declares: All sons (*sua*) in general, like caged parrots (*sua*) learn just to repeat what is taught; the son of Kavirāja (i.e. Svayambhū's son Tribhuvana) on the other hand, was born of the pure womb of Suyavva (or Suyamva), just as the Śruta (sacred knowledge) is produced from within the Śruti (scriptures). This meaning can be got out of the expressions *Suyavva sui-gabbha-sambhūo* if taken as paranomastically applying to Tribhuvana and *Śruta*. *Suyamva* would be more appropriate instead of *Suyavva* and when applying to Tribhuvana the words are to be taken as one single compound, *suyamva-sui-gabbha-sambhūo*. On this interpretation Suyavvā or Suyamvā would be Svayambhū's third wife and Tribhuvana's mother. Premi favours[11] this interpretation. But the evidence appears rather slender for making that suggestion an established fact.

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(1) Tribhuvana completed Svayambhū's three works PC., RC. and the *Siri-Pancamī*, and himself composed a *Pañcamicariu*. He also enjoys the title *Mahākavi*. (See Appendix I, 19, 37, 50, 66, 47, 45).
(2) Appendix I, 19, 21, 31, 33, 47, 84. (3) Appendix I, 25, 33, 27.
(4) Appendix I, 13-14, 15.
(5) Premi, 1942, 374 understands the name as *Sāmiavvā*. But Ms. P. inserts a half daṇḍa between *sā* and *miavvā* which suggests *sā* + *Amiavvā*.
(6) The line containing this name is metrically defective. Mss. read *Āiccamvimāe* which is to be emended as *Āiccamvi(ya-ṇā)māe*.
(7) P.C. 1 2 11.
(8) Appendix I, 13.
(9) Appendix I, 46.
(10) Another colophon stanza (Appendix I, 45) too brings out this fondness of Tribhuvana. Therein he tells us of his having composed a highly wonderful *Pañcamīcariu* quite independently of the works of Caturmukha and Svayambhū.
(11) Premi, 1942, 374.

Unlike Puṣpadanta who was a highly sensitive and lonely spirit reminding us of Bhavabhūti, Svayambhū appears to have fully basked in the colourful sunshine of the family happiness, the affection of relatives, the adoration of pupils, the patronage of leading Jain magnates of his time and the appreciative admiration of the contemporary literary circles[1] and in this point he recalls to our mind Kālidāsa whose writings give us a similar impression. But Tribhuvana repeatedly draws our attention[2] to the fact that none of the sons and pupils of Svayambhū came forth to continue his literary tradition. As he puts it, others accept wealth as their paternal inheritance; he, on the other hand, inherited the poetic faculty and carried on the great literary traditions of his family.

PC. was composed at the request and under the patronage of one Dhanañjaya[3], while during the composition of RC., Svayambhū was patronized by Dhavalaïya[4]. Tribhuvana wrote his supplement to PC. under the patronage of Vandaïya[5]. Who was his patron when he completed RC. is not stated, but it is probable that Dhavalaïya extended his patronage to Tribhuvana also for that purpose. Whether there was any relationship between these Dhanañjaya, Dhavalaïya and Vandaïya we simply do not know. From the similarity of the phonetic pattern of the last two of these names with that of the names like Ammaïya, Daṅgaïya, Santaïya and Silaïya mentioned by Puṣpadanta[6] and from the *-avvā*-ending feminine proper names mentioned by Svayambhū (Amiavvā, Svayambhū's wife) and Puṣpadanta[7] (Kundavvā, the mother of Puṣpadanta's patron Nanna) we can safely infer that these two flourished in the same region. Further in view of the fact that *avve, abbe* are Kannaḍa words[8] meaning 'mother' 'woman', that masculine proper names ending in *-aïya* and feminine proper names ending in *-abbe*, *-avvā* were common in old Kannaḍa[9], and that Puṣpadanta lived and wrote at Mānyakheṭa modern Mālkheḍ in Hyderabad State, we can assume that Svayambhū carried on his literary activity staying in a Kannaḍa-speaking territory. It is true that we have no direct statement from the poet relating to his domicile. But the above inference finds indirect support from the following facts:

(1) In a simile in RC. the five Pāṇḍavas, Draupadī and

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(1) Appendix I, 1-5, 13-15, 49; Puṣpadanta refers to Svayambhū as 'surrounded by thousands of friends and relatives' (*Mahāpurāṇa*, 69/1/7). At PC. 1 3 9b, according to the reading *rayaḍāvuttu* in P., S. and the gloss thereon in P., Svayambhū undertook to compose PC. at the instance of some merchant-prince (rājaśreṣṭhi).
(2) Appendix I, 46, 48, 49, 68, 84.
(3) Appendix I, 7, 8, 9 etc.
(4) Appendix I, 58, 66, 68 etc.
(5) Appendix I, 20, 25 etc.
(6) *Mahāpurāṇa*, 1 4 7*a*, 102 13 7; *Ṇāyakumāracariu* 1 3 12; from the Kannaḍa inscriptions of the 8th-10th cent. cf. Atavarmmayyam, Kannayam. Kolgalivarayya, Govannayyam, Govindayyam, Cathayya, Devayyam etc. (Gai, 1946, 230) and Charengayya, Chavundayya, Viddepayya etc. (Narasimhachar, 1923, Inscription Nos. 4, 39, 42).
(7) *Ṇāyakumāracariu*, 112, stanza 2.
(8) Kittel gives *avve* 'A mother, used also as a title of respect and love, 2. a grandmother; 3. any elderly woman' and *abbe* 'mother'.
(9) Kāl-abbe, Kañci-abbe, Nāgiabbe are attested from the Kannaḍa inscriptions of the 8th-10th century (Gai, 1946, 24) and Guṇamati-avve (C. 700 A.D.), Saviyabbe, Vaijabbe (C. 950 A.D.) and numerous others from old Kannaḍa inscriptions (Narasimhachar, 1923, inscriptions Nos. 112, 139, 68). *-abbe* is a latter development of *avve;* the change of *v* to *b* was in a transitional stage in the 9th century A.D. (Gai, 1946, 16).

Kuntā are significantly compared to the seven mouths of the Godāvarī.

Saṁcallai satta-i puravaraho
Goyāvari-muhaiṃ va sāyaraho. RC. 21 18 5.

"All the seven started towards the best of the cities, like the seven mouths of the Godāvarī going towards the ocean."

This simile cannot easily strike one who is not a Southerner.

(2) At PC. 78 4 6 the months of the year are referred to as

Phagguṇa-avasāṇa caitta-pamuha.

'Beginning with Caitra and ending with Phālguna'.

This suggests a region where the Caitrādi year was current.

(3) Yāpanīya Saṁgha, the Jain schism to which Svayambhū belonged flourished in the South and especially in the Karṇāṭaka region.

(4) The graphic description of the Godāvarī and the Narmadā in Svayambhū's epics bear an unmistakable stamp of the first-hand observation.

But then how to account for the adoption of Ap. as a literary medium in the Kannaḍa-speaking area? It appears that Svayambhū might be only an immigrant into Karṇāṭaka from some northern region like Berar. From the history of the Rāṣṭrakūṭas, we gather that from the seventh century onwards there was a close political and cultural intercourse between Berar and Karṇāṭaka. The main line of the Rāṣṭrakūṭas ruled at Mānyakheṭa, modern Mālkheḍ in Hyderabad. But the ancestors of Dantidurga, the first Rāṣṭrakūṭa king of note were ruling somewhere in Berar and are supposed to be connected with the Rāṣṭrakūṭa king Nannarāja Yudhāsura, who was ruling at Elichpur in Berar in the middle of the 7th Century A.D.[1] But Altekar thinks, 'Dantidurga and his ancestors were not natives of Berar. Canarese was their mother-tongue'. Hence he conjectures that 'there may, quite possibly, have been a Raṭhi family holding local sway at Lātūr (=Laṭṭalūra) in Bidar District of Hyderabad State. This family may have later migrated to Elichpur or some other place nearby in Berar, where Nannarāja was ruling in 631-632 A.D.'[2].

This clearly shows close political relations between Berar and the Kannaḍa territory continuing for centuries.

Similarly close cultural ties between the two regions can be surmised from what we know about Puṣpadanta, another great Apabhraṁśa poet. Puṣpadanta composed his Apabhraṁśa Purāṇa at Mānyakheta under the patronage of the Rāṣṭrakūṭa minister Bharata in 959-965. It is very likely that Svayambhū's case also was analogous. He and his patrons, though residing in a Kannaḍa-speaking region might have originally hailed from Berar. Only some such assumption can explain the apparent incongruity of a western literary dialect being employed by persons residing in Southern India where Dravidian tongues were current.

We know it full well that apart from possessing inborn talent (pratibhā) the poet in ancient India was required to study hard (vyutpatti) and undergo a rigorous course of training (amanda-

(1) Altekar, 1934, 11.
(2) Ibid., 11, 23.

abhiyoga). Real poets were required to be miniature pundits. Hence it is no wonder to find a good amount of learning and erudition in a poet of Svayambhū's eminence. His works and reputation both show that he occupied a lofty position as a poet as well as a scholar. Attention has been already drawn to the big titles like Kavirāja, Chandaścūḍāmaṇi etc., enjoyed by Svayambhū. His reference to 'five spics', to Bāṇa and Harṣa, to Bhāmaha and Daṇḍin, to Bharata, Piṅgala and Indragomin is indicative of his familiarity with various disciplines like Rhetorics, Merics, Dramaturgy, Music and Grammar as also with the Sk. Kāvya and Nāṭaka. Citations from about three scores of Pk. and Ap. poets in his *Svayambhūcchandas* provide a concrete evidence of his comprehensive and critical knowledge of both these literatures. It is therefore quite natural that numerous later poets and authors have paid glowing tributes to Svayambhū.

The Ṭippaṇa on MP. 1 9 5 gives a note on *Svayambhū* as *pāṃthaḍī-baddha-* Rāmāyaṇa- kartā *Āpalisaṃghīyaḥ*. From this reference we understand that Svayambhū belonged to the Yāpanīya sect. Premi[1] and Upadhye[2] have collected together various literary and inscriptional references to the Yāpanīya sect and have brought forth its importance, mostly in the South in and about the Karṇāṭaka region, as a Jain schism worthy of being mentioned alongside the Śvetāmbara and the Digambara sects. It shared some tenets and beliefs characteristic of either.

In this case also we do not have any direct or indirect statement from Svayambhū. But in one point, I think, this can be supported from his voluminous epics. The Yāpanīya sect was comparatively tolerant of other religious beliefs and held that not absolutely giving up all possessions (*sagrantha*) and allegiance to a non-Jain denomination did not disqualify one from attaining salvation[3]. Such a catholic outlook on religious matters is found to be characteristic of Svayambhū from what we gather from several passages occurring in his three extant works.

The following passage is taken from the *Riṭṭhaṇemicariu*, the occasion being the last moments of Abhimanyu on the battlegrounds[4].

सउहद्देंण एम चवन्तएँण, सो सुमरिउ देउ मरन्तएँण ।।
जो सव्वहँ देवहँ अग्गलउ, तइलोक्क-सिहरेँ जसु थावँलउ ।।
जें अटठ वि कम्मइँ णिज्जियइँ, जें पञ्चेन्दियइँ परज्जियइँ ।।
जं धरिवि महारिसि मोक्खु गय, जसु तणएँ धम्में थिय जीव-दय ।।
जें णासिउ जाइ-जरा-मरणु, सो सव्वहों तिहुयणहो जें सरणु ।।
जो वहइ णिरञ्जण परम छवि, जसु सोउ (वि)ओउ विणासु णवि ।।
जो णा इव णउँसउ णइव तिय, ण पय?ट एक्क-वि जासु किय ।।
जो णिक्कलु सन्तु पराहिपरु ।।
णारायणु दिणयरु वइसवणु, सिउ वरुणु हुवासणु ससि पवणु ।
जो होउ सु होउ थुणन्तु थिउ, एक्कन्तें करेप्पिणु कालु किउ ।।

—*Riṭṭhaṇemicariu* 55 30 1-10

'While speaking thus, Abhimanyu, who was dying called to his mind that deity, who is foremost among all, whose abode is on the

(1) Premi, 1942, 41-60.
(2) Upadhye, 1933, 224-231.
(3) para-śāsane sa-granthānāṁ mokṣaṁ ca.
(4) cf. Sagara's prayer to Ajita in Vimalasūri's *Paümacariya*:
nāha ! tumaṁ Bambhāṇo, Tiloyano, Saṁkaro, Sayambuddho, Nārāyaṇo, Aṇanto, Tiloya-pujjāriho Aruhā. V. 122.

top of the three worlds, who has conquered all the eight (types of) Karmas, who has conquered all the five senses, relying on whom as the support great sages attained salvation, in whose religion kindness towards the living has (the chief) place, who has done away with birth, old age and death, who is the refuge of all the three worlds, who possesses the highest spotless lustre, who is free from sorrow and destruction, who is neither male, nor eunuch, nor female (?) who does not partake in any activity, who is indivisible, continually existing and the highest of the high, who is Nārāyaṇa, Sun, Vaiśravaṇa, Śiva, Varuṇa, Fire, Moon, Wind; whoever he may be, Abhimanyu was there praying to that deity, and concentrating (on him) (?), he succumbed to death.'

Here it is clear that once we are agreed upon the real nature of the Supreme Deity, Svayambhū has no partiality for giving it any specific name, call it Nārāyaṇa or Śiva or Wind or whatever you like.

A passage similar in spirit to the above can be cited from PC.:

किय वन्दण सुह-गइ-गामियहों, भावें चन्दप्पह-सामियहों ॥
'जय तुहुँ मइ तुहुँ गइ तुहुँ सरणु, तुहुँ माय वप्पु तुहुँ वन्धु-जणु ॥
तुहुँ परम-पक्खु परमत्ति-हरु, तुहुँ सव्वहुँ परहुँ पराहिपरु ॥
तुहुँ दंसणे णाणें चरित्तें थिउ, तुहुँ सयल-सुरासुरेहिँ णमिउ ॥
सिद्धन्तें मन्तें तुहुँ वायरणें, सज्झाएँ झाणें तुहुँ तक्चरणें ॥
॥ घत्ता ॥
अरहन्तु वुद्धु तुहुँ हरि हरु वि, तुहुँ अण्णाण-तमोह-रिउ।
तुहुँ सुहुमु णिरञ्जणु परम-पउ, तुहुँ रवि वम्भु सयम्भु सिउ ॥

PC. 43 19 4-9

"(Rāma) bowed down with devotion to Lord Candraprabha who helps others attain the blessed state (and recited a hymn) 'You are the thought-principle; you are the goal and the refuge; you are mother, father, kinsmen (to me), you are the highest partisan; you are the destroyer of the greatest grief; you are the highest of the high; it is you who are found in Darśana, Jñāna and Caritra; you are bowed down to by all the gods and demons, you are in the scriptures, in Mantras and in grammar, in religious studies and meditation, and in the practice of austerities; you are the Arhat, the Buddha, Hari, as also Hara; you are the enemy of the mass of darkness in the form of ignorance; you are subtle, passionless and the highest abode; you are the Sun, Brahman, Svayambhū and Śiva'."

The third passage is in the *Svayambhūcchandas*. It is given there anonymously as an illustration of the Aḍillā that can begin a Sandhi. As shown later on it is very likely that the passage is from Svayambhū's pen. It is as follows:

अक्क-पलास-विल्लु अडरूसउ,
धम्मिअ(उ) ऍम ऍं(जें म ?) महुअरु तूसउ।
वुद्धाइच्च वम्ह हरि संकरु,
जे मेराउ देउ हरिसंकरु ॥ SC. VIII 39.

'Let the pious feel satisfaction in the same manner as a bee (going in search of flower juice indifferently to all the trees alike) the Arka, Palāśa, Bilva and Aṭarūsa. Let the Buddha, Āditya, Brahman, Hari and Śaṅkara, causing delight give..........(?)' (the last line is a bit obscure).

These three passages breathe an air of toleration which pre-

sents a welcome contrast to narrow sectarianism that is otherwise characteristic of religious writers.

From another direction too we can demonstrate this attitude of Svayambhū to regard as one the Supreme Deity conceived in different religious systems, it being attributable to the broad outlook characteristic of the Yāpanīya belief.

As is shown in Section 5 below, Svayambhū, while composing the *Paümacariu* had closely followed Raviṣeṇa's *Padmacarita.* It is quite natural and obvious that for various reasons he had to make numerous alterations—additions, omissions, expansions and abridgements. In this connection it is very significant that all the purposely and bitterly anti-Brahmanical passages that are found in Raviṣeṇa's work (and ultimately, most of them, in some form or other, in Vimalasūri's *Paümacariya)* are either completely omitted by Svayambhū or skipped over with a passing reference. The first of such conspicuous omissions is the disparaging topic of the origin of the Brahman caste (Raviṣeṇa, IV 85-131: *'dvijātināṁ samudbhavaḥ'*; Vimalasūri, IV 64-87, *'māhanāṇhiyāro'*). Svayambhū is quite silent about it. Secondly in the Upākhyāna (side-episode) of Hariṣeṇa the dispute relating to the processions of the Brahma-ratha and the Jina-ratha, calculated to convey the superiority of Jainism over Brahmanism (Raviṣeṇa, VIII 286-293; 397-398; Vimalasūri, VIII 147-151; 207-208) is vaguely referred to in PC. by just a single line *mahā-raha-kāraṇe, jāṇevi jaṇaṇi-dukkhu* (PC. 11 2 2). The third such omission is the topic of the destruction of Marutta's sacrifice and origin of sacrifice *(Marutta-yajña-dhvaṁsana)* which occupies the whole of Canto XI in Raviṣeṇa and Vimalasūri. This is summarily and colourlessly dismissed by Svayambhū in barely eight words: *jāgu paṇāsevi, riu tāsevi* 15 8 9 *b* and *Ṇārau dhirevi, Maru vasi-karevi* 15 9 1 *a.*

It is true that Svayambhū's main interest lies in directly relating the narrative and hence he is generally inclined to omit, drastically abridge or make just a passing reference to all those topics and side-episodes which have little direct bearing on the principal narrative or which have an utterly didactic, descriptive or digressive aim. Yet any one who considers the respective attitudes of Raviṣeṇa and Svayambhū in this matter as reflected in the *Padmacarita* and the *Paümacariu* would not fail to see the glaring contrast presented by the staunchly denouncing, refuting and dogmatic spirit of some of the passages of the former work and regular eschewing of all such references in the latter, and consequently attach to it particular significance, as is done here.

4. SVAYAMBHŪ'S LITERARY ACTIVITY[1]

Several works—some of them preserved, others known in name only—have been ascribed to Svayambhū.

The Extant Works

At present only three works of Svayambhū are extant in the Ms. or printed form: Two Purāṇas, viz., *Paümacariu* or *Rāmāyaṇa-purāṇa* and *Riṭṭhaṇemicariu* or *Harivaṁśapurāṇa* and a manual of Prakrit and Apabhraṁśa metres called *Svayambhūcchandas.*

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(1) For previous accounts of Svayambhū's literary activity see the sources mentioned in n. 1; p. 9.

The Paümacariu.

This is described in Section 5.

The Riṭṭhaṇemicariu

The *Riṭṭhaṇemicariu* (*Ariṣṭanemi-caritam*) or *Harivaṁśa-purāṇa* is the most voluminous of Svayambhū's works. Its extent is given as 18,000 Granthāgras. It has 1,937 Kaḍavakas[1]. Its 112 Sandhis are distributed over four Books or Kāṇḍas as follows[2]: Jāyava-kaṇḍa (Yādava-kāṇḍa), 13 Sandhis; Kuru-Kaṇḍa, 19 Sandhis; Jujjha-kaṇḍa (Yuddha-kāṇḍa), 60 Sandhis; Uttara-kaṇḍa, 20 Sandhis. Its external form and structure closely resemble those of PC. As the latter is a Rāma-epic, the *Riṭṭhaṇemi-cariu* is a Kṛṣṇa-epic. It deals with the life-story of the twenty-second Tīrthaṅkara Ariṣṭanemi and the narrative of Kṛṣṇa and the Pāṇḍavas in its Jain version. The life-story of Rāma and that of Kṛṣṇa along with the Pāṇḍavas appear to have been very popular religious themes, and besides Svayambhū several Sanskrit, Prakrit and Apabhraṁśa poets, before and during his times, became interested in them, employing their literary talent in composing epics on one or both of the sacred themes. This is to be largely inferred from literary allusions and citations in other works, since only a few of such epics have survived to our days. The available information on this point can be tabulated as under:

Author	Theme	Work	Language
Vimalasūri (1st or 3rd Cent.)	Rāmāyaṇa	*Paümacariya*[3]	Prakrit
	Harivaṁśa[4]		”
Kittihara[5] (Kīrtidhara)	Rāmāyaṇa	—	Prakrit or Apabhraṁśa
Anuttaravāya[5] or Anuttaravāgmin	”	—	”
Raviṣeṇa (677-8 A.D.)	”	*Padmacarita*	Sanskrit

(1) Jain, 1935, 70.
(2) Appendix I, st. 59.
(3) Jacobi, 1914.
(4) Uddyotanasūri in his *Kuvalayamālā* (778-779) refers paranomastically to Vimalasūri as the first author of Harivaṁśa:

buhayaṇa-sahassa-daiyaṁ Harivaṁsuppatti-kārayaṁ paḍhamaṁ
vandāmi vandiyaṁ pi hu Harivaṁsaṁ ceva Vimalapayaṁ ||

See Premi, 1942, 571-572.

(5) See PC. 1 2 8, which is taken from Raviṣeṇa. The latter in the introduction to his *Padmacarita*, while giving the tradition says that the sacred theme of the Rāma-narrative was handed down to Kīrti and from Kīrti, to Anuttaravāgmin; the *written* work of the latter was seen by Raviṣeṇa and hence his present attempt (viz. *Padmacarita*):

Prabhavaṁ kramataḥ kīrtiṁ tato'nuttaravāgminam |
likhitaṁ tasya saṁprāpya Raver yatno'yam udyataḥ ||

Padmacarita I 42.

Now we know that Raviṣeṇa's *Padmacarita* is hardly anything more than an elaborated Sanskrit recast of Vimalasūri's *Paümacariya* (cf. Premi, '*Padmacarita* Aur *Paümacariya*' (1942, 272-292). On this account can we identify Anuttaravāgmin with Vimalasūri? But the latter does not say that he has inherited the tradition from any Kīrti or Kīrtidhara He seems to be the pioneer in composing a Rāma epic, as well as a Kṛṣṇa. epic; for the latter we have got the above quoted authority of Uddyotana.

Viaddha[1] (Vidagdha)	Harivaṁśa	—	Prakrit
Bhadda (Bhadra)[2] and/or Dantibhadda (Dantibhadra) and/or Bhaddāsa (Bhadrāśva)	" Kṛṣṇabālacarita	—	Apabhraṁśa
Goinda (Govinda)[3]		—	Apabhraṁśa
Ṇāgaha[4]	Rāmāyaṇa	—	Prakrit
Caümuha (Caturmukha)[5]	"	—	Apabhraṁsa

(1) See *Svayambhūcchandas* III 17:

Vattaṁ Viaḍḍhassa—
savva-viggaha-ṇeārā, pattā Kaṇḍ'(?ṇh')Ajjuṇā Kaṇṇaṁ |
dhariā teṇa te devi eaṁ tammaṇaṁ jāṇaṁ ||

Here *b* mentions Arjuna, Karṇa and possibly Kṛṣṇa.

(2) See Appendix I, st. 1, 2 and 3, wherein the Go-grahaṇa and Matsya-vedha episodes are mentioned.

(3) *Svayambhūcchandas* IV 23, 24, 26 cited under Goinda's name relate to the loves of Kṛṣṇa, Rādhā and Gopīs. The poem must have been composed throughout in the Mātrā or Raḍḍā metre like Haribhadra's *Ṇemiṇāhacariu*.

(4) *Svayambhūcchandas* I 34 cites an illustration under the name of Ṇāgaha, where *d* reads: *dhāiaṁ pavaṁgamāṇa rakkhasenda-seṇṇaṁ* 'the army of the Lord of the Rākṣasas rushed on to the Monkeys'.

(5) Premi, op. cit. p. 372, footnote 2, thinks that *Svayambhūcchandas* IV 2, VI 83, 86 and 112, cited under the name of Caümuha pertain to the theme of Rāmāyaṇa and hence they establish Caümuha as the author of a *Paüma-cariu* also. But the passages have no unquestionable reference to the Rāmāyaṇa narrative. IV 2 *(a)* pertains to the Harivaṁśa-narrative; 2 *(b)* is *ko mahu jivatahuṁ nei dhaṇu* 'who, while I am alive, can take away the bow?' 2 (c) is *nia-ṇāma-paāsahā surahā saāsahā* 'from Gods announcing their own names'; VI 86 is *sasi uggau tāma, jeṇa ṇaha-aṅgaṇa maṇḍiau | ṇaṁ rai-raha-cakka, dīsai aruṇe(ṁ) chaḍḍiau ||* 'Then rose the moon, whereby the expanse of the sky was adorned. (She appeared) as if Aruṇa had left behind, a wheel of the Sun-chariot'; VI 112 is *doha na kiya ahisesau viviha-samubbhia-cinh(ndh) aiṃ | vaḍḍhiasamarāvesaiṃ, valaiṃ ve-vi saṇṇaddhaï* (*a* is obscure—but has no reference to a Rāma-story; the rest of the stanza means) 'Both the armies, with various ensigns raised and with (their) martial spirit enhanced, became equipped': these passages contain no such details as would assign them to a work on the theme of the Rāmāyaṇa. The remaining passage VI 83 is given by the editor of the *Svayambhūcchandas* with an emendation. It reads: *ṇaṁ pavaru palāsu, vaṇa-saṁcārima phulliā |*
te coddaha lakkhaṇi (ṇi)misaddheṁ sara-salliā | .|

Velankar has not advanced any reasons for adding *ṇi* before *misaddheṁ*. The emendation is unacceptable as it violates the metre and as such defeats the very purpose for which the stanza was cited. For it is cited to illustrate the metre Koilariñcholī having the measure 10/13 (SC. VI 82). But the stanza as emended by Velankar scans 11/13 in its latter half. This shows that the emendation by bringing in an additional mora spoils the metre. The latter half therefore should be read as in the original, *te coddaha lakkha, ṇimisaddheṁ sara-salliā ||* The stanza in its present form presents grammatical difficulties. But the general sense and especially the sense of the latter half is quite clear, 'Those fourteen lakhs were within a trice pierced

Caumuha	Harivaṁśa[1]	---	Apabhraṁśa
Jinasena (783-84)	Harivaṁśa[2]	*Harivaṁśa-purāṇa*	Sanskrit
Guṇabhadra (c. 850)	Rāmāyaṇa and Harivaṁśa	*Uttarapurāṇa*	,,

Among the Apabhraṁśa poets there was a general practice of inserting their *nāmamudrā* in the concluding stanza of each section of their poems. Svayambhū too follows it. But in the *Riṭṭhaṇemicariu* we find not one but three different such *nāmamudrās:* those of Svayambhū, Tribhuvana Svayambhū and Yaśaḥkīrti (Jasakitti). Upto 99. Sandhi we regularly find the name of Svayambhū inserted in the closing Ghattā of the last Kaḍavaka of each Sandhi. Even some valuable details relating to the composition of the *Riṭṭhaṇemicariu* are given in the colophon of the 92. Sandhi[3]. Over and above stating the extent in Sandhis of each of the three Kāṇḍas composed so far, the date of completing the Yuddhakāṇḍa and that of beginning the Uttarakāṇḍa, we are told that it took Svayambhū six years, three months and eleven days in all in composing the ninety-two Sandhis of the *Riṭṭhaṇemicariu.* The colophon of the 99. Sandhi states[4] 'Finished Sandhi ninety-ninth, called "The Description of the Samavasaraṇa" in the *Riṭṭhaṇemicariu* composed by Svayambhū, the best among Poet-laureates'. On the other hand colophon of the 100. Sandhi says[5]: 'Finished Sandhi hundredth, called "Samavasaraṇa," in the *Riṭṭhaṇemicariu* (in the portion) that escaped Svayambhū and that was completed by Mahākavi Tribhuvana Svayambhū'. And similarly we find the name of Tribhuvana Svayambhū along with that of Svayambhū at the end of Sandhis 101-104. Further, in the Ghattās[6] of the last Kaḍavaka of 105. and[7] 106. Sandhis we find the *nāmamudrās* of Svayambhū and one Jasakitti or Jasukitti (Yaśaḥ-

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with arrows. They appeared (with their bloody wounds) like Palāśas blooming in a forest'.

Thus none of the stanzas mentioned by Premi, has any definite reference to the Rāma-story. But on the grounds (1) that Puṣpadanta at the beginning of the episode of Rāma in his *Mahāpurāṇa* significantly pays tributes to Caturmukha and Svayambhū and (2) that the Praśasti stanzas found in the beginning of Svayambhū's *Paümacariu* praise Caümuha, it is plausible to ascribe a *Paümacariu* to Caturmukha.

1. This is to be assumed on the following grounds:
   (a) Dhavala (c. 11th cent.) in his *Harivaṁśa-purāṇa* refers to a narrative of Hari and the Pāṇḍavas composed by Caümuha:
   Hari-Paṇḍavāṇa kahā Caümuha-vāsehiṁ bhāsiyaṁ jamhā |
   taha virayami loya-piyā jeṇa ṇa ṇāsei daṁsaṇaṁ paüraṁ ||
   (quoted by Premi. 1942, 372, note 2).
   (b) Appendix I, st. 3 praises the Gograhaṇa episode of Caturmukha, which is obviously the cattle-lifting attempted by Duryodhana and party, when the Pāṇḍavas were completing their stay at Virāṭa.
   (c) *Svayambhūcchandas* IV 2 (*a*)cited as from Caümuha mentions Arjuna.

(2) MDJG, 32, 33.

(3) Appendix I, st. 59-62. Stanza 63 is a Sanskrit subhāṣita and it is not clear how it got in here. But similar out of place Sanskrit stanzas are found elsewhere too in the Praśasti stanzas found in Svayambhū's works. Cf. the Rudrāṣṭaka of Īśānaśayana interpolated in the opening Praśasti stanzas of PC. and two Sanskrit stanzas (Appendix I, st. 51, 52) from Raviṣeṇa's *Padmacarita* found in the colophon of PC.

(4) Appendix I, st. 64. (5) Appendix I, st. 66.

(6) Appendix I, st. 69, 71.

(7) Premi, 1942, 379 and Jain, 1935, 72, do not give 105. They missed it apparently because the *nāmamudrā* occurs in the first half of the Ghattā of the last Kaḍavaka of 105. Sandhi.

kīrti) together in one stanza. In the colophons[1] of these Sandhis Svayambhū alone is mentioned; Tribhuvana Svayambhū is not included. Lastly Sandhis 107-112 contain[2], somewhere in the body of the last Kaḍavaka, in the Ghattā of the last Kaḍavaka or in the colophon—in one or several of these places—the *nāmamudrās* or names of all the three: Svayambhū, Tribhuvana Svayambhū and Yaśaḥkīrti. These facts suggest that Tribhuvana Svayambhū and Yaśaḥkīrti also had their hands in the composition of Sandhis 100-112. This is made clear by the colophons of Sandhis 100-104, 107-112 and by the colophon of the whole work[3]. Tribhuvana Svayambhū[4] and Yaśaḥkīrti[5] both praise the effort of 'rescuing' the incomplete or partly lost literary works of others as a magnanimous effort. In the colophon after the 112. Sandhi the following information is given[6]: This well-known Bhārata-purāṇa containing Harivaṁśa and the life history of Nemi was composed in the Paddhaḍiā metre by Svayambhū. Whatever gap (*suṇṇaṁ*) was left in his work was filled up after the poet's death by his son Tribhuvana Svayambhū. Whatever was left out even after Tribhuvana's supplementation was 'rescued' (*uddhariu*) i.e. made good by Yaśaḥkīrti in accordance with the tradition of the *Harivaṁśa* and at the instance of his Guru Srī-Guṇakīrti. At the invitation (?) of Sarahasena (?) Śreṣṭhi, Yasaḥkīrti came to Kumara-ṇayari (Kumāra-nagarī) and recited (this Purāṇa) before the Śrāvakas in the Paṇiyāra Jain temple near Gopagiri (Gwalior).

The requisite information regarding this Yaśaḥkīrti can be gathered from the beginning portions and colophons of his two works[7]. Yaśaḥkīrti Bhaṭṭāraka belonged to the Kāṣṭhā Saṁgha, Māthura Anvaya and Puṣkara Gaṇa. He to the Kāṣṭhā Saṁgha, Māthura Anvaya and Puṣkara Gaṇa. He was a pontiff at Gwalior. He flourished in the first half of the 15th century during the reign of the Tomara king Kīrtisiṁha. His successors were Malayakīrti and Guṇabhadra. Paṇḍita Raidhu[8], who composed numerous Apabhraṁśa works like *Padmapurāṇa* (or *Balabhadrapurāṇa*), *Nemipurāṇa*, *Pārśvacarita*, *Vardhamānacarita*, *Dhanakumāracarita*, etc. was a contemporary and a co-disciple of Yaśaḥkīrti. Mss. of two Apabhraṁśa works of Yaśaḥkīrti are known to exist. The *Pāṇḍavapurāṇa*[9], a fairly extensive work in 34 sargas was composed by him in 1440 A.D.[10] for a layman called Hemarāja, while the *Candappahacariu* in 11 Sandhis was written at the request of a pious Jain called Siddhapāla.

Now two questions arise. First, what were the contributions

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(1) Appendix I, st. 70, 72. Premi, 1942, 379 is not correct when he says that 'all the Sandhis from 100-112 mention Tribhuvana in their colophons'.
(2) Appendix I, st. 73-88. Premi and Jain again do not include here the 107. Sandhi because they missed the *nāmamudrā* that occurs in the 2. line before the Ghattā of the last Kaḍavaka.
(3) Appendix I, passage No. 87, lines 6-20.
(4) Appendix I, st. 68, 84.
(5) Appendix I, st. 81.
(6) This colophon is considered below.
(7) Kaslival, 1950, 98-99, 122-127; Premi, 1942, 380, footnote 6.
(8) Kaslival, 1950, 105-116.
(9) *iya Pāṇḍupurāṇe siri Guṇakitti-sisa-muṇi-Jasakitta viraiya(e) sâhu-Vilhâputta-Hemarāja-ṇāmaṇkie caütisamo saggo samatto* | *iti Pāṇḍavapurāṇaṁ samāptaṁ* |
Kaslival, 1950, 125.
(10) *vikkama rāyaho vavagaya*(e) *kâlae mahi-sāyara-gaha-rasa-aṅkālae* |
Kaslival, 1950, 125.

of Tribhuvana Svayambhū and Yaśaḥkīrti in the composition of those Sandhis of the *Riṭṭhaṇemicariu* which bear their *nāmamudrās?* Second, why it was found necessary, not by one, but by two authors after Svayambhū—one of them was no other than his own son—to supplement the work written by him?

It appears that Svayambhū had nothing to do with the composition of 100-112 Sandhis. And what were the respective shares of Tribhuvana and Yaśaḥkīrti can be decided only by a close study of the text and other relevant sources. But this much is certain that the last Kaḍavaka of the 112. Sandhi of RC. giving the colophon of the complete work was written by Yaśaḥkīrti. Several of its lines are found word for word in his *Pāṇḍavapurāṇa*[1].

The question as to why others felt it necessary to supplement Svayambhū's *Riṭṭhaṇemicariu* is taken up below under Section 5, because the question of multiple authorship is connected with the *Paümacariu* also.

The work is generally called *Riṭṭhaṇemi-cariu*[2]. In the colophon of 109. Sandhi it is called *Riṭṭhaṇemi-purāṇa*. In the colophon of the whole work (written by Yaśaḥkīrti) the work is referred to in view of its theme, as *Bhāraha-purāṇa*, *Ṇemicariya* and *Harivaṁsa*[3]. Svayambhū himself refers to the theme of RC. as Harivaṁśa[4].

The Svayambhūcchandas

The *Svayambhūcchandas* (SC.) has been published by Velankar[5] from the only known Ms. in the Baroda Oriental Institute. It is a comparatively modest manual of Prakrit and Apabhraṁśa metres. The work is planned in eight chapters, the first three dealing with the Pk. section, the remaining comprising the Ap. section. The first twenty-two folios of the Ms. of SC. are lost. Thus the text of SC. that is available to us is incomplete.

Its Authorship

Svayambhū's authorship of this work is settled by the title *Svayambhūcchandas*[6], 'Svayambhū's metrics' mentioned in the concluding stanza of each chapter. That this Svayambhū is identical with the author of PC. is clear from the numerous citations from the latter work found in SC. It is Svayambhū's practice to cite illustrations from the Ap. literature known to him and in all the cases he gives such illustrations, the name of the original author is also mentioned. But besides these, there are many illustrations cited without any name. Several of these anonymous illustra-

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(1) Lines 1-7 are the same as given from the last portion of the *Pāṇḍavapurāṇa*, Kaslival, 1950, 124. Only instead of *viuse sayambhiṁ mahi-vitthāriu* there is *muṇi-Jasakitti(i) mahihi vitthāriu*. Further line 16 repeats the same thing partly in other words, while lines 17-19 and 21 are identical with those in the *Pāṇḍavapurāṇa* (ibid, 123).

(2) At least three Mss. of the *Riṭṭhaṇemicariu* have been reported by Premī (1942, 376 footnotes 2-3): One from the Government MS. collection at the Bhandarkar Oriental Research Institute, Poona (No. 1117 of 1891-1895), another from the Ailak Pannālāl Sarasvatibhavan, Bombay and the third from the Godikā temple collection at Sāṃgāner.

(3) Appendix I, passage 87, line 1.

(4) Appendix I, passage 57, line 2, 13.

(5) Velankar, 1935, 1936.

(6) The title appears to have been coined by Svayambhū on the model of the *Jayadevacchandas* of Jayadevā (Velankar, 1949, 1-40). cf. also the *Chandaśśekhara* of Rājaśekhara Kavi.

tions can be traced[1] to PC. The conclusion is obvious that probably all the anonymous illustrations in SC. are taken from Svayambhū's own works. In their case, the source being quite obviously understood, he saw no propriety in attaching his name. This clearly proves common authorship for SC. and PC. Citing the stanza '*Śrī-Harṣo nipuṇah kaviḥ*' etc. in SC. (I 144 *a*) and the reference[2] to Śrī-Harṣa in RC. as making a present of *nipuṇatva* to Svayambhū supports the same conclusion[3]. This invalidates several inferences of Velankar regarding Svayambhū and SC.

SC. is not very ambitious. Its expressed aim is to give in a nutshell the essential features of Pk. and Ap. prosody. In the closing stanza of each chapter the work is described as *pañcaṁsa-sāra-hua* 'the substance of the five Gaṇas'. The concluding stanza of Ch. III states: *pāua-sāro parisamatto* 'the choice matter of the Prakrit prosody has been treated.' The same remark is repeated at the opening of Ch. V.

Its Prakrit Section

The Prakrit section of SC. presents several surprises for us. Though it is called *Prākṛtasāra* it does not treat in its available portion any of the genuine Pk. Mātrāvṛttas[4]. What is given in the Pk. section are the well-known Akṣaravṛttas of the Sanskrit prosody with their Sama (from the Uktā to the Utkṛti class, the Śeṣa-vṛttas and the Daṇḍakas), Ardhasama and Viṣama divisions. In the fragment of SC. preserved to us there is nothing corresponding to the fourth chapter of Hemacandra's *Chandonuśāsana* describing the Āryā, Galitaka, Khañjaka and Śīrṣaka class of Pk. metres. What is still stranger, these so-called Pk. metres are defined as if they were Mātrāvṛttas. They are defined, not by using the well-known Akṣaragaṇas (*ya, ra, ta,* etc.), but by using a special terminology of Mātrāgaṇas, such as *ta, taāra,* etc., for a Tri-mātra, *ca, cagaṇa, caṁsa* for a Caturmātra and so on, with the particularization of the type of the Gaṇa as required.

Moreover, as noted previously, Svayambhū, unlike Hemacandra, does not compose his own illustrations to support the metrical rules and definitions in Sc. He prefers to illustrate from the then available Pk. and Ap. literatures and in many a case the name of the author also is prefixed to the stanza cited. Thereby we come to know of a large number of Pk. and Ap. poets almost all of whom were so far quite unknown to us. It also gives us a gilmpse of the riches of Pk. and Ap. literature cultivated in and before Svayambhū's time.

Its Apabhraṁśa Section

The Ap. section of SC. is important from several viewpoints. The sources for the study of Ap. prosody are considerably few and their usefulness is further diminished by their sketchy, incomplete or indiscriminately eclectic character. So far Hemacandra's

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(1) Modi, 1940, 172, Prem, 1942, 383-384. This matter is dealt with further below.
(2) 'Siri-Harisem ṇiya-ṇiuṇattaṇau'. Appendix I, passage 57, line 9 *a*.
(3) Premi, 1942, 384.
(4) Summary of the contents, importance and other information concerning SC. will be found in the abovementioned articles of Velankar and in Premi, 1942. Velankar reproduces some of this information in the introduction to his edition of Rājaśekhara's *Chandaśśekhara*, 1946, 1-14.

Chandonuśāsana was the only work to which we glanced with some hope of getting light on all sorts of metrical problems of Ap. And we know well how often it failed us[1]. Under the circumstances, a pre-Hemacandra work on Ap. metres from the pen, not of a mere theoretician, but of an epic poet recognised as Kavirāja and Mahākavi, deserves, in spite of its briefness, to be welcomed. And in view of its value as an early authentic source, a short analysis of the Ap. section of SC. will not be here out of place.

Analysis of the contents of SC. IV-VIII

Ch. IV. Utsāhādi (Treatment of the Utsāha and other Metres):
A. Introductory (1-4).
Introductory stanza (1); metrical value of the Bindu and of *e* and *o* in certain positions (2-4).
B. The Mātrā-prakaraṇa (5-28).
Utsāha (5-6); Duvahaa (Dvipathaka i.e., Dohā) with its varieties (7-13); Mātrā with its varieties (14-28).
C. The Vadanaka-prakaraṇa (29-32).
Vadanaka with its varieties (29-32).
D. Miscellaneous (33-42).
Another application of the name *Vadanaka* (33); Prahelikā (34); Hṛdayālikā (35); Dhavala (36-39); Maṅgala (40-41); the concluding stanza (42).

Ch. V The Ṣaṭpada-jāti.
Three varieties of the Dhruvaka (1); quantity of the pāda-ending syllable (2); definition of the Ṣaṭpada Dhruvaka (3); its varieties: Ṣaṭpada Jāti (4-5), S. Upajāti (6-7) and S. Avajāti (8-9); total of these varieties (10); the concluding stanza (11).

Ch. V. Catuṣpadīs and Dvipadīs.
A. The Antarasamā Catuṣpadī (1-148).
Types of the Catuṣpadī (1); 110 Antarasamā Catuṣpadīs beginning with the Campakakusumā and ending with the Śaśibimbaka described (2-148).
B. The mixed type of the Catuṣpadi (149-150).
C. The Ardhasamā Catuṣpadī (151-152).
D. The Sarvasamā Catuṣpadī (153-161).
E. The Dvipadī (162-203).
The concluding stanza (204).

Ch. VII. The Shorter Dvipadīs.
Their province and general character (1-2); 10 such Dvipadīs defined (3-12); the concluding stanza (13).

Ch. VIII. The Sandhi-bandha and the Rāsā-bandha.
A. Some common Ap. metres (1-6).
Utthakka (1-2); Madanāvatāra (3-4); Dhruvaka (5-6).
B. The Sandhi-bandha (7-45).
The Chhaḍḍaṇiā and other structural units (7); seven Chhaḍḍaṇiās (8-23); three Ghattās (24-29). The terms Paddhaḍiā, Pada, Yamaka, Kaḍavaka, Sandhi, etc. explained (30-35) and illustrated (36-45).

(1) In the past few years Velankar has brought to light several works of Pk. prosody like the *Vṛttajātisamuccaya of Virahāṅka, Kavidarpaṇa, Gāthālakṣaṇa* of Nanditāḍhya, *Chandaḥkośa* of Ratnaśekhara and *Chandaśśekhara* of Rājaśekhara. But none of these works even comes near to doing full justice to their subject.

C. The varieties of Tāla (46-47).
D. Some structural terms (48).
E. The Rāsā-bandha (49-52).
The concluding stanza (53).

Citations in SC.

As stated above, to illustrate the metres defined Svayambhū has given more than 213 citations—most of them consist of a single stanza—from the current Pk. and Ap. poetry. Of these 132 are found in the preserved portion of the Pk. section, 81 in the Ap. section. Most of the citations are given under their author's name and in this manner fifty-eight writers are quoted: forty-eight for the Pk. section, seven for the Ap. section and three for both. Caturmukha, Dhūrta, Māūradeva, Dhanadeva, Āryadeva, Chailla, Govinda, Śuddhaśīla, Jinadāsa and Vidagdha appear in the Ap. section.

But besides the illustrations cited along with their author's name, there are fifty citations, all in the Ap. section, which are given without any author's name prefaced to them. The problem of these anonymous citations has been solved by Modī[1] and Premī[2] by identifying several of them from Svayambhū's PC. They have shown that

SC.	V	9	=	PC.	14	7	9
,,	VI	42	=	,,	65	1	1
,,	VI	71	=	,,	77	1	1
,,	VI	74	=	,,	77	13	13
,,	VIII	27	=	,,	5	1	1

A further examination of PC. has enabled me to make the following identifications:

SC.	V	5	=	PC.	3	3	11
,,	VIII	4	=	,,	24	2	1-2
,,	,,	6	=	,,	33	3	9
,,	,,	17	=	,,	3	1	1
,,	,,	21	=	,,	31	1	1
,,	,,	25	=	,,	41	1	1

From this it follows that whenever Svayambhū has selected the illustrations from his own works, he has given them anonymously. Hence it is reasonable to conclude that most of the nameless illustrative stanzas in SC. belong to Svayambhū—most of them, and not possibly all, because the text of SC. is based on a single defective Ms. that is unreliable in several matters. For instance the ascriptions of SC. I 6 to Vijjā and of SC. I 78 to Suddhakai are disputed by the marginal gloss to SC. which gives instead the names of Divāara and Ṇiūṇa respectively. Still more significant is the fact that at least in one case we are in a position to prove that the Ms. of SC. makes a wrong ascription. SC. VI 71 is reproduced from PC. (77 1 1). But that illustration is given in SC. under the name of Caümuha.[3] Hence so long as we have not got a satisfactory text of SC. based on sufficient Ms. material we should be cautious in drawing conclusions from the available text of SC. Nevertheless, we are within reasonable limits when we say that most of the anonymous citations in SC. are taken from Svayambhū's own works. It is likely that some of them did not belong to any particular work, but were composed by Svayambhū just to illustrate his definitions.

(1) Modi, 1940, 172.
(2) Premi, 1942, 383.
(3) *Caümmuha* is a recurrent misprint in the printed text of SC.

All the citations in SC. that could be identified have been traced to PC. alone. Several of the anonymous stanzas have reference to the Mahābhārata theme[1] and therefore, taking for guidance the context and the metre of these Harivaṁśa citations in SC., I casually examined RC., but could not identify a single citation. And that is natural because it is quite probable that RC. was Svayambhū's last work (see the next section). This also creates one more problem for us; what must have been the source of these anonymous citations having reference to the Harivaṁśa theme?

The Pk. section of SC. in this matter presents a contrast to its Ap. section. Therein all the illustrations are taken from other poets. There is not one anonymous citation. Svayambhū's literary activity seems to have been exclusively confined to Ap.

The lost portion of SC.

Velankar thinks that the lost portion of SC. consisting of folios 1 to 22 just dealt with the metres containing from 1 to 13 syllables in each line. The Prakrit metres proper are left, according to him, untouched by Svayambhū. He observes[2]. 'Another strange thing about Svayambhū is that not only does he treat the ordinary Saṃskṛta metres as the Prākṛta ones, regarding them as the Mātrāvṛttas and defining them as such, but he totally neglects the proper Prākṛta metres discussed at great length by Hemacandra in his *Chandonuśāsana,* p. 28b and the following, and by Virahāṅka in his *Vṛttajātisamuccaya* Chs. III-IV". Again in his introductory remarks to the edition of Rājaśekhara Kavi's *Chandaśśekhara*[3] he says, 'unlike Svayambhū, however, they (*Prākṛta Paiṅgala* and *Chandaḥkośa*) define the Gāthā and its derivatives from the Prākṛta metres.

Now it would be strange that though SC. claimed to contain all that was important in Pk. and Ap. prosody, it did not treat the genuine Pk. metres. And in that case the imposing title *Chandaś-cūḍāmaṇi* 'the crest-jewel (?) of metrics' attached to Svayambhū by Tribhuvana would appear more of an expression of filial affection than a proper appraisal of Svayambhū's achievements in the field of Pk. metrics. It would be, moreover, inexplicable why Svayambhū did not treat those popular and well-known Pk. metres (commonly used in Ap. also) when he admiringly mentions by their names some of them[4], when he actually employs in his epics some of them[5] and when he himself has written a work on Pk. and Ap. prosody.

The question, therefore, naturally arises: Is the assumption

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(1) See for example, SC. VI 45, 58, 98, 102, 152; VIII 2, 9. Premi, 1942, 383 adumbrates the possibility of tracing some of these to RC.
(2) Velankar, 1935, 23.
(3) Velankar, 1946, 4.
(4) Cakkalaehiṃ Kulaehiṃ Khandhaehiṃ,
Pavaṇuddhua-Rāsāluddhaehiṃ |
Mañjariya-Vilāsiṇi-Ṇakkuḍehim,
suha-chandehiṃ saddehiṃ Khaḍahaḍehiṃ | PC. 23 1 6-7.
Of these Cakkalaa and Kulaa are defined at SC. VIII 48, Khandhaya (Skandhaka) at Ch. IV 5, Pavanoddhuta at Ch. IV 64, Khaḍahaḍaya at *Vṛttajātisamuccaya* (Velankar, 1929, IV 73-74).
(5) Helā-dvipadī is used in PC 17. and 25. Sandhis, Mañjarī in PC. 19, and 45. Sandhis, Dvipadī in PC. 13. Sandhi, Sālabhanjikā in PC. 46. Sandhi and Vilāsinī in PC. 17, 12; 46, 2. Most of these are used as Kaḍavaka-commencing stanzas. For their use in MP. see Section 7.

plausible that the lost portion of SC. contained only the wanting Varṇavṛttas from the Uktā to Atijagatī division along with some introductory matter and nothing else? Let us examine it.

As unfortunately the stanzas are not numbered in the Ms., we have to take resort to inference. Each side of the folios of the Ms. of SC. contains about 8 lines with 42 letters to each line on an average. This gives us a round figure of 330 to 340 letters per side. Now the first few folios contain on an average four metres of the length of the Atijagatī or Śakvarī class with their definitions and illustrations. On the basis of these data we can form a rough estimate as to how many metres on an average were contained by each side of the folios. Some calculation done with the help of the above data shows that about six metres having from 8 to 12 syllables per line along with their definitions and illustrations can be contained by each side of the folio. To form an idea as to how many folios could possibly have been occupied by the treatment of these metres, we should know their number according to Svayambhū.

The extant portion of the Varṇavṛttas treated by Svayambhū can favourably compare in its extent with the corresponding portion of the *Kavidarpaṇa*[1] or the *Vṛttaratnākara.* The latter of these two works treats a slightly smaller number of metres. On the other hand, Hemacandra's *Chandonuśāsana* is elaborate. Thus *Svayambhūcchandas* in this matter stands midway between the *Kavidarpaṇa* and the *Chandonuśāsana,* somewhat nearer to the former than the latter.

Now among the missing Varṇavṛttas those having from 1 to 7 letters per line could not have occupied more than one side altogether. Corresponding to the remaining classes upto to the Rucirā variety of the Atijagatī class, the *Kavidarpaṇa* has 47 metres, the *Vṛttaratnākara* has 59. Accordingly SC. could not have treated more than 90 or 100 metres at the most. Counting six metres per side, the space occupied by these metres would come to about 16 sides or 8 folios. Taking into consideration the space devoted to the introductory matter and to the treatment of the metres containing from 1 to 7 letters per line, we can quite reasonably conclude that the treatment of the missing Varṇavṛttas from the Uktā to the Praharṣiṇī or the Mattamayūra variety of the Atijagatī class, could not have occupied a space of more than nine or ten folios of SC.

This conclusion is supported by another consideration too. In any treatment of the Varṇavṛttas the space occupied by the first 13 classes of metres cannot be possibly more than about half of the space occupied by the rest of the classes down to the Utkṛti, along with the Daṇḍakas, the Ardhasama Vṛttas and the Viṣama Vṛttas. Now this latter portion in SC. occupies 22 folios (from 23 to 44). Hence the missing Varṇavṛttas could not have occupied 10 or 11 folios at the most.

If the missing Varṇavṛttas were contained in ten of the missing folios only, what were the remaining twelve folios devoted to? Let us consider the matter. The Āryā, Galitaka and Khañjaka Prakaraṇas of the fourth chapter of the *Chandonuśāsana* deal with some 85 different metres. Making allowance for the greater elaboration and the compilatory character of the *Chandonuśāsana,* we can assume that the corresponding number of the metres of these classes, if treated by Svayambhū, would be in the vicinity of 70. Counting even as three metres per side on an average, these 70 metres can

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(1) Velankar, 1935-1936, 51-60.

occupy a space of some 24 sides or 12 folios. Thus of the missing 22 folios of SC., about 10 dealt with from the Uktā to the Jagatī and part of the Atijagatī classes of the Varṇavṛttas, while the twelve folios preceding them could have well contained the metres of the Āryā, Galitaka and Khañjaka classes.

Fortunately there are some positive indications[1] to believe that Svayambhū did treat the genuine Pk. metres. In the commentary[2] on the fourth stanza (*īsīsi cumbiāiṃ* etc.) Act I of the *Abhijñāna-śākuntala*, Rāghavabhaṭṭa, while explaining the metre of the stanza makes the following remarks:

iyaṁ ca Gītiḥ. Tallakṣaṇaṁ *Śambhau-* —'cāccaravadha-addhe udāsthaddhammi na visame masta guru sattaddha Gīi-addhe'. Atra pūrvārdhe pūrvayor iṁkāra-hiṁkārayor laghutvaṁ jñeyam. tad uktaṁ *tatraiva*—'iha ārābindu-juāe osuddhā-paā vasāṇaṁ milahu' iti.

Here two quotations are given by Rāghavabhaṭṭa. The first is hopelessly corrupt. Ercepting the last two syllables *Gīi* all the rest of the text of that quotation is printed in one mass without any word division in the original. It is not possible to make out from this the original wording or sense, but it is given with the express statement that this is a definition of the metre Gīti quoted from one Śambhu. The second quotation too is somewhat corrupt. Its correct form is as under:

iha(i)-ārā bindu-juā, e-o suddhā paāvasāṇammi lahu.

In the commentary on *Śākuntala* V 16 also occurs, 'e-o suddhā paāvasāṇammi lahu'. These latter two quotations are given to support the metrically short character of final *iṁ* and *hiṁ* in a Pk. metre. It is clearly stated that the second quotation in the commentary on *Śākuntala* I 4 is taken from the same source (*tatraiva*) as the first i.e., from Śambhu according to the text as we have it. Now this second citation is obviously taken from the *Svayambhūcchandas* of Svayambhū wherein IV 2 reads:

i-hi-ārā bindu-juā paāvasaṇammi jaha huvanti lahu |
taha kattha-vi chanda-vasā kāavvā u-hu-ārā ||

and further IV 3 reads:

binni-vi e-o suddhā paāvasāṇammi jaha huvanti lahu || etc.

Rāghavabhaṭṭa has apparently combined SC. IV 2 and 3 in his citation. But there does not appear any reasonable doubt as to Rāghavabhaṭṭa's source. Two results follow from this: first, although the name of the authority is given as Śambhu, it is but a corruption of the correct name Svayambhū; second, Svayambhū had also to his credit the treatment of at least the Āryā class of Prakrit metres.

Svayambhū and *Svayambhūcchandas* have been quoted by two other late metricians also in the incorrect forms *Śambhu* and *Śambhucchandas*. Nārāyaṇabhaṭṭa in his commentary (1544 A.D.) on Kedārabhaṭṭa's *Vṛttaratnākara*[3] mentions *Śambhucchandas* along with the *Prākṛtapaiṅgala* and *Cūḍāmaṇi* as his sources for the information he supplies regarding Prakrit metres[4]. His words are: Prākṛtādiṣu prāyaḥ paridṛṣṭāni chandāṁsi Prākṛtapaiṅgala-

(1) Bhayani, H.C., 'Svayambhū and the Prakrit Metres', BV, n.s. 8, 9-10, Sept.-Oct. 1946. 137-138. The view expressed in that note has been revised here on discovering fresh evidence.

(2) Published along with Godbole and Parab's edition of the 'Śākuntala', Bombay 1889.

(3) Parab. 1902, 68.

(4) Though he states that he had examined the above three works, in the portion that follows all the quotations are from the *Prākṛta-paiṅgala*.

Śambhucchandas- Cūḍāmaṇyādi-grantha- paryālocanayā vyutpitsu-vyutpatty-arthaṁ asmābhir ucyante.

Similarly the *Chandomañjarī*[1] of Gaṅgādāsa Kavi thrice quotes Śambhu: The metres Bhujagaśiśubhṛtā, Mañjubhāṣiṇī and Ṛsabha-gajavilasita are given by Śambhu, according to Gaṅgādāsa Kavi, under the respective names of Bhujagaśiśusṛtā, Sunandinī and Gajaturagavilasita. If we refer to SC., we find that the first of these three metres could have been in that portion of SC. which is lost and hence we are not in a position to ascertain what was the name given by Svayambhū to the Bhujagaśiśubhṛtā. The Mañju-bhāṣiṇī is given as *Nandiṇī* by Svayambhū (S.C. I. 3-4). which designation is very near to *Sunandinī*, and the Ṛsabhagajavilasita is given as *Gaavaravilasiaa* (i.e. *Gajavaravilasitaka)* át SC. I. 47-48, which is comparable to *Gajaturagavilasita* cited by Gaṅgādāsa Kavi. This makes it probable that the authority quoted by the latter under the name *Śambhu* is nobody else than Svayambhū, the author of SC. It is like that both Nārāyaṇabhaṭṭa and Gaṅgādāsa Kavi knew SC. at second hand. Moreover by their time the names of ancient metrical authorities like Svayambhū had become half-legendary and nobody bothered much about their correct form. Under the circumstances, Svayambhū is transformed into Śambhu and Sevala or Saitava (whose opinion on Yati is quoted by Svayam-bhū, who is known as an ancient metrical authority to Hemacandra and the *Kavidarpaṇa* and whose opinion on the name of the metre commonly known as *Vasantatilakā* is quoted by most of the Sanskrit metricians) undergoes metamorphosis as Śveta[2]. Hence it is not difficult to explain how *Svayambhū* was cited as *Śambhu* by Rāghavabhaṭṭa, Nārāyaṇabhaṭṭa and Gaṅgādāsa Kavi.

All these considertions lead us to believe that the lost portion of SC. contained a section on pure Prakrit metres dealing with the Āryā, Galitaka, Khañjaka etc. that preceded the section on the Varṇavṛttas.

The Chandaśśekhara and SC.

Velankar has published[3] the fifth chapter of the *Chandaśśekhara* of Rājaśekhara Kavi, who most probably flourished in the first quarter of the eleventh century. This is the only available portion of the text, the portion of the Ms. dealing with the Sk. and Pk. metres being at present untraceable. If we compare this fifth chapter of the *Chandaśśekhara* with SC. IV-VIII, we can see at the first glance that the former is little more than a Sk. translation of SC. IV-VIII. The slight difference in the arrangement, order of treatment and names of the metres indicates that Rajaśekhara Kavi had occasionally consulted other sources also. The earlier portion being lost, we do not know if Rājaśekhara Kavi admitted his debt to Svayambhū. That portion could have aslo thrown some indirect light on the real Pk. metres of SC.

The minor details with regards to which *Chandaśśekhara* deviates from SC. are shared by the *Chandonuśāsana* also. This shows that Hemacandra has used both, SC. as well as the *Chandaśśekhara*.

(1) Parab, 1902, 108, 114, 119.
(2) See the following quotation from the *Chandogovinda* of his Guru Bhaṭṭa Puru-śottama given by Gaṅgādasa Kavi: Śveta-Māṇḍavya-mukhyāstu, necchanti munayo yatiṁ: *Chandomañjarī*, p. 105.
(3) Velankar, 1946, 1-14.

The Lost Works

The Suddhayacariya.

The colophon stanza[1] at the beginning of the 100. Sandhi of RC. is, according to our interpretation, from Svayambhū's pen. It mentions *Suddhayacariya* and *Paümacariya* as the two works written by Svayambhū before the *Riṭṭhaṇemicariu*. Premi suggests[2] that *Suddhayacariu* is a scribal error for *Suvvayacariu* and this latter is nothing but a qualification of *Paümacariu* mentioned just before in the same line, because Padma and Lakṣmana according to the Jain mythology flourished during the Tīrtha of Muni Suvrata. But the force of *ca* in the words *suddhayacariyaṁ ca* of the stanza in question makes this interpretation untenable. Two, not one, works are clearly intended. Now we actually know, of course in name only, of a later composition, possibly in Apabhraṁśa, called *Suḍḍhaya-vīra-kahā* written by one Mahākavi Devadatta[3], who is significantly compared by his son Vīra with Svayambhū and Puṣpadanta. Thus there is nothing against our believing that Svayambhū composed the poem called *Suddhayacariya*. This poem was probably in Apabhahṃśa, since we do not know of any Pk. work by Svayambhū and the absence in SC. of quotations from his own works is not without some meaning.

The Siri-Pañcamīkahā.

In one[4] of the Praśasti stanzas discussed below Tribhuvana declares that he had composed the highly wonderful *Pañcamīcariu* without having tasted (i.e. independently of) the matter or style of Caturmukha or Svayambhū. In another place[5] he says: Had Tribhuvana Svayambhū not been the younger son of 'the crest-jewel of metrics' (? i.e. Svayambhū) who would have 'repaired' (*samāreu*, i.e., redacted) *Siri-Pañcamī* the poem composed in the Paddhaḍiā?'

These remarks imply that not only Tribhuvana himself had written a *Pañcamīcariu*, but Svayambhū also had composed a poem in the Paddhaḍiā metres called *Siri-pañcamī-kahā*, dealing with the māhātmya of the Jñānapañcamī or Śrutapañcamī similar to, say, the *Bhavisattakaha* of Dhanapāla.

Due to reasons unknown to us this poem was considered incomplete or defective in some way by Tribhuvana and hence he worked it over.

Other works.

In the very beginning of PC., while introducing himself, Svayambhū calls himself *Kavirāja*[6]. This shows that at the time

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(1) Appendix II, stanza 65, For its discussion see Section 5.
(2) Premi, 1942. 378 footnote.
(3) "(वीर) कविने अपने पिता महाकवि देवदत्तकी चार कृतियोंका उल्लेख किया है। इनमेंसे प्रथम 'वरांगचरिउ' तो पद्धडियाबंध कहा गया है, शेष 'सुड्डयवीर कहा', 'सा(?) न्तिचच्चरिया' और 'अंबादेवीरास' भी अपभ्रंशकी रचनाएं हो सकती हैं। एक संधिके आदिपद्यमें कविने कहा है कि जब स्वयंभुका जन्म हुआ तब एक कवि हुए, पुष्पदन्तके होने से दो और देवदत्तके होने से तीन।" Jain, 1946, 120.
(4) Appendix I, stanza 45.
(5) Appendix I stanza 47.
(6) *buddhie avagāhiya kairaeṁ* PC. 1 2 9b.

of composing PC. Svayambhū had already earned the title of *Kavirāja*. Such an eminent literary status could be won only when one has got several important poetical works to his credit. So before PC., Svayambhū must have composed at least two, possibly more, poetical works. Were the *Siri-pañcamī-kahā* and the *Suddhaya-cariya* written before PC.? We have no means to ascertain this or to decide whether there was any other work or works of *Svayambhū* over and above these two written before PC.

The Praśasti stanza 4 given in Appendix I, tells us that the intoxicated elephant in the form of Apabhraṁśa roams at will only so long as the goad in the form of Svayambhū's grammar does not strike on its head. Further stanza 5 given there states: Victorious be the Svayambhū-lion, having correct words as his terrible fangs, fierce to look at on account of claws in the form of metres and figures, and having grammar as his wealth of main. On the strength of these stanzas Jain and Premi suppose[1] that Svayambhū had also written a grammar, possibly an Apabhrṁśa grammar. Jain is even inclined to credit him with the authorship of a work on rhetorics and another on lexicography. But the references are too general and vague to permit even any tentative conclusions in this matter. They may be nothing more than tributes paid to Svayambhū for his proficiency in various śāstras like Vyākaraṇa,Alaṁkāra, Kośa etc., that is evident from his poetic works. Tribhuvana describes[2] himself also metaphorically as a choice bull (*dhavala*) having grammar as his strong shoulders, scriptures as limbs, logic as his terrible feet and carrying the load of poetry to the Jina-Tīrtha.

The other references to Svayambhū's grammar and rhetorics pointed out by Jain are admittedly of a mythological or doubtful character and hence without any probative value.

Svayambhū's achievements.

Svayambhū should be counted among those fortunate writers who achieved during their life-time recognition and literary fame that was amplified by subsequent generations. He was well-known as Kavirāja during his times and his son Tribhuvana never tires of speaking in glowing terms about his father. The Praśasti stanzas found in the beginning and end of some MSS. of PC., are most probably by Tribhuvana and they obviously give expression to the contemporary literary appraisal of Svayambhū. His name was spoken along with Caturmukha and Bhadra (or Dantibhandra), celebrated names in the field of Apabhraṁsa letters. He is even said to have excelled them. Especially Svayambhū's description of water-sports *(jalakrīḍā)* in PC. (Sandhi 14) was acknowledged as a master-piece worth mentioning along side the *Gograha-kathā* of Caturmukha and the *Matsyavedha* of Bhadra. Whether you talk of the beauty of ideas or of expressions, whether you weigh knowledge of rhetorics, proficiency in Ap. grammar or skill in handling varied metres, Svayambhū is recognised as an all-round mater[3].

That the encomiums showered upon his father by Tribhuvana were not merely an expression of filial affection is borne out by the appreciations of many later poets and authors who are never sparing in their praise of Svayambhū. Puṣpadanta, who along with Caturmukha and Svayambhū constitutes the big trio of Apabhraṁśa

(1) Jain, 1936, 74-75; 1946, 113; Premi, 1942, 385-86.
(2) Appendix I, stanza 34.
(3) Appendix I, stanzas 1-6.

poetry, mentions[1] him besides Caturmukha, Harṣa and Bāṇa and speaks reverently of him as a great Ācārya surrounded by thousands of friends and relatives[2] Hariṣeṇa in his *Dhammaparikkhā*[3] (A.D 987) raises Svayambhū to the pedestal of a god and praises his knowledge of mundane and supramundane narratives. Kanakāmara, the author of *Karakaṇḍucariu* (11th century) remembers[4] him as one possessing a comprehensive mind (*visāla-cittu*). Hemacandra (1089-1172) considers[5] him as an important metrical authority like Bharata, Kāśyapa, Piṅgala, Saitava, and Jayadeva and borrows several passages verbatim from the *Svayambhū-cchandas*. Several other poets and writers who refer to Svayambhū as a great poet and an authority are mentioned below:

Author	*Work*	*Date*
Nayanandi[6]	Sayalavihivihāṇa (in Ap.)	11th Cent.
Vīra[7]	Jambūsāmicariu („)	1020 A.D.
Śrīcandra[8]	Rayaṇakaraṅḍu („)	1064 A.D.
—	Kavidarpaṇachandovṛtti[9]	13th Cent.
Dhanapāla[10]	Bāhubalicariu (in Ap.)	1398 A.D.
Siṁhasena alias Raīdhu[11]	Mehesaracariu („)	15th Cent.
Nārāyaṇabhaṭṭa	Com. on Vṛttaratnākara[12]	1544 A.D.
Cintāmaṇimiśra	Vāṅmayaviveka[13]	16th Cent.
Rāghavabhaṭṭa	Com. on Śākuntala	
Gaṅgādāsakavi	Chandomañjarī[14]	

Among the later writers, Rājaśekhara Kavi appears to be the most indebted to Svayambhū. For, as pointed out earlier (pp. 46-47) the Ap. section of his *Chandaśśekhara* is but a Sanskrit recast

(1) Caumuhu Sayambhu Siri-Harisu Doṇu.
n'āloiu kai Īsāṇu Vāṇu/ *Mahāpurāṇa* 1 1 5.
(2) Kairāu sayambhu mahāyariu.
so sayaṇa-sahāsahiṃ pariyariu./*Mahāpurāṇa* 69 1 7.
Is this an echo of Svayambhu's own words
kai atthi aneya bheya-bhariya je suyana-sahāsehiṃ-āyariya/ (PC. 23 1 5)? In the gloss on the word Sayambhu in the above line cited from the *Mahāpurāṇa* is quoted *dihara-samāsa-ṇālaṁ*, etc., the second introductory stanza of PC. Tribuvana too gives us to understand that Svayambhū had numerous pupils.
(3) Caumuhu kavva-virayaṇi Savambhu vi,
Pupphayantu aṇṇāṇu nīsumbhivi/
jo sayambhu so deu pāhāṇau,
aha kaha-loyāloya-viyāṇau/.
Kaslival, 1950, 108; Premi, 1942, 371, n. 4.
(4) *Jain, Karakaṇḍucariu*, 1934.
(5) *Chandonuśāsana*, p. 14 *a*, 16: *Rambheti Svayambhūḥ*. For the borrowings see further below.
(6) Bhammaha Bhārahi Bharahu vi mahantu,
Caümuhu Sayambhu kai Pupphayantu/Kaslival, 1950. 287.
(7) rasa-bhāvahiṃ rañjiya viusa-jaṇu,
so muyavi Sayambhu aṇṇu kavaṇu/Jain, 1935, 75; Kaslival, 1950, 100.
(8) Caümuhu caümuhu va pasiddhu bhāi,
kairāya-Sayambhu sayambhu ṇāi/
taha Pupphayantu ṇimmukka-dāsu,
vaṇṇijjai kiṁ suyaeva-kosu//Kaslival, 1950, 165.
(9) Velankar, *Kavidarpaṇam*, 61; it quotes SC I 144.
(10) vara Paümacariu kiu sukai-seḍhi,
iya avara jāya dhara-valaya-vīḍhi/
Caumuhu Doṇu Sayambhu-kai,
Pupphayantu puṇu Vīru bhaṇu//Kaslival. 1950, 142.
(11) Jain. 1935, 75.
(12) Parab, 1902, 68.
(13) Kar, 2, 299.
(14) Parab, 1902, 108, 114, 119.

of the first four out of the five chapters in SC. dealing with the Apabhraṁśa metres. Puṣpadanta, Dhanapāla, Rājaśekhara and Hemacandra are typical of the poets and writers that are more or less influenced by Svayambhū's works.

And because of his high achievements in the domain of Apabhraṁśa literature, it was but natural that Svayambhū exercised considerable influence over the subsequent literary efforts in Apabhraṁśa. Especially for the epic poets coming after Svayambhū, it was not quite easy to compose with a mind freed completely from the impressions of Svayambhū's voluminous epics. These considerations are clearly borne out by the close similarity of several passages from the *Paümacariu* on one hand and the *Mahāpurāṇa* of Puṣpadanta and the *Bhavisattakaha* of Dhanapāla on the other.

Svayambhū and Puṣpadanta

For a poet of Puṣpadanta's literary talent and learning it would not require much effort to shake off the influence of his renowned predecessors in Apabhraṁśa poetry. The form, however, of the Apabhraṁśa epic, appears to have become by his time considerably stereotyped and the Purāṇic material which served for the subject-matter of the religious Apabhraṁśa epics hardly ever permitted variation of even small details[1]. The picture was completed by the fact that Apabhraṁśa poetic diction was becoming increasingly conventionalized. This tended to fix up a somewhat rigid norm for language and style, though sporadic influx from the spoken vernaculars exerted to some extent a rejuvenating influence. These considerations would account for numerous verbal borrowings on the part of Puṣpadanta from Svayambhū's *Paümacariu*. These are found mostly in the beginning portion of the *Mahāpurāṇa* since that portion along with the section dealing with the Rāmāyaṇa (Sandhis 69-79) share common subject-matter with the *Paümacariu*. Of course I have not examined the whole of the *Mahāpurāṇa* from this point of view and we cannot rule out the probability of finding traces of Svayambhū's influence in other parts also of that work. Nevertheless, it is likely to be negligible on account of difference in subject-matters.

The parallelisms in wording, matter, rhyming, etc., between PC. (and other works of Svayambhū) and the *Mahāpurāṇa* are given below:

PC.	MP.
१. तिहुअण-लग्गण-खम्भु ।१ १ १	१. जग-लग्गण-खम्भु ।३ ६ १४ लग्गण-खम्भु । ५ १९ ६
२. जहिँ दक्खा-मण्डव परियलन्ति, पुणु पन्थिय रस-सलिलइँ पियन्ति ।। १ ४ ८	२. जहिँ दक्खा-मण्डव-यलि सुयन्ति, पहि पन्थिय दक्सा-रसु पियन्ति ।। ८ १२ १२
३. तहिँ तं पट्टणु रायगिहु, घण-कणय-समिद्धउ । णं पिहिविएँ णव-जोव्वणएँ, सिरेँ सेहरु आइद्धउ ।। १ ४ ९	३. तहिँ. . . . णयरु रायगिहु रिध्दउ । कुलमहिहर-थणहारिएँ, वसुमइ-णारिएँ, भूसणु णं आइद्धउ ।। १ १२ १२-१३

(1) Compare Vaidya's remarks on this point in *Mahāpurāṇa* of puṣpadanta, Vol. II, 1940, Introduction, 11, 21.

४. हसइ व मुत्ताहल-धवल-दन्तु। १ ५ १ etc.	४. णं मुत्तावलि-दन्तहिँ हसन्ति। etc. २० ६ ८
५. अणुहरइ पुणु वि जइ सो ज्जें तासु। १ ६ ८	५. तासु सरिच्छउ तं जि भणिज्जइ। २८ १३ ५
६. चउसट्ठि-चामरुद्धूअमाणु। १ ७ ५	६. चउसट्ठि-चमर-विज्जिज्जमाणु। १० ७ ४
७. देवाविय लहु आणन्द-भेरि। १ ८ ३	७. देवाविय लहु आणन्द-भेरि। १० ६ १६
८. दिट्ठु भडारउ वीर-जिणु, किह आसण-संठिउ। तिहुअण-मत्थएँ सुह-णिलएँ णं मोक्खु परिट्ठिउ॥ १ ८ १३	८. संठिउ मन्दर-सिङ्गि। जिणु सासय-सोक्खु, णावइ मोक्खु, थिउ तेलोक्कहु सीसे। ३ १३ ९–१०
९. माणववेसें आइउ देविउ, ससिवयणउ कन्दोट्ट-दलच्छिउ, सप्परिवारउ ढुक्कउ तेत्तहें, सा मरुएवि भडारी जेत्तहें॥ १ १४ १–३	९. छण-ससि मुहि। ३ १ ७ इन्दीवर-दीहर-णेत्त-नयउ। ३ १ १० एयउ अण्णाउ, सुर-कण्णाउ, वरिवि णि-कामिणि-वेसु॥ आयाउ, सिरिमरुएविहि पासु॥ ३ २ ९–१०
१०. का वि विणोउ किं पि उप्पायइ, पढइ पणच्चइ गायइ वायइ॥ १ १४ ४	१०. क वि णच्चइ गायइ महुर-सरु, क वि पारम्भइ विणोउ अवरु॥ ३ ४ ३
११. समुज्जलु दप्पणु ढोवइ। १ १४ ६	११. चेलिउ उज्जलु ढोयइ। ३ ४ ७
१२. का वि किं पि अक्खाणउ अक्खइ। १ १४ ७	१२. अक्खाणउँ का वि किं पि कहइ। ३ ४ ५
१३. पहु-पङ्गणएँ वसु-हार वरिट्ठी। १ १४ ९	१३. घर-प्रङ्गणि वसु-हार वरिट्ठी। ९ ११ ३
१४. जिण-सूरु समुट्ठिउ नेय-पिण्ड, वोहन्तु भव्व-जण-कमल-सण्डु॥ मोहन्धार-विणास-यरु, केवल-किरणायरु। उइउ भडारउ रिसह-जिणु सइँ भुवण-दिवायरु॥ १ १६ ८-९	१४. खर-किरणु, तं मोहन्धार-विणास-यरु, भव्व-यण-णलिण-वण-दिवसयरु॥ ३ ६ ६–७ जण-तम णिण्णासु। ३ ८ ९ उइउ जिणाहिव-चन्दु। ३ ८ १०
१५. कण्ण-चमर-उड्डाविय-छप्पएँ। २ १ ७ कण्ण-चमर-हय-महुयरउ। ३ ६ १	१५. कण्ण-चमर-विणिवारिय-भिङ्गो॥ ३ ९ ११
१६. लहु सक्केय-णयरि किय जक्खें, परियञ्चिय ति-वार सहसक्खें॥ २ २ ५	१६. अउज्झ, परियञ्चेवि ति-वार, भगइ सुरिन्दु॥ ३ १० १७–१८
१७. थोत्तइँ पारद्धइँ। २ ४ ६	१७. थोत्तइँ पारद्धाइँ। ३ १८ ४
१८. कुण्डल-जुअलु झत्ति आइज्झइ। सेहरु सीसें हारु वच्छत्थलें, करे कङ्कण कडिसुत्तउ कडि-यलें॥ २ ६ ३–४	१८. कण्णहिँ कुण्डलाइँ आइद्धइँ। करि कङ्कणु गलि हारु विलम्बिउ. सिरि सेहरु, कडियलि, वद्धउ कडिसुत्तउ॥ ७ २१ १४–१६
१९. अरुहु वुत्तु पुणु कहों उवमिज्जहि। २ ६ ९ मिच्चु वुत्तु पुणु कहों उवमिज्जइ। ११ १० ८	१९. कन्दप्पु जि पुणु कहु उवमिज्जइ। ५ १७ ३
२०. दुव्वल ढोरइँ पङ्कें व खुत्तइँ। २ ७ ३ दुव्वल-ढोरिव पङ्के, पडिय ण उट्ठिवि सक्कइ। RC. 1 7 Ghattā	२०. जर कसरा इव कद्दवि खुत्तइँ। ७ २० ३

२१. भुक्खा-मारें। २ ८ २	२१. भुक्खा-मारहु। ५ १९ ३
२२. पुण्णाउस कोक्किय णीलञ्जण।२ ९ ५	२२. पुण्णाउस, णीलंजस णडइ। ६ ४ ११
२३. तं जि हूउ वइरायहों कारणु। २ १० ३	२३. ता होइ विरायहु कारणउँ। ६ ४ १२
२४. चारु देव जं सइँ उम्मोहिउ। २ १० ४	२४. चारु चारु जं सइँ पडिबुद्धउ। ७ १९ १४
२५. उवहिहिँ णव-णव-कोडाकोडिउ, णट्ठउ धम्मु सत्थु परिवाडिउ ॥ णट्ठइँ दंसण-णाण-चरित्तइँ, दाण-झाण-संजम-सम्मत्तइँ ॥ पञ्च महव्वय पञ्चाणुव्वय, तिण्णि गुणव्वय चउ सिक्खावय ॥ २ १० ५–७	२५. सर-णिहि-समाहँ पयडियउ, अट्ठारह कोडाकोडियउ ॥ णट्ठाइँ धम्म-कम्मन्तरइँ, दंसण-णाणइँ चरियइँ वरइँ ॥ आयारइँ पञ्च महव्वयइँ, अणुवय-गुणवय-सिक्खावयइँ ॥ ६ ४ ५–७
२६. घोर-वीर-तव-चरणें। २ १२ ५	२६. घोर-वीर-तव-चरणें। ७ १४ ११
२७. हो हो केण दिट्ठु परमप्पउ। २ १२ ६	२७. पर-लोय-कहाणी केण दिट्ठ। ८ ३ ११
२८. जलइँ म डोहहों फलइँ म तोडहों। २ १३ ४	२८. मा लुणह तरुं मा धुणह मरुं। ८ ४ २७–२९
२९. अण्णहुँ देसु विहञ्जे वि दिण्णउ, अम्हहु किं पहु णिद्दाखिण्णउ ॥ २ १४ २	२९. णिय-सुयहँ विहञ्जिवि पुहइ देव, दिण्णी, अम्हहुँ दिण्णउ ण किंपि ॥ ८ ५ ११–१२
३०. तहिँ अवसरें, महि-विहरन्तहो तिहुअण-णाहहों ॥ २ १६ १	३०. एत्तहि महि-विहरन्तु जिणेसरु। ९ १२ ३
३१. 'थाहु' भणन्तु। २ १६ ११	३१. ठाह (ठाहु) भणिवि ९ ८ ७ ठा भणिउ। ९ ९ ९
३२. अक्खय-दाणु भणे वि सेयंसहों, अक्खय-तइय णाउँ किउ दिवसहों ॥ २ १७ ८	३२. अक्खय-दाणु भणिउँ परमेठें, वहु दिवसहु अत्थेण समायउ, अक्खय-तइय णाउँ संजायउ ॥ ९ ११ ८–९
३३. अइपसण्ण-मुहयन्दहों। ३ २ ११	३३. अइपसण्ण-मुहु। ९ ५ १३
३४. दह धय पउम-मोर-पञ्चाणण, गरुड-मराल वसह-वरवारण ॥ एक्केक्कएँ धएँ अहिणव-छायहुँ, सउ अट्ठोत्तरु चित्त-पडायहुँ ॥ ३ ४ ५–७	३४. दह धय, माला-वत्थ-मोर-कमलङ्कहिँ हंस-गरुड-हरि-विस-करि-चक्कहि ॥ भूसिय-पडिधय-पह-पइरिक्कहु अट्टोत्तर-सउ सउ एक्केक्कहु ९ २४ १०–१२
३५. तं समसरणु परिट्ठिउ जावहिँ, अमर-राउ संचल्लिउ तावहिँ ॥ ३ ४ ८ अमर-राउ संचल्लिउ जावेंहिँ, धणएं किउ कञ्चणमउ तावेंहिँ, पट्टणु ॥ २ २ १–२	३५. एम देव संचल्लिय जावहिँ, धणएं समवसरणु किउ तावहिँ ॥ ९ २० १४
३६. परिवड्ढिउ। ३ ६ १	३६. परियड्ढिओ। ९ १७ १३
३७ वीयउ मन्दरु णाइँ समुट्ठिउ। ३ ६	३७ णं आयउ वीयउ मन्दरु। ९ १७ १६
३८. ताव विणिग्गय दिव्व झुणि। ३ ११ १	३८. ता णिग्गन्त-धीर-दिव्व-झुणि। १० ९ १
३९. जो जं मग्गइ तं तहों देइ। ३ १२ ५	३९. जो जं मग्गइ तं तासु दिण्णु। ४ १९ १२
४०. सट्ठिहिँ वरिस-सहासहिँ, भरहु अउज्झ पईसरइ। णव-णिसियर-धारउ, चक्करयणु ण पईसरइ ॥ ४ १	४०. उज्झहि भरहाहिउ पइसरइ, सट्ठिहिँ वरिस-सहासहिँ ॥ णउ पइसरइ पुरवरे। १६ १ १९ णिसिय-धारयं राइणो रहङ्गं ॥ १६ २ १–२
४१. पइसरइ ण पट्टणें चक्करयणु, जिह अवुहब्भन्तरें सुकइ-वयणु ॥ ४ १ २	४१. थक्कउ चक्कु ण पुरि परिसक्कइ, कुकइहि कव्वु व णउ चिम्मक्कइ ॥ १६ २ ३

४२. जइ सो कह वि वियट्टइ,
तो सहुँ खन्धावारें, एक्क-पहारें।
पइ मि देव दलवट्टइ॥ ४ २ ९

४२. जइ रणि कह वि वियम्भइ,
तो सहुँ चक्कें सहुँ साहणें ण,
पइँ मि णरिन्द णिसुम्भइ॥१६ ५ १२-१३

४३. को तुहुँ को भरहु ण भेंउ को वि।४ ३ ६

४३. को तुहुँ भरहु कवणु किर
वुच्चइ। १६ १६ ४

४४. (*a*) परम-जिणेसरेंण, जं किं पि
विहज्जें वि दिण्णु। ४ ४ १
(*b*) इमु मण्डलु,
आसि समप्पिउ वप्पें। ४ ४ ९

४४. (*a*) जं दिण्णं महेसिणा....णयर-देस-
मेत्तं। १६ १९ १
(*b*) तहु मेइणि महु पोयणणयरु
आइजिणिन्दें दिण्णउँ। १६ १९ ११

४५. किं वहिएण वराएं, भडसंघाएं।४ ८ ९

४५. किं किङ्कर-णियरें मारिएण,
किर काइँ वराएं दण्डिएण।१७ ९ ९-१०

४६. उवरिल्लियएँ, हेट्ठिम दिट्ठि परज्जिय।
४ ९ ९

४६. हेट्ठिल दिट्ठि उवरिल्लियाइ, णिज्जिय
१७ ११ ५

४७. उज्झहें दणु-दुग्गेज्झहें। ४ १४ ९

४७. अउज्झहि वइरि-दुसज्झहि
(v. l.। दुग्गेज्झहि) ७ २६ २५
अउज्झ परम (v. l. पर-) दुग्गेज्झ।
३ १० १७

४८. सो पहु मुअउ अवारें णिज्जइ
० ० ०
जिह सञ्झाएँ एउ पङ्कय-वणु,
तिह जराएँ घाइज्जइ जोव्वणु।
जीविउ जमें ण सरीरु हुआसें,
सत्तइँ कालें रिद्धि विणासें॥ ५ २ ५-७

४८. सो मुउ घर-दारेंण ण णिज्जइ
० ० ०
तणु लायण्णु वण्णु खणि खिज्जइ,
कालालिं मयरन्दु व पिज्जइ॥१ ९ १२

४९. आयएँ लच्छिएँ वहु जुज्झाविय
पाहुणया इव वहु वोलाविय। ५ १३ ८

४९. एयइ वसुमइ-धुत्तियइ,
वोलाविय के के णउ णिवइ।१५ ६ ३-४
मइँ पइ जेहा वहु वहाविय,
पुहइ पुहइ-पाल वोलाविय॥ १८ २ २

५० जो जो को-इ जुवाणु, तासु तासु कुल-उत्ती॥
मेइणि छेन्छइ जेम, कवणें णरें ण भुत्ती॥
५ १३ ९

५० ताएं भुत्त चिरु, पुत्तें सहुँ सुहुँ अच्छइ।
वसुमइ-झेन्दुलिय, जगि केण-वि
समउ ण गच्छइ। १५ ६ १४-१५
महि-पुण्णालि व केण ण भुत्ती।
१८ १ ७

५१. पुव्व-भवन्तर-णेहें। ५ ७ ११

५१. पुव्व-भवन्तर-णेह ९ ५ १४

५२. (*a*) महु-पिङ्गल-लोयणु। ११ ४ ४
(*b*) चाववंसु। ११ ४ ८

५२. (*a*) णयणेहिँ महु-पिङ्गलो। ९ १७ ६
(*b*) चाववंसो। ९ १७ १०

५३. जे जल-हत्थि-कुम्भ सोहिल्ला,
ते जि णाइँ थणं अद्धुम्मिल्ला॥ १४ ३ ६

५३. काहि वि दिट्ठउ पयडु थणत्थलु,
णाइँ णिरङ्ग-कुम्भि-कुम्भत्थलु॥
२ १ १४

५४. णउ वइसणउ ण वड्डउ जीवणु,
ण करेवउ कयावि णिट्ठीवणु॥
पाय-पसारणु हत्थप्फालणु,
उच्चालवणु समुच्च-णिहालणु॥
हसणु भसणु पर-आसण-पेल्लणु,
गत्त-भङ्गु मुह-जम्भा-मेल्लणु॥
णउ णियडेण दूरे वइसेवउ,
रत्त-विरत्त-चित्तु जाणेवउ॥

५४. पहु-अग्गइ सेवा-दूसणउँ,
णिट्ठीवणु जिम्भणु पहसणउँ॥
कम-कम्पणु अद्दु णिहालणउ,
हिक्कारसु भउँहा-चालणउँ॥
खासणु घम्मिल्लामेल्लणउँ,
कर-मोडि परासण-पेल्लणउँ॥
अवटठम्भणु दप्पण-दंसणउँ,
अइजम्पणु सगुण-पसंसणउँ॥

अग्गल-पच्छल परिहरिएवी,
जिह तूसइ तिह सेव करेवी ॥

८१ ११ ५–९
आयइँ लहुयाइँ ण कारणइँ,
णिट्ठीवण-पायपसारणइँ ॥
कहर-मोडण-जिम्भामेल्लणइँ ॥
कन्तेकहण-परासण-पेल्लणइँ ॥
अवहउर-रूप-णिहालणइँ,
उायसियइँ हत्थुप्फालणइँ ॥
अइँ सव्वइँ वञ्चेवाइँ,
इन्दियइँ पञ्च खञ्चेवाइँ ॥
RC. २८ १ ७–१०

सवियासु काय-णियच्छणउँ,
इट्ठागम--देव--दुगुञ्छणउँ ॥

संकेय-वयण-अवयारणउँ,
पर-णिन्दणु पाय-पसारणउँ ॥
अवरु वि जं विणएं विरहियउँ,
तं म करह गुरुयण-गारहियउँ ॥
६ २ ४–१०

९५. मे हरिअम्माहीप(र)एँण,
परिय दइ हल्लरु णाह ।
गोउलें पइँ अवइण्णएँण
हउँ हूइय जि सणाह ॥ RC. 5 1 Ghattā

९५. परियन्दइ अम्माहीरएण ।
हो हल्लरु जो जो सुहुँ सुअहि,
पइँ पणवन्तउ भूयगणु ॥
४ ४ १३–१४

Besides there are several passages which have common contents and descriptive patterns in PC. and MP. For instance,

(1) The passage describing various services rendered to Marudevī by Śrī, Hrī, etc., in PC. gives the details in a sequence of lines each beginning with kā vi (1 14 5-8). The corresponding passage in MP. (3 4 1-7) also gives similar details with a sequence of lines each beginning with *ka vi*.
(2) The passage in PC. describing the activities of the gods celebrating the ceremonial bath of newly-born Ṛṣabha has a sequence of lines each beginning with *kehi mi* (PC. 2 4 2-8). The corresponding passage in MP. has similar details and a sequence of lines mostly beginning with *keṇa vi* (MP. 3 18 1-6).
(3) The contents and pattern of PC. 4 1 and MP. 16 3 describing how the triumphant Cakra did not enter Ayodhyā are closely similar. The sentences in PC giving the similes begin with *jiha* and those in MP. end with *va*.
(4) Compare the following passages from the *Svayambhūchandas* and the *Mahāpurāṇa:*

जिण-णामें मअगल मुअइ दप्पु,
केसरि वस होइ ण डसइ सप्पु ॥
जिण-णामें ण डहइ धअधअन्त,
हुअवह जाला-सअ-पज्जलन्त ॥

जिण णामें जलणिहि देइ थाहु,
आरण्णे वण्णु ण वधइ वाहु ॥
जिण-णामें भव-सअ-संखलाइँ,
टुट्टन्ति होन्ति खणे मोक्कलाइँ ॥
जिण-णामें पीडइ गहु ण को वि,
दुम्मइ-पिसाउ ओसरइ सो-वि

जिण-णाम-पवित्तें, दिवसुव्वन्तें

तुह णामें णउ भक्खइ अहि वि ॥
तुह णामें णासइ मत्त-करि,
कमु देंतु वि थक्कइ णरहु हरि ॥
तुह णामें हुयवहु णउ डहइ,

पर-वलु गय-पहरणु भउ वहइ ॥
तुह णामें संतोसिय-खलउ
तुट्टेवि जंति पय-संखलउ ॥
तुह णामें सायरि तरइ णरु,
ओसरइ कोह-कंदप्प-जरु ॥
तुह णामें केवल-किरण-रवि
णीरोय होंति रोयाउर वि ॥
पूरंति मणोरह, गह साणुग्गह,

पाउ असेसु वि छज्जइ ॥३॥ जं जं मणें भावइ, तं सुहु पावइ दीणु ण कासु वि किज्जइ ॥ (स्व. छं. ८—४१, ४२, ४३, ४५)	होंति देव पइं दिट्ठइ ॥ (म. पु. १९ ८ ७–१२, १४).

Lastly, we find several rhymes common between PC. and MP. used in the same context. With the common mythological subject-matter allowing little variation even in details, and with the style and diction becoming increasingly standardized it is natural that we find numerous rhymes (over and above ideas, phrases and stylistic devices) common between such epics as PC. and MP. The following few examples have been gleaned from the two works.

PC.	MP.
१. देवाहिदेव । किय-णाग-णरिन्द-सुरिन्द-सेव ॥ १ ९ २.	१. कय-सुर-णर-खयर-सेव . . . . देव ॥ ४ ८ ३.
२. सुविणावलि. . . . मरुदेविएँ दीसइ णराहिवहों. . . . .सीसइ ॥ १ १५ ९.	२. मुद्ध. . . . सिविणइ जं. . . .दिट्ठु पच्चूहे. . रायहु तं. सिट्ठु॥३ ५ ३३-३४
३. जसु मेरु महागिरि ण्हवण-वीढु . . . . . महिहर—खम्भ-गीढु ॥ १ १६ २.	३. जो सुरगिरि सो तहु ण्हवण-वीढु जं महिमण्डलु तं तेण गीढु ॥४ ३ ५.
४. ०सारउ —— भडारउ ॥२ ६ १.	४. ०सारियहे——भडारियहे ॥३ ६ १.
५. मङ्गलगारउ —— भडारउ ॥२ १.	५. संपयगारउ — भडारउ ॥६ १.
६. पेक्खणाइँ पारद्धइँ ०तोरणइँ णिवद्धइँ ॥ ३ ६ ३.	६. थोत्तइँ पारद्धाइँ तोरणइँ णिवद्धाइँ ॥ ३ १८ ४.
७. तं णिसुणें वि भय-भीसें वाहुवलीसें ॥ ४ ३ ९.	७. तं णिसुणेप्पिणु बाहुबलीसें भू-भङ्ग-भीसें॥१६ १८ १४.
८. मण्डलु——०चिन्तिय-फलु॥४ ४ ९.	८. मण्डलु——चिन्तिय-फलु॥५ १२ ७.

Svayambhū and Dhanapāla

The beginning of the *Bhavisattakaha* of *Dhanapāla* (probably 10th Cent. A.D. Ed. Jacobi, 1918, Dalal-Gune, 1923) also appears clearly to have been modelled after the beginning of Svayambhū's *Paümacariu,* as can be established from the following verbal correspondences collected from the relevant portions of these two works.

Paumacariu	Bhavisattakaha
१. पणवेप्पिणु १ १ २	१. पणविप्पिणु १ १ ३.
२. संसारसमुद्दुत्ताराहों १ १ २	२. संसारसमुद्दुत्तरणसेउ १ १ ७
३. दुज्जयकंदप्पदप्पहरहों १ १ ३	३. कन्दप्पदप्पदलणेक्कमल्लु १ १ ६
४. परमेट्ठि १ १ १	४. परमिट्ठि १ १ १०
५. भवियायणसउणकप्पतरुहों १ १ ९	५. भव्वयणवयणपंकयपयंगु १ १ ४
६. तइलोक्कमहारिसिकुलहरहों १ १ १७	६. पवरमहासिरिकुलहरहों १ १ ११
७. इय चउवीस वि परम जिण। पणवेप्पिणु भावें॥ पुणु अप्पाणउ पायडमि। रामायण-कावें॥ १ १ २०	७. सो हियइ धरेवि। परममहासिरिकुलहरहो ॥ वित्थारमि लोइ। कित्तणु भविसणराहि- वहों॥ १ १ १२
८. णिम्मलपुण्णपवित्तकह १ २ १२	८. णिम्मल पुण्ण पवित्त कह १ ४ ९
९. ०पवित्तकहकित्तणु १ २ १२	९. कित्तणु भविसणराहिवहों १ १ १२
१०. वुहयण १ ३ १	१०. वुहयण १ २ २

११. एहु सज्जणलोयहों किउ विणउ १ ३ १२	११. इहु सज्जणलोयहों विणउ सिट्ठु १ ३
१२. अवहत्थेवि खलयणु १ ४ १	१२. अच्छउ खलयणु १ ४ १
१३. गणहरदेवहिँ दिट्ठ १ २ ६	१३. गणहरिण दिट्ठ १ ४ २
१४. थिउ विउलमहीहरें वद्धमाणु १ ७ ६	१४. विउलइरि परिट्ठिउ वद्धमाणु १ ४ ६
१५. समसरणु वि जसु जोयणपमाणु १ ७ ६	१५. जसु समवसरणु जोयणपमाणु १ ४ ६
१६. जहिँ पक्ककलमें १ ४ २	१६. परिपक्वकलमि १ ५ ३
१७. The story begins with the description of the मगधदेश, most of the lines beginning with जहिँ, १ ४	१७. The story begins with the description of the कुरुजाङ्गलदेश, most of the lines beginning with जहिँ, १ ५
१८. पुणु पंथिय रससलिलइँ पियंति १ ४ ८	१८. पुंडुच्छुरसइँ लीलइँ पियंति १ ५ १०
१९. तहिं तं पट्टणु रायगिहु, धणकणयसमिद्धउ॥ णं पुइहएँ १ ४ ९	१९. तहि गयउरु णाउँ। पट्टणु जणजणियच्छरिउ ॥ णं गमणु १ ५ ११–१२
२०. णं सग्गखण्डु अवयरे वि थिउ ९ १३ ६ जहि १ ४	२०. णं गयणु मुएवि। सग्गखण्डु महि अवयरिउ जहि १ ५ १२
२१. णं पिहिविएँ णवजोंव्वणएँ। सिरें सेहरु आइद्धउ॥ १ ४ ९	२१ जं पुहइहि मंडणु णं पसत्थु १ ६ १
२२. The patterns of PC. 1 14 4-8 and Bh. 1 10 9-13 are quite similar.	
२३. जक्खकद्दमें ण १ १४ ८	२३. जक्खकद्दमथवक्कु १ १० १३
२४. णउ सामण्णु णरु ९ ५ ५	२४. सावन्नु एहु णउ दीसइ २ ३ ५ एहु कोवि सामन्नु न दीसइ २ १४ २
२५. आलावेण वि संसउ १ १४ ४	२५. आलावणि संसउ २ ४ ६
२६. उप्पाइउ भंतिउ १ १० १	२६. उप्पाइय केण वि भंति २ ७ १०
२७. णीसद्दउ हूयउ किङ्किणीउ घग्घरयहिं घवघव-घोसु चत्तु १३ १ ६–७	२७. सोहइ रणझणन्तु किङकिणिरउ। घवघवन्तु घग्घरयमहारउ ९ ४ ३

These correspondences are sufficiently striking to warrant the conclusion that at the time of composing the first few Kaḍavakas of his *Bhavisattakaha* Dhanapāla had before him the beginning portion of Svayambhū's *Paümacariu.*

Svyambhū and Hemacandra

In the field of Apabhraṁśa prosody also Svayambhū had exerted considerable influence. Hemacandra has naturally profited much by Svayambhū's work on Pk. and Ap. metres. More than sufficient proofs are there to show the eclectic and exhaustive character of Hemacandra's treatise on prosody, the *Chandonuśāsana.* It is therefore quite reasonable to expect Hemacandra to have made generous use of the works of such eminent metrical authorities as Bharata, Kāśyapa, Piṅgala, Saitava and Jayadeva, and we actually find these names cited several times in Ch. Svayambhū is also found quoted along with these great names. This indicates that by the times of Hemacandra, Svayambhū had come to be recognised as an eminent metrician.

We have seen that Rājaśekhara Kavi had made a Sk. rendering of at least the Ap. section of SC. Hemacandra appears to have utilised SC. directly as also through the *Chandaśśekhara* of Rājaśekhara.

Firstly, when there obtains a difference of names regarding any of the metres treated, Hemacandra records it, at times along with the name of the authority. In this manner at the end of the definition and illustration stanza of the Meghavisphūrjitā, we read: *Rambheti Svayambhūḥ* (Ch. 14 *a*, l. 16). If we refer to SC. we find that it defines at I 102 under the name Rambhā that very metre which is called Meghavisphūrjitā. Similarly after treating the Vasanta (na-na-ta-ta-ga-ga; Ch. II 224), Hemacandra remarks *Nandīmukhīty eke.* SC. I 11-12 define and illustrate this metre under the designation Ṇandīmuhī. Ch. II 28 8 deals with the Vaṁśapatrapatita (bha-ra-na-bha-na-la-ga) and at the end it is observed: *Vaṁśadalam ity anye.* SC. I 61-62 define and illustrate the metre Vaṁsaala and at the end there is a note: *ko vi a Vaṁsavattalaliaṁ ti pabhaṇai,* while in the next stanza (1 64) which is given to illustrate this, there occurs the world *Vaṁsavattavaḍiaṁ* in the fourth line.

Secondly, at several places Hemacandra has borrowed, verbally or with modifications or in its Sk. garb metrical rules and definitions from SC. without quoting the source or at times even without giving any indication that the statement in question is not original.

Compare the following:

(1) छव्वीसक्खरअहिअं जं दीसइ किंपि रूवअं दीहं ।
तं दण्डअंतिभण्णइ पिपीडिआइं पमोत्तूण ॥
यत्किञ्चित् दृश्यते छन्दः षडविंशत्यक्षराधिकम् ।
शेषजात्यादिकं मुक्त्वा तत्सर्वं दण्डकं विदुः ॥ Ch. 18*a*, l. 17.

(2) धवलणिहेण अ पुरिसो वण्णिज्जइ जेण तेण सा धवला ।
धवलो वि होइ तिविहो अट्ठपओ छप्पओ चउप्पाओ ॥ SC. IV 36.

= Ch. V 32 (l), preceded by *yadāha* and with the better variants, *supuriso* and *so dhavalo.*

(3) गुरुओ च्चिअ एक्कलहू विरामविसअम्मि विसमसंखाए ।
जमललहू लहुओ च्चिअ समसंखासंट्ठिओ होइ ॥ SC. V 2.

= Ch. 1*b*, l. 11, preceded by *yadāha* and with some corrupt variants.

(4) विण्णवण संविहाणअ– मंगलसीहावलोइअत्थम्मि ।
तत्थ णिबज्झइ धुवअं तस्सोवरि सव्वदुवईओ ॥ SC. VII 1.
सिंहावलोकितार्थेषु विज्ञप्तौ संविधानके ।
मङ्गले च ध्रुवा प्रोक्ता द्विपदान्यत्र कीर्त्यंते ॥ Ch. VII 57 (1)

(5) दोप्पाअसंजुआओ एआणेअक्खरन्तजमिआओ ।
ताओ च्चिअ दुवईओ चउण्ह तीसण्ह मज्झम्मि ॥ SC. VI 2.
चतुर्मात्रादिकं त्रिंशत् प्रान्तैरंहि युगैः पुनः ।
एकानेकैरन्तवर्णै– र्यमके द्विपदीं विदुः ॥ Ch. VII 72 (1),

preceded by *yadāha.*

Lastly, Ch. borrows from SC. several illustrative stanzas also in their original, Sanskritized or modified form. SC. itself has got most of them from other sources;

(1) अचलदिहि अङ्गारगणस्स—
विलुलिअचिउरमहरअलकअवण–
मविरलपुलअभरिअथणजुअमवि ।
रइरससणिअमणिअमुहलिअमिह
सहइ सुरअमविरअमइ सहि तुह ॥ SC. I 53.

विलुलितचिकुरमधरनिहितदशन—
मविरलपुलकनिचितकुचयुगमयि।
रतिरसरभसमणितमुखरितमिह
विलसति तव सखि सुरतमचलधृति ॥ Ch. 11*b*, l. 11-12.

(2) भमरपअं सुद्धकइस्स (किंवा णिउणस्स)—
मेघकआहिसेअजलपसमिअरअणिअरा
णच्चिरचञ्चरीअरवमुहलिअकुमुअसरा।
उग्गअचन्दबिम्बकरधवलिअसअलदिसा
कस्स दिहि ण देइ भण मणहरसरअणिसा ॥ SC. I 78.
वारिदमुक्तवारिभरपरिशमितघनरजा
उद्गतरोहिणीशकरधवलितसकलककुप्।
कस्य धृतिं ददाति न हि शरदृतुरजनिरियं
चुम्बनलालसभ्रमरपदविदलितकुमुदा ॥ Ch. p. 13*b*, l. 5-7.

Here the order of the lines of the original stanza is changed and some of the words are paraphrased.

(3) पणवो सुद्धसहावस्स—
सन्दो रुन्दो कुन्दच्छाओ सरअघणतुहिणकमलवणकुमुअहरहसिअसिअतणू ससङ्ककरुज्जलो
तारो पारावारप्पारो धवलिअजलथलगअणजणसअभुअणअलपरिसरप्पसाहिअदिम्मुहो ॥
लोआलोअच्छेअं गन्तुं दढकढिणविअडकलअलघडणपडिवडणवलइओ नरेन्द तुहं जसो।
उत्तुङ्गो सेअप्पाआरो उअ हरइ परमतिहुअणसिरिमणहरविरइअरइमन्दिरस्सव।
संट्ठिओ।।
SC. I 138.

रुन्दोऽमन्दः कुन्दच्छायः शरदमलघनतुहिनविकचकुमुदवनहरहसितसितः शशाङ्क-
करोज्ज्वलः।
तारः पारावारापारः स्थलजलगगनतलसकलभुवनपथधवलनपरिचितः प्रसाधित-
दिङ्मुखः ॥
लोकालोकच्छेदं गत्या दृढकठिनविकटदिगवधितटघटनविवलनचलयितो विशुद्धयशश्चयः।
प्रोत्तुङ्गः श्वेतप्राकारो ध्वनितगुणपणव तव जयति नृपवर नवललितवसतेर्जगत्रित-
यश्रियः ॥
Ch. p. 18*b*, l. 10-13.

(4) अण्णवो तस्सेव (सुद्धसीलस्स)—
पसरिअखरमारुअन्दोलिआसत्थझिज्जन्तपत्तोहसद्दालवाआरिपूरिज्जमाणम्वरे।
दिणअरकरतत्ततत्तोल्लचिक्खिल्ललोलन्तकोलालिदाढुक्खअक्खोणिमुत्थाकसाइल्लए ॥
घणवणदवदाहडज्झन्तवप्पच्छभल्लुभडोरल्लिसन्तत्थणासन्तमाअङ्गजूहाउले।
पिअम इअ एरिसे गिम्हआलंमि मा वच्च माणेसु थोरत्थणालिङ्गणुद्दामसोक्खाइँ मे ॥
SC. I 148.

प्रसृतनिबिडमारुतान्दोलिताश्वत्थसंशीर्णपर्णौघ विस्फारवातोलिकापूर्यमाणम्बरे।
घनवनदवदह्यमानाखिलक्रूरशार्दूलपोतोद्भटोन्नादसंत्रस्तमातङ्गयूथाकुले ॥
दिनकरकरतप्तकोलावलीश्रीयमाणार्द्रतल्ले लसल्लोलकल्लोलवाचालमाद्यन्महा–।
र्णवपयसि ननु प्रिय ग्रीष्मकालेऽधुना मा स्म गा मानय त्वं हि पीनस्तना–
श्लेषसौख्यानि मे ॥ Ch. p. 18*b*, l. 4-6.

(5) अणङ्गसेहरो सुद्धसीलस्स—
विसालभालघोलमाणकज्जलुज्जलालआलिमालिआकुलोवसोहिए।
विउद्धमुद्धदुद्धणिद्धपह्मसामलब्भमन्ततारदीहरच्छिरत्तकन्तए ॥
विसट्टसन्दकुन्दगोच्छसच्छकोमलुल्लसन्तदित्तिदन्तकन्तिकेसरालए।
इमंमि एरिसे मुहारविन्दए पिएइ जो पिआहरं महु व्व सो सउण्णओ ॥ SC. I 167.

विशालभाललोलपूर्णमानकज्जलोज्ज्वलालकद्विरेफमालिकोपशोभिते ।
विबुद्धहावमुद्धचारुपक्ष्मलालसभ्रमत्सुतारदीर्घनेत्रपत्रसुन्दरे ॥
अमन्दकुन्दकुड्मलाग्रकोमलोल्लसद्द्युतीद्धशुद्धदन्तपङ्क्तिकेसरालये ।
प्रियामुखाम्बुजेऽधरं चिराय मध्विवापिबन्ननारतं भवेदनङ्गशेखरः ॥

Ch. p. 19*b*, l. 12-13.

(6) भुअङ्गविलासो तस्सेअ (सुद्धसहावस्स)—
वासहरम्मि वरे कसणाअरुडड्ढिअधूवसुअंधमणोहरए कमणीए ।
पीणघणुण्णअचक्कलथोरथणीअ सअं परिपेल्लिअवच्छअलो रमणीए ॥
कोमलबाहुकलआदढवेढिअओ पडिवट्टसुणेत्तविअंसिअए सअणीए ।
पावइ णिद्दिअअं हिअइच्छिअअं सहि जो चिअ पुण्णजुओ स णरो रअणीए ॥

SC. I 173.

पीनघनोन्नतवृत्तविशालतरस्तनमण्डलगाढनिपीडनकण्टकिताङ्गः ।
कोमलपङ्कजमृणाललतादृढवेष्टितकण्ठतटः परिचुम्बनविभ्रमपात्रम् ॥
वासगृहे बहलोच्चलितागुरुधूमलतानिचिते शयने मृदुनि क्षणदायां ।
यो दयितां रमयत्यतिसंभ्रममानजुषं स भुजङ्गविलासधुरामिह धत्ते ॥

Ch. p. 20*b*, l. 1-3.

(7) Echoes from Sc. I 29 are found in Ch. p. 21*b*, st. 31.

(8) अवदुवहउ अज्जदेवस्स—
काइं करउं हउं माए । पिउ ण गणइ लग्गी पाए ॥
मण्णु धरन्ते हो जाइ । कड्ढिण उत्तरङ्ग भणाइ ॥ SC. IV 13.
एत्थु करिमि भणि काइं । प्रिउ न गणइ लग्गी पाइ ॥
छड्डेविणु हउं मुक्की । अवदोहय जिम्व किर गावि ॥ Ch. VI 19, 45.

(9) बीअचलणे मत्तबालिआ गोइन्दस्स—
कमलकुमुअह एक्क उप्पत्ति ।
ससि तो वि कुमुआअरह । देइ सोक्ख कमलह दिवाअरु ॥
पाविज्जइ अवस फलु । जेण जस्स पासे ठवेइउ ॥ SC. IV 17.
कुमुअकमलहं एक्क उप्पत्ति
मउलेइ तु वि कमलवणु । कुमुअसंडु निच्चु वि विआसइ ॥
सच्छन्दविआरिणिय । चंदजोण्ह किं मत्तवालिआ ॥ Ch. V 18, 18.

The last two lines of the stanza in Ch. are different.

(10) वाआला फरुसा विन्धणा । गुणेहिं विमुक्का पाणहरा ॥
जिह दुज्जणु सज्जणउवरि । तिह पसरु ण लहन्ति सरा ॥ SC. VI 150.
वायाला फरुसा विंधणा । गुणिहिं विमुक्का प्राणहर ॥
जहं दुज्जण सज्जणजणउवरि । तेम्व पसरु न लहंति सर ॥ Ch. VI 21, 118.

(11) किर कण्णकलिङ्ग परिज्जिआ । ठिअ णवर माणविवज्जिआ ॥
णहु कोवि अहिट्ठइ मुणिअवहे । कहिं धरइ जअद्दह कण्ह कहे ॥ SC. VI 152.
क्वकण्णकलिङ्ग परज्जिआ । ठिअ नरवइ माणविवज्जिआ ॥
नहु कोइ अभिट्टइ अणिअवहिं । कहिं वइरि जयद्दहु कण्ह कहि ॥ Ch. VI 20, 116.

(12) मत्तकरिणी जहा तसेअ (गोइन्दस्स)—
सव्व गोविउ जइवि जोएइ
हरि सुट्ठुवि आअरेण । देइ दिठ्ठि जहिं कहिं वि राही ॥
को सक्कइ संवरेवि । डढ्ढणअण णेहें पलोट्टउ ॥
एक्कमेक्कउ जइवि जोएदि ।
हरि दुट्ठु सव्वाअरेण । तो वि द्रेहिं जहि कहिं वि राही ॥
को सक्कइ संवरेवि । दढ्ढणअण णेहें पलुट्टा ॥

Hemacandra's Prakrit Grammar IV 422 (6).

(13) With वोल्लिज्जइ जं तं णिव्वहइ । Svayambhū's *Paümacariu* 80, 4, 2*a* and वोल्लिज्जइ जं णिव्वइइ वक्कु ।को अन्तरें (रु) जइ विहिँ मरइ एक्कु (क्कु) Svayambhū's *Riṭṭhaṇemicariu* 24, 7, 4 cf. तं बोल्लिअइ (v.l. बोल्लिअइ) जु निव्वहइ Hemacandra's Prakrit Grammar 4 360 (2).

It is not unlikely that for some of these illustrations which Svayambhū himself has taken from others, Hemacandra may have used directly the original sources. It should be noted that the citations as found in Hemacandra's works appear to preserve the language of the original as contrasted with their comparatively modernized language in the published text of the *Svayambhūcchandas*.

5. THE PAÜMACARIU AND ITS SOURCES

The Paümacariu

The narrative of Rāma, who is also known as Padma (Pk. Paüma) in Jain mythology and who along with Lakṣmaṇa and Rāvaṇa makes up the eighth trio of Baladeva, Vāsudeva and Prativāsudeva[1] respectively was related by many Jain poets. Svayaṁbhū's *Paümacariu* is such a Rāma-epic in Apabhraṁśa.

In most of the colophons of various Sandhis of PC. the title appears alternatively as *Paümacariu* or *Pomacariu* equivalent to Sk. *Padmacaritam*. At the end of the work it is called *Rāmāyaṇapurāṇa*. The donor's colophon at the end of MS. S. refers to the work as "the Śāstra called Rāmayaṇa." The *Jinaratnakośa* describes the work under the name of *Rāmāyaṇapurāṇa* and in the colophon stanzas of Sandhis 88, 89 of PC. it is called simply Rāmāyaṇa. In the upper corner of the margin of folio 222 verso of MS. S. we find स्यग्रंभुकृत प॰पुराणे २२२ In the colophon stanza of the 18. and the 84. Sandhi (the latter written by Tribhuvana) the poem is called *Rāmaevacariya*, Sk. *Rāmadevacarita*, and once, in the colophon of the 86. Sandhi it is referred to as *Rāmacariya*, Sk. *Rāmacarita*. In the body of the work Svayambhū mentions it as *Rāmāyaṇakāva* (1 1 19) 'The Rāmāyaṇa Poem', *Rāmāyaṇa* (23 1*b*) or *Rāhavacariya* (23 1 9*b*, 40 1*b*), Sk. *Rāghava-carita*, while the subject-matter is generally called *Rāma-kaha* (1 1, 1 2 1), Sk. *Rāma-kathā*. Of these titles *Paümacariu* is the most frequent and evidently one intended by the poet.

PC. has a roundly estimated extent of 12,000 Granthāgras. It contains a total of 1,269 Kaḍavakas, distributed among 90 Sandhis which are divided into five books (called Kaṇḍa, Sk. Kāṇḍa) in the following manner[2]:

1. Vijjāhara-Kaṇḍa (Vidyādhara-Kāṇḍa): 20 Sandhis.
2. Ujjhā-K° (Ayodhyā-K°): 22 Sandhis.
3. Sundara-K°: 14 Sandhis.
4. Jujjha-K° (Yuddha-K°): 21 Sandhis.
5. Uttara-K°: 13 Sandhis.

According to this account and also according to the actual contents, the Yuddha Kāṇḍa is finished with the 77. Sandhi and indeed at the end of that Sandhi we find a statement to this effect—

(1) According to Jain mythology there flourished in past sixty-three great persons, Śalākāpuruṣa, which included twenty-four Tīrthaṅkaras, twelve Cakrins, nine Vāsudevas, nine Baladevas and nine Prativāsudevas. Kṛṣṇa, Balarāma and Jarāsandha make up the ninth group.

(2) The extent in Kāṇḍas is given in the colophon stanzas 37-38 (Appendix I).

telling us that the Yuddha Kāṇḍa is finished and that the Uttara Kāṇḍa is now begun. But immediately after this the MSS. read: *Siri-muṇi-suvvaya-titthaṁ ṇamāmi, Jujjha-Kaṇḍaṁ ṇisāmeha.* 'I bow down to the Tīrtha of Muni Suvrata. Listen to the Yuddha Kāṇḍa'. Further at the end of the next, i.e., 78. Sandhi, it is stated: *Jujjha-kaṇḍaṁ samattaṁ|Jyeṣṭha Vadi 1 Some:* 'Finished the Yuddha Kāṇḍa, on Monday the first, dark half, Jyeṣṭha'. This is clearly an error. The words *Sirimuṇisuvayya* etc. should be found in the beginning of the 57. Sandhi, while the statement at the end of the 78. Sandhi has its legitimate place at the end of the 77. Sandhi.

Similarly at the end of the 13. Sandhi the MSS. read: *Prathamaṁ Parva.* Its significance is not clear. The first Kāṇḍa is completed with the 20. Sandhi. The 13. Sandhi does not seem to markedly round off the foregoing matter so that the first 13. Sandhis can form a definite unit.

Puṣpadanta has regularly given separate titles to the individual Sandhis of his *Mahāpurāṇa*. Svayambhū only casually assigns a title to individual Sandhis. Thus in the Vidyādhara-Kāṇḍa, Sandhis 1, 2, 13, 17 and 18 are found with special titles. On the other hand for Sandhis 83-90, which were not written by Svayambhū, we regularly find the Sandhi titles.

In the colophon of the Vidyādhara Kāṇḍa at the end of the 20. Sandhi Svayambhū records that his high-spirited wife Amiavvā[1] (=Amṛtāmbā) dictated to him (obviously when he was preparing a copy of his epic, finished partly or wholly) the Vidyādhara Kāṇḍa. Similarly we gather from the colophon of the 42. Sandhi[2] that his second wife named Āiccamvā (Ādityāmbā) dictated to him the Ayodhyā Kāṇḍa.

Onwards from the 83. Sandhi we find a statement at the end of each Sandhi saying: 'Finished the Sarga number so and so entitled so and so in the supplement to the *Paümacariu* (*Paümacariya-sesa)* that was somehow left out by (or that escaped, *uvvariya)* Svayambhū and that was composed, after the latter's passing away, by his younger son Tribhuvana Svayambhū under the patronage of Vandaïya'. This means that Sandhis 83-90 of PC. were written by Tribhuvana[3].

In the previous Section we saw that Svayambhū's *Riṭṭhaṇemicariu* was felt to be incomplete by Tribhuvana and the wanting portions were supplied by him and later by Yaśaḥkīrti. Here in the PC. too we find a similar state of things. Some portions of the narrative were somehow not covered up by Svayambhū and

(1) That the name is Amiavvā and not Sāmiavva has been shown on p. 10.

(2) Appendix I, Stanza 15. The end of the first half is metrically defective. *Āiccamvi(ya-ṇā)māe* is the most probable emendation.

(3) Premi, 1942, 377, thinks that Sandhis 84-90 were Tribhuvana's work and that the 83. Sandhi, excepting possibly some closing Kaḍavakas, must be attributed (in spite of the colophon!) to Svayambhū, because Tribhuvana's reference to the Rāma-Story as *satta-mahā-sagg'-aṅgī* (Appendix I, stanza 56) 'having the seven great Sargas as limbs' imply *seven* Sandhis as his contribution to PC. But this is a mistake. The seven Sargas referred to by Tribhuvana have nothing to do with Tribhuvana's part in the composition of PC. These seven Sargas are just the seven traditionally laid down Adhikāras or topics of the Rāmāyaṇa mentioned by both Vimalasūri:
ṭhii-vaṁsa-samuppatti, patthāṇa-raṇaṁ Lavaṅkusuppatti/
nivvāṇam-aṇeyabhavā, satta purāṇettha ahigārā/ / (*Paümacariya* I 31)
and Raviṣena *sthitir vaṁśa-samutpattiḥ prasthānaṁ saṁyugaṁ tataḥ/*
Lavaṇāṅkuśa-sambhūtir bhavoktiḥ parinirvṛtiḥ/ Yuktāḥ sapta Purāṇesminn-adhikārā ime smṛtāḥ/ (*Padmacarita* I 43-44).

Tribhuvana deemed it necessary to supply them. This naturally poses a problem for us: How is it that both the epics of Svayambhū stood in need of supplementation? Was Svayambhū forced to leave them incomplete in spite of his original design or was it that these portions—i.e., the subject-matter thereof—added by others being unacceptable to Svayambhū, were left out by him intentionally and hence the two epics, in their original unextended form were complete from his point of view?

Opposite opinions on this point have been expressed by scholars. Jain[1] thinks that PC. was complete from Svayambhū's viewpoint, so that the portion added by Tribhuvana has no more value than that of interpolation. On the other hand he considers RC. in its original form to have remained incomplete possibly because of Svayambhū's unexpected death, so that the performance of Tribhuvana regarding RC. was necessary to bring the work to completion. The additions, on the other hand, made to RC. by Yaśaḥkīrti are considered by Jain as interpolations.

Premi[2], on the other hand, takes the view that both the epics in their unextended form were complete according to Svayambhū's plan. The additions made by Tribhuvana to PC. as well as RC. were not desired by Svayambhū to be included in them. The additions made by Yaśaḥkīrti might have been designed, according to Premi, to make good the passages that were possibly found missing or damaged in the MS. of RC. in his possession.

For judging the plausibility of these views it is essential to critically evaluate whatever scanty evidence is available to us mostly from the Praśasti and colophon stanzas.

In this connection the Stanza[3] given in the beginning of the 100. Sandhi (or it may be considered to be at the end of the 99. Sandhi) of RC. is very important. It has not been interpreted correctly either by Jain or by Premi. Jain just gives the purport of the stanza. He says[4], "At the end of Sandhi 99 of the *Harivaṁśapurāṇa*, we have a verse telling us that the poet proceeded to compose the *Harivaṁśapurāṇa* after having finished the *Paümacariu* and yet another work of great merit *Suddhayacaria*. This information precludes us from imagining that his *Paümacariu* was interrupted by any calamity like death'.

According to Premi the Stanza in question was written by Tribhuvana and not by Svayambhū as Jain is inclined to think. He says[5],

"इस (९९ वीं) सन्धिके अन्तमें एक पद्य है जिसमें कहा है कि पउमचरिउ या सुव्वयचरिउ बनाकर अब मैं हरिवंशकी रचनामें प्रवृत्त होता हूँ, सरस्वतीदेवी मुझे सुस्थिरता देवें। निश्चय ही यह पद्य त्रिभुवन स्वयंभुका लिखा हुआ हैं और इसमें वे कहते हैं कि पउमचरिउ की अर्थात् उसके शेष भागकी रचना तो में कर चुका हूँ, उसके वाद अब मैं हरिवंशमें अर्थात् उसके भी शेषमें हाथ लगाता हूँ। यदि इस पद्य को हम त्रिभुवनका न मानें तो फिर इस स्थानमें इसकी कोई सार्थकता ही नहीं रह जाती। हरिवंशकी ९९ सन्धियाँ बना चुकने पर स्वयंभुदेव यह कैसे कह सकते हैं कि पउमचरिउ बनाकर अब मैं हरिवंश बनाता हूँ।"

Both these scholars have failed to understand the words

(1) Jain, 1935, 71-72.
(2) Premi. 1942, 376-377, 380-382.
(3) Appendix I, 65. It reads:
Kāüṇa Pomacariyaṁ. Suddhayacariyaṁ ca guṇa-gaṇ' agghaviyaṁ |
Harivaṁsa-moha-haraṇe Sarassaī sudhiya-deha vva | |
(4) Jain, 1935, 71.
(5) Premi. 1942, 378.

moha and *sudhiya-deha* in the stanza correctly. Works on Padmacarita and Harivaṁśa in Jain literature usually have a beginning in which it is declared that the accounts of Rāma and Kṛṣṇa given in non-Jain traditions are false and misleading and so Śreṇika requests Gautama to narrate these Caritas in their correct version—that is known to the Jain tradition. Thus we find in Svayambhū's *Paümacariu:*

paramesara para-sāsaṇehiṃ, suvvai vivarerī |
kahi jiṇa-sāsaṇe kema ṭhiya, kaha Rāhava-kerī ||
jage loehiṃ ḍhakkarivantaehiṃ, uppāiu bhantiu
bhantaehiṃ |
(1 9 9-1 10 1)

"The narrative of Rāghava, O Great Lord, is heard in other faiths in a topsy-turvy form. (Hence) tell (us) how is it found in the Jain faith. Deluded people in the world have fabricated (many) delusions (regarding this narrative)."

Similarly Svayambhū describes his Harivaṁśa narrative as *sa-samaya-parasamaya-viyāra-sahā* 'capable of considering (the accounts current in my) own faith and (those current in) others'.[1] The word used in PC. is *bhanti,* Sk. *Bhrānti.* It is synonymous with *moha* in the expression *Harivaṁśa-moha-haraṇe* occurring in the stanza under discussion. Accordingly it means 'in removing the deluded notions (or erroneous views) regarding the Harivaṃśa (narrative)'.

Agrain, *sudhiya* means *śrānta* (*Deśīnāmamālā* VIII 36), *thakā huā* (PSM.) 'exhausted'. So *sudhiya-deha* means 'exhausted in body'. The whole stanza can be rendered as, "Having composed the *Paümacariu* and the *Suddhyacariu* replete with merits, (my) Muse *(Sarassaī)* in removing the deluded view about the Harivaṃśa narrative, has become as it were exhausted in body". In the sense in which the stanza is understood by Jain we fail to see how Svayambhū can say, when most of RC. was actually composed, that he proceeds to compose the *Harivaṁśa.* Similarly Premi's interpretation too has to contend with serious difficulties. Firstly we have to understand *Paümacariu* in the sense of 'Supplement to the *Paümacariu*' even though Tribhuvana makes it a point to refer to his contribution to PC. with the special name of *Paümacariyasesa*. Secondly, it would be inconceivable that Tribhuvana who holds his father in great respect and who is never tired in showering emcomiums on him, would describe his proposed additions to RC. as 'designed to remove wrong notions about the Harivaṁśa', for it would imply indirect censure of his father's performance. Lastly Tribhuvana's confession of his inspiration waning when he undertook to supplement the *Harivaṁśapurāṇa* would be something unusual for him in the face of his pronounced tendency to emphasize his nobility in shouldering the highly responsible task of bringing to completion his father's work and in continuing the poetic tradition of his family. Therefore it is more natural and sensible to take the stanza to have been written by Svayambhū himself. After completing 99 Sandhis of RC. Svayambhū says that with the blessings of Sarasvatī he has already completed the two works, the *Paümacariu* and the *Suddhayacariu.* But as he proceeded with the composition of the Harivaṁśa that was intended to dispel false versions, his poetic inspiration did not remain sustained. Already in the introduction to RC. Svayambhū talks of his

(1) Appendix I, Stanzas 19-22, 24-25, 27-28, 30-33, 31-36, 38-39, 53.

feeling highly diffident in handling such a vast and difficult theme as the Harivaṁśa. But then Sarasvatī reassures him: 'Here I bestow on you keenness of mental faculties. Proceed with the composition'[1]. Hence it is very probable that after the composition of RC. up to 99 Sandhis Svayambhū felt tired in spirit and his literary activity thus interrupted was never resumed by him any more. It would follow from this that the *Paümacariu* and the *Suddhayacariu* were written before RC. and that the poet's life was cut short before he could complete the latter. The remaining portion of RC. was written by Tribhuvana after Svayambhū's death[2]. In later times some new details and episodes came to be considered essential in the concluding portion of the Harivaṁśa narrative and their absence in RC. of Svayambhū and Tribhuvana induced Yaśaḥkīrti to make requisite interpolations. We have an interesting parallel for this in the interpolations made by Gandharva in Puṣpadanta's *Jasaharacariu.*

Now let us take up the case of PC. Jain and Premi both suppose that from Svayambhū's point of view PC. was complete at 82. Sandhi and the additions of Tribhuvana were not desired by Svayambhū as the parts of his PC. For, they argue, in the case of PC. no calamity like death interrupted the poet's activity and that would leave unexplained why Svayambhū left PC. incomplete. Secondly, PC. and RC. were composed under the patronage of two different persons. If PC. was composed before RC., how can Svayambhū start writing another work under a different patronage without completing the work more than eight-ninths of which were already finished under the earlier patronage? Thirdly Tribhuvana calls his contribution to the *Paümacariu* by a special name, *Paüma-cariya-sesa* 'Supplement to the Paümacariya'. No such special name is given to his additions to RC. Fourthly the parts added by him are described by Tribhuvana as '*Sayambhuevassa kahavi uvvariya*', which, according to Premi, means 'that which was somehow considered undesired (*anīpsita*) or extra (*adhika*) by Svayambhūdeva'. This implies that the matter added by Tribhuvana was unacceptable to Svayambhū. Fifthly the subject-matter of the Sandhis written by Tribhuvana appears to be disgressive and unessential for the main narrative of the Rāmāyaṇa. Lastly it would appear quite singular that not one, not two, but altogether three works could have been left incomplete by Svayambhū.

Now there is nothing inherently improbable in an author leaving more than one works incomplete behind him. Of the three works improved upon or completed by Tribhuvana, we do not know in which way did he 'repair' the *Siri-pañcamīkahā*. Tribhuvana's statement does not necessarily imply the incomplete character of that work. As to RC., Svayambhū most probably passed away before he could finish it. And if we can establish on other grounds that PC. was left incomplete by Svayambhū, the other objections can be easily met with. It is not so unusual for an author to begin and continue to work on two works at a time or to embark upon another before the first is completed. We can assume that Svayambhū accepted the patronage of Dhavalaïya before completing PC. under the patronage of Dhanañjaya for reasons unknown to us. He might have intended to complete PC. later on. And the meanings *anīpsita*

(1) Appendix I, passage 57, lines 2-3, 5.
(2) Appendix I, Stanza 68, 84 wherein Tribhuvana talks of 'rescuing' the poem and poetry of Svayambhū, and of carrying the paternal burden, *piu-bhara-nivvahaṇa*.

and *adhika* recorded for *uvvariya* in the *Deśīnāmamālā* are rather special. For in literature 'left behind', 'escaped' is the most common meaning and in PC. itself *uvvariya* (5 11 3, 14 7 5) and *samuvvariya* (15 5 3) are used in the senses 'escaped' 'saved', 'left as a remainder''. We need not, therefore, understand by Tribhuvana's use of that word that the matter contained in his supplement to PC. was unacceptable to or rejected by Svayambhū.

The argument that Tribhuvana gives a special name *Sesa* or *Paümacariya-sesa* to his supplement to PC. appears to have some weight. Except in the second colophon stanza of the 84. Sandhi[2] where the general title *Rāmaevacariya* is used, in all the Sandhis composed by him, Tribhuvana invariably calls his contribution by the special name, *Paümacariyasesa* and in the colophons of Sandhis 83-90 this title is mentioned no less than eighteen times. As contasted with this his additions to RC. are not given any special name. Again it is significant that this *Paümacariya-sesa* is described by Tribhuvana as 'the crest-jewel of the *Paümacariya*[3]' while in another stanza[4] it is stated: 'Thus is finished *(samatta)* the charming *Paümacariya;* the same, when completed by Tribhuvana, is now thoroughly finished *(parisamatta)*' where the contrast between *samatta* and *parisamatta* appears to be intentional.

But there are very weighty arguments for believing that PC. could not have been considered by Svayambhū also as complete with the 82. Sandhi. Raviṣeṇa's *Padmacarita* was the main source for Svayambhū's PC. The latter borrows ideas and expressions from the former and the general plan and pattern of PC., so far as its subject-matter or contents are concerned, are cast after those of the *Padmacarita*. As noted previously, the *Padmacarita* mentions seven broad topics (*adhikāras*) of the Rāmāyaṇa narrative as recognised and handed down by the Jain tradition. They are[5] Sthiti, Vaṁśa-samutpatti, Prasthāna, Saṁyuga, Lavaṇāṅkuśa-sambhūti, Bhavokti, Parinirvṛti. These are enumerated by Vimalasūri,[6] and Tribhuvana too refers[7] to this fact. And the Rāma-story as narrated by Raviṣeṇa and Vimalasūri actually bears this out. But the 82 Sandhis of PC.—the portion composed by Svayambhū—covers up only the first five out of the seven topics. The last two topics cannot be said to be unessential or digressive as is suggested by Premi because they are recognised by tradition and are actually found in the source-work of PC. No reason is forthcoming for their omission by Svayambhū. Secondly, if PC. was according to Svayambhū complete with 82. Sandhi, where is its colophon that ought to have been written by Svayambhū? So long as we cannot find any satisfactory explanation for these facts, it would be quite unsafe to assume that PC. was complete as it was left by Svayambhū.

From the fresh maṅgala stanzas found in the beginning of the 23. and the 43. Sandhi it follows that the composition of PC. was twice interrupted. The fresh maṅgala is indicative of some lapse of time preceding the resumption.

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(1) In two colophon stanzas of RC. (Appendix I, 66-67) *samāniya* 'completed' and not something like *iṣṭa* or *ādṛta* is used as a complement to *uvvariya*.
(2) Appendix I, 23.
(3) Appendix I, 31.
(4) Appendix I, 50.
(5) *Padmacarita,* I 43.
(6) *Paümacariya,* I 32.
(7) Appendix I, 56.

Sources of the Paümacariu.

In the very opening stanza of the first Sandhi of PC. Svayambhū declares that he has taken on hand to narrate the Rāma-tory after keeping in view the *Ārṣa.* The colophons of all the Parvans of Raviṣeṇa's *Padmacarita* begins with *iti Ārṣe Raviṣeṇācārya-prokte Padmacarite.* This makes it clear that Svayambhū's reference pertains to that work. And this is endorsed by PC. 1 2 9 where we are told that Kavirāja Svayambhū has embarked upon such a vast theme through the favour of Ācārya Raviṣeṇa. In the same Kaḍavaka Svayambhū also gives, following Raviṣeṇa, the tradition through which the Rāma-story that was being narrated by him was handed down: from Vardhamāna to Indrabhūti, Dharma and Prabhava down to Kīrtidhara, to Anuttaravāc and thence to Raviṣeṇa. Raviṣeṇa gives also the name of Jambū and the last two are given by him as Kīrti and Anuttaravāgmin. Raviṣeṇa, while giving his tradition says that his present effort of composing a Rāma-epic was made consequent upon the written (*likhitam*) work of Anuttaravāgmin. Now to any one who even casually compares Vimalasūri's *Paümacariya* with Raviṣeṇa's *Padmacarita*[1] it is as plain as the day-light that one of them is simply a recast of the other and there is no difficulty in granting the claim of originality, as is done by Premi, to Vimalasūri. Raviṣeṇa's Sanskrit work is but an enlarged recast of the Prakrit *Paümacariya,* some of the alterations being necessitated due to the difference of medium and to the fact that Vimalasūri was a Śvetāmbara, but Raviṣeṇa, a Digambara. The enlargements chiefly centre round the descriptive and dogmatic-didactic portions. In extent Vimalasūri's epic is 10,000 Granthāgras, that of Raviṣeṇa 18,000 granthāgras. It requires no elaborate comparison to show that the enlargements apart, Raviṣeṇa's work is but a slavish imitation of that of Vimalasūri. Indeed very few cases from the field of our ancient literature can be cited as a parallel to such thorough and continuous verbatim borrowing, when we make necessary allowance for the difference in the linguistic and metrical mediums. Does this mean that Vimalasūri and Anuttaravāgmin were one?

On the other hand though Svayambhū expressly states to have followed Raviṣeṇa and even though we keep out of consideration the alterations forced by the difference in religious belief and literary medium, a close and critical comparison of the *Padmacarita* and the *Paümacariu* leaves us very favourably impressed as to Svayambhū's originality and poetic powers. As a rule he holds to the thread of the narrative as found in the *Padmacarita,* but otherwise also the theme even in its very minor details was fixed by tradition and permitted no significant variation. But many a time he parts company with Raviṣeṇa, summarily treats or altogether rejects or rehandles certain topics or waxes eloquent over others that were barely touched in his model, according as it suits his artistic sense. Parallel passages of PC., RP. and VP. are given in Appendix III.

One broad tendency that is clearly discernible in Svayambhū's handling of his material is that he is primarily interested in recounting the narrative in an attractive manner. This aim is responsible for applying scissors to everything that is flagrantly digressive and for giving only passing attention to the side-episodes. Of course, these observations are to be assessed keeping the diffuse and accom-

(1) Premi, 1942, 272-292.

modating nature of the epic-form in view. Svayambhū seems to have a sure eye for all such points in the narrative which would give full scope to the play of his poetic fancy. The 18,000 granthāgras of the *Padmacarita* have been brought down to 12,000 in the *Paümacariu* and thus it has become comparable in extent to Vimalasūri's epic.

First we take up the o m i s s i o n s a n d a b r i d g e m e n t s. Part of RP. IV (topic, *sūtrakaṇṭhānām utpattiḥ*), the whole of RP. XI (*Marutta-yajña-dhvaṁsana-padānugābhidhānam*) and the long sermon covering the whole of RP. XIV. are totally cut out by Svayambhū, excepting the two lines (PC. 15 5 9 *b* and 15 9 1), passingly referring to the topic of RP. XI and one Kaḍavaka (PC. 17 18) summing up RP. XIII. Svayambhū has also omitted the table of contents given in RP. I and has treated the topics of Kṣetra-varṇana and Kāla-varṇana (RP. II) quite briefly. Similarly the Hariṣeṇa episode, running over 130 stanzas in RP. (VIII 272-401) is ruthlessly compressed by him in two Kaḍavakas (PC. 11 1-2) and almost everywhere the topic of *pūrva-bhava-kathana* is skipped over: The account of the previous existences (1) of Toyadavāhana and Sahasrākṣa and their father Pūrṇaghana and Sulocana (RP. V 96-141), (2) of Bhīma and Bhagīrathi (RP. V 286-294), (3) of Mahāraksas (RP. V 343-359), (4) of Madhu (RP. XII 22-69), (5) of Indra (RP. XIII 54-66). Only in two cases (PC. 6 15=RP. VI 314-328 and P.C. 19 4-5=RP. XVII 140-198) Svayambhū chooses to relate the *pūrvabhavas*.

In the same manner it can be shown that many of the lengthy descriptions in RP. have been considerably shortened by Svayambhū and most of the sermons omitted.

We shall now point out the a d d i t i o n s a n d e n l a r g e m e n t s affected by Svayambhū which slightly make up the big losses in bulk detailed above. It is quite obvious that the purpose in coming *Paümacariu* being primarily religious, there was no question of taking any sort of liberty with the traditional story. As such there was no scope for invention or artistic designing and variation as far as the subject-matter was concerned. The poet enjoyed freedom regarding stylistic embellishments, descriptions and depiction of various sentiments and he could expatiate on particular incidents he took fancy for. The whole of PC. XVI dealing with the topics of Arthaśāstra is not found in the same context in the RP. and is thus an innovation. But most of the cases pertain not to innovation but to alteration. Many a time only the suggestion or bare facts are availed of from Raviṣeṇa, but the development and the presentation are quite original. Of course as the table of correspondences (see Appendix III) demonstrate Raviṣeṇa's work forms the basis for Svayumbhū's work and cases of borrowing ideas and expressions are numerous, but this dependence is out of choice and not out of necessity, as we can judge from the high artistic worth of those passages where Svayambhū's poetic fancy chose to fly with its own wings, and even when the suggestion is taken from Raviṣeṇa, its working over exhibits the hand of a great poet. Part of the descriptions of nature and water-sport in PC. XIV, description of battles at various places (especially the portion PC. VIII 4-8), depiction of some incidents of tense emotion in the Añjanā episode (in PC. XVIII-XIX), the duels between Bharata and Bāhubali (in PC. V) etc. can be cited as illustrations. In short it can be said that of the high poetic merits

and literary charm only a fraction is such as for which Svayambhū is indebted to Raviṣeṇa. For the rest the credit goes to his own poetic powers.

From what is said above it should not be understood that Raviṣeṇa was the one and only source of Svayambhū so far as the composition of PC. was concerned. For we find that the facts and incidents at several places in PC. are at variance with those in corresponding contexts in RP. This clearly suggests that Svayambhū had access to other sources. Thus (I) *the episode of Bharateśvara and Bāhubali:* (1) In RP. (IV 70) and VP. (IV 430) it is Bāhubali who proposes to decide their quarrel by personal combat instead of involving their whole armies, but in PC. (4 8 9c) the proposal is put forth by ministers. (2) Over and above the glance duel and the wrestling duel (RP. IV 72, VP. IV 43-47), PC. (4 10) gives also water duel[1]. (3) In RP. and VP. there is no mention of the obstacle to Bāhubali's attainment of Kevala and how it was removed by Bharata (PC. 4 13-14).

(II) *The battle with Vāli:* According to RP. IX 73-90 and VP. IX 39-46) Vāli went to the battle-field but at the instance of his minister was disgusted with the imminent slaughter and immediately renounced the world. But PC. 12 10-11 describe the combat between Vāli and Rāvaṇa in which ultimately Vāli lifts up Rāvaṇa together with his sword and aerial car and thereafter renounces the world.

Again when Rāvaṇa was out to uproot Mount Kailāsa with Vāli over it and throw it in the ocean, it is Vāli himself, according to RP. (IX 145-158) and VP. (IX 74-81), who, in order to save the Jina shrines from destruction, presses down the mountain with his toe and thereafter at the request of Mandodarī to spare Rāvaṇa's life, removes the pressure. But the account in PC. is different. There (XIII) Dharaṇendra, coming to know of the *upasarga* caused to Vāli by Rāvaṇa appears before Vāli and as he bows the mountain is pressed down with his weight, it being pulled up afterwards at Mandodarī's request. In the RP. (IX 191-193) and VP. (IX 96) Dharaṇendra appears after Rāvana comes out shattered and prays to Vāli. But from PC. XV 9 10 it is clear that Rāvaṇa believed it was Vāli's foot that had pressed down the mountain.

(III) *The Dynastic and other Lists.* PC. gives between Sandhis V and VI names of sixty-four successive kings in the Rākṣasa dynasty. Strangely enough they are given in Sanskrit. All Mss. of PC. have them. But we find several divergences when we compare this dynastic list with those given at RP. V 378-398 and VP. V 251-266[2] PC. has Mṛgavega) (*v. l.* Mṛgaveṣa) for Amṛta-vega; omits Cintāgati (RP. V 393, but not in VP.); gives Siṁha-

(1) In the *Vasudevahiṇḍi* (1-187) also only the *diṭṭhi-jujjha* and the *muṭṭhi-*
jujjha are given. There the account of the obstacle to Bāhubali's attainment
of Kevala and removal thereof at Ṛṣabha's suggestion is narrated but the
details are different from what is found in PC.

(2) There are discrepancies between RP. and VP. also on this point. Some of
the above noted divergences in names can be explained on assuming that
they represent different attempts at reproducing the Prakrit original. Thus,
from an original *Sīhadavaṇṇa* or *Mayāridavaṃṇa* we get (1) directly *Mṛgāri-*
damana and (2) by metathesis of *va* and *da*, *Siṁhavadana*. Similarly the first
portions of *Mṛgavega* or (*Mṛgaveṣa*) and *Amṛtavega* can be derived from
maya or *miya*. In Purāṇic lists also we find similar corruptions and trans-
formations.

vadana for Mṛgāridamana, Indraviṭu for Indrajit; adds Mahābhīma after Bhīma, has Bhāṭaka for Māraṇa (though both have the same metrical value), Dvipavāhu for Dvipavāha (VP. Bhayavāha), Gatyuttama for Gatabhūma (VP. Gaiuttamo, wrongly divided in the text as *Pavaṇuttaragaī, uttamo*).

In the list of Islands given at PC. 6 4 5-9 we find several names which are not represented either in RP. (V 371-373; VI 67-69) or in VP. (V 246-248; VI 31-33). The same is the case with the list of Vidyās (PC. 9 12, RP. VII 324-332; VP. VII 135-142).

IV. There are some m i n o r d e t a i l s which we find in PC., but which are either absent or in a different form in RP. (1) When Sagara's sons visit Kailāsa, PC. (5 10 6-7) mentions the fact that the Jina-shrines there had been erected by Bharata. Bhagīrathi proposes to make some arrangements for the protection of those shrines. RP. does not give these details, but VP. (V 107) mentions them, though there the proposal comes from the minister. (2) Again the moat dug round the Kailāsa is styled Gaṅga in PC. (5 10 8*a*) (cf. VP. V 172) but there is nothing corresponding to it in RP. (3) When all the sons of Sagara except two are burnt to death RP. (V 254 *b*) says that Bhīma and Bhagīratha went to Sagara, but PC. (5 11 4*b*) says that forthwith they came to Sāketa city and the wording here roughly corresponds[1] with VP. V 175*b*. (4) When the news of his sons' death are broken to Sagara, he swoons, according to PC. 5 13 4*b* (*taṁ ṇisuṇevi rāu mucchaṁgau)* and VP. V 192 *b* (*rāyā taṁ ciya soūṇa niyaya-suyamaraṇaṁ mucchāvasa-vembhalo paḍio)*. RP. does not mention this. (5) The bewailing king says in PC. 'what is the use of enjoyments and (this) army' (*kiṁ so(bho?)eṁ kiṁ khandhāvāreṁ* 5 13 7 *a*) as in VP. *(kiṁ majjha vasumaīe, navahi nihīhi va rayaṇa-sahiehiṁ,* V 199 *a)*. (6) The adjective 'long-tailed' *(dīha-laṅgūla)* is given to the monkeys in PC. 6 9 2*a*) and VP. (*dīha-ṇaṅgūle*, VI 70*b*, not in RP. in the corresponding context (VI 167-169). (7) They are called *kula-devayaiṃ* in PC. (6 9 8*b)* and *devabbhūyā* in VP. (VI 75*b*). RP. does not use any equivalent expression. (8) The magic horde of the monkeys is described in PC. as producing terrifying and rumbling shrieks (*vukkāra-ghora-ghagghara-saraiṃ* 6 11 5*b*) and as not being contained by the earth, the ocean or the sky *jale thale āyāse ṇa māiyaiṃ*, 6 11 6*b*). The wordings correspond to VP. VI 107 *b* (*mahā-ghore)* and 108 *b (bukkāravaṁ karentā* and *pavaṅgame jala-thalāyāse)*. In the same context in RP. (VI 246) the wording is different. (9) In PC Taḍitkeśa and the Udadhikumāra god going to the monk request him to expound religion (*puṇu pucchiu maharisi* '*dhammu kake*' 6 13 7*a);* VP. also says like this *(sāhuṁ pucchanti jiṇa-dhammaṁ*, VI 112*b*). RP. does not mention this. (10) PC. gives *Harikesi* as the name of Indra's commander-in-chief (8 1 4*b*), RP. gives Hariṇakeśin (VII 29*b)*, VP. Hariṇigamesī (VII 11*b*). (11) The name of Dhanada's father is Vīsāvasu in PC. (9 6 3*a)*, Viśravas in RP. (VII 127), Vīsaseṇa in VP. (VII 55*a*). (12) In the description of various obstacles created by Anāvṛtta Yakṣa to test the steadfastness in austerities of Rāvaṇa and his brothers, PC. includes elephants, ghosts, goblins and demons (*gaya-bhūya-pisāehiṃ rakkhasehiṃ* 9 9 8a) also, as is done by VP. (*veyāla-vāṇamantara-gahabhuubbhaḍa-karāla-muha-danta,* VII 117*a*). There is nothing cor-

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(1) *lahu sakkeya-ṇayari saṁpattā*. PC. 5 11 4b.
Bhaīrahi-Bhīmeṇa samaṁ Sāeyapuriṁ samaṇupatto. VP. V. 175*b*.

responding to this in RP. (VII 287-290). (13) Some of the names of the Vidyās acquired by Rāvaṇa are common between PC. and VP. only. (14) According to PC. 9 13 7 Rāvaṇa having found Svayamprabha city, got constructed a beautiful shrine called Sahasasihara. RP. or VP. knows nothing of this. (15) In PC. Khara and Dūṣaṇa are two different persons as in the *Rāmāyaṇa* of Valmīki (see PC. 12 3 3, 13 11 7, where *Khara-Dūṣaṇa* appear in the plural; 12 4 9*b*, where appears only Khara, 17 11 4, where Khara is said to be fighting against Citta and Dūṣaṇa against Cittaṅga), but RP. (see X 30) and VP. (see IX 10, 12; X 17) know Kharadūṣana as one person. (16) The name of the princess from Nityāloka city married by Rāvaṇa was Rayaṇāvali according to PC. (13 1 1*a*) and VP. (IX 52*b*), but Rambhāvalī according to RP. (IX 102*b*). (17) Vāli engaged in meditation is described in PC. as *Meru va akampu* (13 2 8*a*); so also in VP. (IX 62*b*) as *Meruṁ piva niccalaṁ*. But RP. simply says *suniścalam* (IX 128*a*). (18) According to PC. (13 11 5-11) Rāvaṇa while on march against Indra comes to Pātāla-laṅkā and reminded of the misbehaviour of Khara and Dūṣaṇa flares up and wants to punish them. But Maya pacifies him. RP. and VP. have nothing corresponding to this. They simply say that as Rāvaṇa reached Pātāla-laṅka, Kharadūṣaṇa and Rāvaṇa greeted each other cordially. (RP. X 31-32; VP. X 17-18). (19) Sahasrakiraṇa's city is called Māhesara in PC. (14 4 9*c*) and VP. (X 34*a*) but Māhiṣmatī in RP. (X 65*a*). (20) In PC. the incident of Uparambhā is narrated considerably differently from RP. and VP. (21) The beginning portion of the episode of Añjanāsundarī in PC. (17 1 5) and RP. (XV 6-82) is somewhat different from each other. (22) According to PC. 19 4 6 Pavana takes a vow that if no intelligence of Añjanā reaches him, he would become a recluse, while according to PC. 19 18 1*b* Pavana writes a stanza to the effect that if Añjanā is dead, he will not live. In RP. and VP. there is no mention of becoming a recluse. There Pavana says that if he does not get back his beloved, he will die (RP. XVIII 54, VP. XVIII 27).

The differences between PC. and RP. detailed above reveal two facts. Firstly the division IV above makes it probable that Svayambhū had casually consulted Vimalasūri's work also. Of course we cannot be quite definite on this point because we have no knowledge of the Rāmāyaṇa literature available to Svayambhū. Secondly in certain cases Svayambhū disagrees with both Raviṣeṇa and Vimalasūri and we cannot explain all such cases as innovations. This means that Svayambhū had consulted other sources also.

One of these sources was probably Caturmukha's *Paümacariu*, quotations from which are found in SC.[1] Of course no Ms. of this work has yet come to light. But Svayambhū has admitted that he was indebted to Caturmukha for the structure and metrical form of his epics. For in the beginning of his *Riṭṭhaṇemicariu*, where he mentions some of the previous poets and scholars from whose works he derived some sort of help or benefit, we are told that Caturmukha bestowed on him the Paddhaḍiyā 'studded' with the Chaḍḍaṇiyā, Dvipadī and Dhruvaka[2]. In view of this it is not also unlikely that Svayambhū's poetical works contain echoes from Caturmukha's works, and especially because three works of both the poets treated commonly the themes of Rāmāyaṇa, Harivaṁśa and Pañcamīcarita. This is confirmed by one accidental identifi-

(1) See Section 4.
(2) Appendix I, passage 57, line 10.

cation. SC. quotes the following lines under the name of Caturmukha to illustrate the non-position making character of an Anusvāra appearing on the end syllable of a word:

haum̧ Ajjuṇu, tumha, eum̧ raṇu/SC. IV 2 (*a*).

Compare with this the second Pāda in the following Ghattā found in the 11. Kaḍavaka of the 67. Sandhi (*Jayadrathavadha*) of RC.: kuru paccāriu Ajjuṇeṇa *te tumhaim̧, so haum̧, eu raṇu.*

rakkaho sīsu Jayaddahaho, lai dharahu savvu maim̧ ekku khaṇu.

The resemblance of *b* in the above with the line cited in SC. is unmistakable. A close study of the two epics of Svayambhū may reveal some more such resemblances.

6. GRAMMATICAL PECULIARITIES OF PC. I-XX

I. Orthogrphy

§1. Manuscripts of Apabhraṃśa texts are notorious for their erratic orthography. Not only different Mss. of a particular text spell a particular word differently but one and the same Ms. is disconcertingly inconsistent with regard to the spelling of one and the same word. Five factors are responsible for most of these vagaries of Apabhraṁśa orthography: defective alphabet, defective calligraphy, dialectal variation, modernization and scribal ignorance. Short *e* and *o*, the Anunāsika, nasalized *v* and *yaśruti* and *vaśruti* are characteristic of the Apabhraṁśa sound system, while they are unknown to the phonetic system of Sanskrit. No new characters, however, are developed to represent them. They are expressed by the characters for their phonetic near-equivalents. Short *e* and *o* are represented either by ĕ and ŏ thus sacrificing the quantity, or by *i* and *u*, thus sacrificing the quality, of the original sounds. The Anunāsika is written either as an Anusvāra, or is omitted altogether. *m*, *mv* and *v* with or without the nasilization of the preceding vowel alternatively stand for the nasalized *v*, *y* and *v* serve to express *ya-śruti* and *va-śruti* or the latter are not expressed at all.

§2. Secondly, we can well understand what a fruitful source of confusion can hurried, careless or obscure handwriting prove, when textual transmission was solely dependent upon copying on the part of successive generations. This applies to the copyists who were ignorant of the language of their Mss. On the other hand an educated copyist is also liable to alter the text, if he claims some literary interest. The potentiality of the copyist for altering the original text assumes greater significance if we remember the fact that the language of these texts was in certain particulars not far removed from the spoken language of the day, which was constantly but subtly changing from generation to generation and hence it was quite easy and natural for an ordinary scribe to substitute for the the original form, a developed or dialectical form which but slightly varied from the original. This substitution was hardly a conscious process, so that the modernization worked in a random fashion, and as in most cases we possess the MSS. whose copying date is removed by several centuries from the date of composition

(1) Critical description and studies of the grammatical facts of Ap. will be found in Jacobi, 1918, 1921; Alsdorf, 1928, 1936, 1937; Bhayani, 1945; Tagare, 1948.

of the text, we find, in the language of one and the same text, an admixture of old and developed features. And with regard to some features like the *ya-śruti* and the cerebralization of an initial *n* or a medial *nn*, different practices prevailed since the 'Prakrit stage'.

§3. These factors in short are responsible for the great divergence and inconsistency of spelling in the Apabhraṁśa MSS. It raises knotty problems for the editor of Apabhraṁśa texts. His difficulties are multiplied by the fact that the manuscript material at his disposal is as a rule meagre and of a considerably late date. Under these circumstances, in some cases the original spelling can be determined with the help of metre (if such help is forthcoming) and by a consideration of the prevalent orthographic tendencies of particular MSS. (the value whereof will depend upon the age and tradition of the MSS.). But with all this help, he cannot succeed in determining the original spelling with precision. At the best he can hope to point out probabilities consequent upon a critical examination of the orthographic data before him.

With these general remarks, we take up for consideration the chief orthographic peculiarities of the three Mss. utilized for constituting the text of the *Paümacariu*.

§4. Confusion between the following characters is usual in Apa. Mss: रव and च्छ, प and ख; ज्जु and ज्ज; त, त्त and न्न; ड and ढ; ड्ड, ड्ढ and ट्ठ; य, प and ए S. has a strong tendency to consider the Daṇḍa marking the end of a Pāda as a part of the final syllable and hence words in this position which end in *-a* in other Mss. are found in S. ending in *-ā*. Casually writing ये for ए is another tendency of S. Writing single consonants for the conjuncts ज्झ, त्त, ण्ण, ड्ड, क्ख or vice versa, writing उ for ओ metathesis, repetition of a word or longer portion of the text, omission of a portion of text (haplographic or otherwise), tagging the *-u* of the Nom. sing. to a prior member of a compound, omission of Anusvāra are the results of scribal carelessness. On the other hand confusing medial इ and य, उ and व, or ए and य has a phonetic basis and rare omission of the *-u* of the Nom. sing., substitution of *-hu, hi* and *-hā* in P., S. for the Gen. Loc. endings *-ho, hiṃ* and *huṃ* are the traits that reveal the modernizing influence. The oft-recurring spellings पुप्फ and सिंहासन are explicable under the influence of Sanskrit.

Apart from these stray features there are some more prevalent and significant tendencies of Ap. orthography:

1. Short *e*

a) in open syllables.

§5. Short *e* is evidenced in the following forms and vocables: 1. I. sing. of masc./neut. *A* stems in *-eṁ, eṇa*. 2. I.L. plur. masc. neut. *A* stems in *-ehiṃ*. 3. L. sing. in short *e*. 4. I. sing. of fem. *A, I* and *U* stems in *-ae, -ie, ue*. 5. All G. sings. of all *I, U* stems and of fem. *A* stems, and L. sing. of fem. *A, I* and *U* stems in *-ihe, -uhe, ahe*. 6. V. sing. of fem. A stems in short *-e*. 7. The pronominal forms *amhe, tumhe, te, ehu*, e, *ee, ke, je*. 8. Imper 2. sing. in short *e*. 9. Abs. in *evi* 10. Indeclinables *je, jje, jema, tema, ema, kema, jettahe etc., aṇṇettahe*. None of our three Mss. has either *e* alone or only *i* instead in these forms consistently throughout. They occur in all the Mss. now with *e*, now with *i*. But in all the Mss. the spelling

with *e* prevails, and if arranged according to the number of forms in *e*, A., P. and S. would be the order of the Mss. In other words A. has the strongest tendency to spell the abovementioned forms with *e* as compared with P. or S., while S. has the greatest number of forms in *i* when compared with P. or S. Regarding -*e* of L. sing. and -*he* of Abl. G., Ms. A. and to a lesser degree P. tend to preserve the original spelling as contrasted with the modernized -*i* and-*hi* of S. In all the above cases short *e* is given in the constituted text. Even in those few places where all the three Mss. have -*i*, I have given -*e* in the constituted text but with a wavy underline to indicate its hypohetical character so to speak. Only in the case of the emphatic particle *(j)je* and *jema*, etc., the alternative forms *(j)ji* and *jima*, etc., are accepted in the text when none of the Mss. had the former. Regarding all the cases cited in the beginning of this article evidence supplied by the Mss. is sufficiently strong for concluding that *e* is original, *i* its later development

§6. These remarks relating to the orthography of short *e* apply also to the orthography of short *o* and Anunāsika. In the constituted text the short *e* in open syllables has been throughout marked.

b) in closed syllables.

§7. In closed syllables, *e* and *o* are invariably short according to the rules of MIA. phonetics. Hence they have not been expressly indicated in the constituted text. Regarding closed *e* and *o* appearing in the seam of a compound, the general tendency of the Mss. is to write them as *i* and *u* (*gainda-* =*gajendra-*, *Maṇusuttara-* =*Manuṣyottara-*). I have followed this practice unless my best Mss. spell otherwise.

2. Short *o*.

a) in open syllables.

§8. Short *o* is evidenced in the following forms and vocables: 1. G. sing. of masc./neut. *A* and *U* stems in -*aho*, -*uho*. 2. V. pl. of masc. neut. *A* stems in -*aho*. 3. Imper. 2. pl. in -*aho*. 4. The pronominal forms *so, ko, ohu*. 5. Indeclinables: *ho, aho, tatthaho*, etc.

§9. What is said in connection with short *e* holds good for short *o* also. In the constituted text the Genitive and Vocative forms have been spelt with short *o*. The Imperative forms are spelt with *u* also when none of the Mss. has *o*. The short *o* in open syllables has been throughout marked.

3. The Anunāsika or Nasalization

§10. The Anunāsika is found in the following forms and vocacles: 1. N. Sing. of enlarged neut. *A* stems in -*auṃ*. 2. N.A. plur. of neut. *A* stems in -*aiṃ*. 3. I. plur. and L. plur. of all stems and L. sing. of fem. *A* stems and all *I* and *U* stems with the ending -*hiṃ*. 4. G. plur. of *A* stems in -*ahuṃ*, -*ahã*. 5. G. plur. of *I* stems and feminine stems with the ending -*hiṃ*. 6. -*ahuṃ* of the first person plural. 7. Pronominal forms *hauṃ, amhaiṃ, maiṃ, tuhuṃ, tumhaiṃ, paiṃ, kãiṃ*. 8. Indeclinables: *ṇaiṃ, ṇãiṃ, saiṃ, sahuṃ, ṇahiṃ, ṇãhiṃ, ghaiṃ, jahiṃ*, etc., *jaiyahuṃ*, etc., *jāvehiṃ*, etc., *evahiṃ*.

§11. The remarks made while considering the orthography of short *e* hold good here also. P. more than S. and A. more than P.

are careful in marking the Anunāsika. In *ṇaiṃ, ṇāiṃ, sahuṃ, ṇahiṃ* and *ṇāhiṃ* the nasalisation is inorganic. Nevertheless both the good Mss. of the *Paümacariu* have it and hence I have standardized the spelling of these words.

§12. Hemacandra takes note of the enlarged *A.* stems being nasalized at the end in the Nominative singular (HC. IV 354). Regarding this feature none of the three Mss. shows any pronounced tendency. They are indescriminate in nasalizing the final vowel of the vocables. Many extended neuter Nominatives are not nasalized. On the other hand we find numerous corresponding masculine forms nasalized on the final at random. But there are other indications to show that the Mss. are quite indifferent in nasalizing the ending syllable. *-hi* forming a part of stem is at times nasalized, as if it were the Instrumental/Locative ending. So also *-hu* of the forms from stems ending in *-ha*. Similarly *-aï* at the end of pres. 3. person sing. forms or at the end of stems is confused with neuter plural Nominative/accusative in *-aiṃ*. By way of examples can be cited *piyāmahuṃ, vammahuṃ, muhuṃ, bhāiṃ* from P., and *dunduhiṃ, uṇṇaiṃ, dharaiṃ, haraiṃ* from S. Even the Instr. sing. form of masc./neut. *A* stems which has an Anusvāra on the final syllable, is casually written without the sign of nasalization (*ṇiurumbe, bimbe, āe, ṇivisuddhe, samudde*).. Because of this state of affairs, I have not admitted the neut. forms in *-auṃ* as authentic. But they have been recorded in the critical notes throughout.

4. Ya-Śruti and Va-Śruti

§13. Apabhraṁśa Mss. like Prakrit Mss. are quite careless in writing the *ya-śruti*. Our Mss. P. and S. have a tendency not to insert *y* betwees *a* or *u* and a following vowel. In these cases I have accepted the spelling without the *ya-śruti* if it is supported by even one Ms. If all the Mss. have *y*, I have accepted the spelling with the *ya-śruti*. In one or two stray stems like *pari-añca-pari-atta-*, I have followed the practice of the Mss. For the rest, *ya-śruti* is consistently shown as filling an intervocalic hiatus.

§14. *Va-śruti* appears to be characteristic of Apabhraṁśa. With regard to it also the Mss. have the least claim to regularity or consistency. It appears at random between *u* and *a* or even between any two vowels. Whenever any one Ms. spells a vocable with the *va-śruti*, I have accepted that spelling in the constituted text. For examples see §31.

5. Initial *ṇ-* and Medial *-ṇṇ-*

§15. Some Prakrit Mss. follow the practice of using *n* in the initial position, *nn* in the medial position and *ṇ* for the rest. But many Apabhraṁśa Mss. do not know *n* at all. They have *ṇ* or *ṇṇ* under all conditions. Among our three Mss. P. (and A. to a lesser degree) exhibits a slight tendency of spelling with an *n-* or medial *-nn-*. In the constituted text dental *n* is strictly eschewed.

6. *b* and *bbh*.

§16. Many Apabhraṁśa Mss. use *v* for both *v* and *b*, and as a corollary to this practice they always write *vbh* for *bbh*. The Mss. of PC. have *b* only once in a thousand. Hence the former practice is adopted in the constituted text, but *vbh* being a phonetic absurdity, it has been given as *bbh* throughout.

7. Nasalized *-v-*

§17. According to Hemacandra intervocalic *-m-* in Apabhraṁśa was pronounced by some as nasalized *v*. Some Ap. Mss. also give some indications to this effect. Words like *karami, jema* are casually written as *karavṁ, jeva, jemva, jeva* or *jeṁva*. Barring a few stray words our Mss. preserve *m-*. Only twice the pres. 1. sing. is found ending in *-vi* in all the three Mss. and P. and S. as contrasted with A. have a tendency to write *jeva, teva,* etc. for *jema, tema*. In the latter case I have retained *m* whenever I found it even in a single Ms. When all the three Mss. agreed in writing *v*, I have not changed it to *m*.

§18. Quite casually *-v-* is found nasalized under the influence of a following nasal, e.g., *Rāmaṇu, Rāmvaṇu* written for *Rāvaṇu*. In such cases, unless there is the support of A. and P. I have not accepted such a nasalized *v* as authentic.

§19. More interesting is the case of the particle *vi* following an Anunāsika or a syllable containing a nasal. In this case A. and P. have a definite tendency of nasalizing *vi* to *mi* and omitting the preceding Anunāsika. This spelling has been accepted as standard in the constituted text. For examples, see §29. Personally I believe it to be a comparatively later trait and as such unknown to early Apabhraṁśa, but in this point I could not ignore the testimony of the Mss. Alsdorf also has accepted this practice in his edition of the *Harivaṁśapurāṇa*.

8. The Vargānunāsika.

§20. The nasal preceding a consonant is given in the Mss. always as an Anusvāra. I have followed the practice of Alsdorf and Jacobi (the only two scholars so far to study the problems of Apabhraṁśa linguistics and textual criticism in a critical, systematic manner) and have reproduced the Anunāsika as the Vargānunāsika before the stops. The only exception has been made in the case of the compounds with the preposition *sam-* which are retained with *saṁ*.

§21. The Mss. of Puṣpadanta's *Mahāpurāṇa*, represent two distinct groups—one optionally preserving *r* in groups of conjuncts having *r* as a latter member, the other group assimilating it. Contrasted with this, the Mss. of the *Paümacariu* assimilate such groups without exception.

II. Sporadic phonetic changes.

§22. Shortening of vowels: *a*) General tendency to shorten the final syllable. Hence fem. *Ā* stems of the earlier stage occur in Apa. as *A* stems. See also §23 *b*. *b*) At times binding *i* of the *cvi-forms* is shortened as in *vasikiya-* (*vaśīkṛta-*) 4 5 3, *kaṇṇuppalikarevi* (*karṇotpalīkṛtya*) 1 8 1, etc. c) Shortening in stray cases: *aliyaya-* (*alīka-* enl.) 8 3 6, *gahira-* (*gabhīra-*) 1 5 3, *cāmiyara-* (*cāmīkara-*) 7 2 2, 14 6 9,*-piḍha-* (*pīṭha-*) 4 5 9, *Bhaïrahi-* (*Bhagīrathi-*) 5 13 3, 5 14 3 as against *Bhaïrahi* 5 10 7, 5 11 3, *paripālaṇiya-* (*paripālanīya-*) 6 16 7.

23. Lengthening of vowels: *a*) compensatory lengthening of a preceding vowel consequent upon the simplification of a conjunct. This tendency has become one of the chief characteristics of the New Indo-Aryan Stage. For instances see §33. *b*) The quantity

of *i* and *u* as stem-finals is somewhat indifferent. Hence irrespective of the original character of the stem-final, it is lengthened or shortened in accordance with the metrical requirement. Thus *Vāhuvalī-* 4 7 7, 4 8, *naliṇi-* 6 3 6, *koḍīyau* and *payaḍīyau* 3 11 6, *Sayambhu-* 1 3 1. c) Lengthening in stray cases: *paīsai* (*praviśati*) 4 1 8, 5 9 2, *paīsarai* (connected with *praviś-*) 4 1 as against *païsarai* 4 1 1, *joīsiya-* (*jyautiṣika-*) 3 5 7.

§24. Stray vowel changes: Instead of the usual *appaṇu* (*ātmanaḥ*) we have *appuṇu* at 5 14 4, 7 10 3, 10 12 8 etc. *ṇirurumva* (*nikuramba-*) 4 10 6, 4 11 9 and *khuruppa-* (*kṣurapra-*) 15 5 3 against *khurappa-* 11 11 7 are due to assimilation, while *maüḍa-* (*mukuṭa-*) 3 5 1 and *maüla-* (*mukula-*) 3 7 7 are the results of dissimilation; *iya* (*iti*) 1 1 19 is an instance of a final *-i* changing to *ya*. Note also *līha-* 17 7 8 and *liha-* 15 12 7 from *lekhā-* and *rihā-* 11 4 5 from *rekhā*.

§25. Contraction of vowels in contact: *a*) contraction of the *-aya-* at the end of enlarged stems to *-ā-* e.g. *bhaḍārā* 1 1 1 etc., *-sārā-* 1 1 7, *bhaviyā-* 1 1 8, *mahisā-* 1 10 8, *kusumā-* 14 2 5, *davaṇā-* 14 2 5, *pahārā-* 16 13 9, *padīvā*, 5 6 8, 5 12 5, 5 12 9 etc., *Pavaṇañjayā-* 19 10 4, *Suloyaṇā-* 5 4 7. *b*) Contraction of *-aya-* resulting from the *-aka-* of the agentive to *-ā* as in *gavesā* 14 10 10, *pasāhā* 10 12 7, *-uttārā* 1 1 1, *-hakkārā* 2 10 9, *muhavekkhā* 10 2 7, *bhunjā* (?) 14 2 7, *-gārā-* (*kāraka-*) 1 1 14, 2 6 10 etc. c) Contraction of the original *-aya-* at the end of a stem to *-ā* as in *jiṇālā-* *jinālaya-* 6 2 5. *d*) Contraction of two medial vowels in contact as in *andhāraya-* (*andhakāra-* enl.) 10 1 9, *akkhāḍaya-* (*akṣavāṭaka-*) 4 11 2, *vāma-* (*vyāyāma-*) 4 11 5, *thera-* (*sthavira-*) 1 4 2, *jaṇera-* (**jana-kara-*) 4 13 2, *mora-* (*mayūra-*) 3 4 5, *Ujjha-* (*Ayodhyā-*) 4 14 9 against *Aüjjha-* 4 1, *pāḍihera-* (*prātihārya-*) 3 3 10, *-keraya-* (*-kārya-* enl.); various cases of contraction of the preposition *ava-* to *o-*.

§26. Preservation of intervocalic stops (instead of elision) either unchanged or by voicing or by geminating: *Kumbhī-pāka-* 11 9 7, *Kaïkasi-* 9 2 5, *Kaïkaseu* (*kaikaseyaḥ*) 10 10 7, *Kaüsiki* (*Kauśikī*) 9 6 2, *Kāmuka-* 5 8 3, *Ikkhukka-* (**Ikṣvuka-?*) 5 1 2, *Sakkeya-* (*Sāketa-*) 5 11 4, 2 2 5 (all proper names), *lakkuḍi-* (*lakuṭi-*) 11 6 4, *-gāraya* (*-kāraka-*) 5 1 5 against *-kārī-* 4 5 9 and *-yārī-* 6 9 6; *Bhigu* (*Bhṛgu*) 16 6 6, *naga-* 1 9 2, *āgara-* (*ākara-*) 4 2 3, *maragaya-* (*marakata-*) 1 4 3, *mayagala-* (*mada-kala-*) 1 15 1, *vaiyāgaraṇa-* (*vaiyākaraṇa-*) 7 14 4, *Payāga-* (*Prayāga-*) 2 11 4, *jogesara-* (*yogeśvara-*) 5 15 2, *nakkha-* (*nakha-*) 14 5 7, *Māricca-* (*Mārīca-*) 10 1 2, *Vtay-* (*Vtyaj-*) 7 12 3, *Kaüṭilla-* (*Kauṭilya-*) 16 6 3, *Vaïtaraṇi* 11 9 3, 9, 11 10 15, *-atisaya-* (*atiśaya-*) 1 7 3, *Gottama-* (*Gautama-*) 1 9 8, 5 1, *ṇitti-* (*nīti-*) 7 12 1, 16 2 1, *-sotta-* (*srotas-*) 2 1 8, *Jīmutta-* (*Jīmūta-*) 20 6 7, 17 11 8, *Toyadavāhaṇa-* 5 7 7, 5 9 11, *ubhaya-* 1 2 4.

§27. Most of the following instances of *-ḍ* becoming *-l* are known to Prakrit also: *-phaliha-* (*sphaṭika-*) 6 5 2, *pīlaṇa-* (*pīḍana-*) 1 4 4, *ṇiyalaya-* (*nigaḍa* enl.) 1 5 6, *.talāya-* (*taḍāga-*) 2 2 3, *-kīla-* (*krīḍā-*) 5 1 7, 14 11, 4, *palitta-* (*pradīdpta-*) 7 11 9, 13 3 2, *solaha-* (*ṣoḍaśa-*) 2 4 4.

§28. Occasionally intervocalic *-m-* is changed to nasalized *-v-* which is as a rule written as *-v-* in the Mss. *davaṇā-* (*damanaka-*) 14 4 5, *Haridavaṇa-* (*Haridamana-*) 15 10 5, *Vpaṇava-* (*pra+nam-*) 1 1 1, *ṇāvālaya-* (*=nāmavat-*) 6 16 4, *ravaṇṇaya-* (**ramaṇyaka-*) 2 2 2, *ṇikkhavaṇa-* (*niṣkramaṇa-*) 2 11 4, *ṇisāvaṇṇa-* (*niḥsāmānya-*) 4 5 4,

ṇivisa- (*nimiṣa-*) 8 6 6 etc., *atthavaṇa-* (from *Vatthava=astamaya-*) 15 6 2, *āsava-* (*āśrama-*) 9 1 9, *dharevi* (*dhārayāmi*) 18 8 9, *pariharevim̐* (*pariharāmi*) 18 8 9. For dropping of an intervocalic *-m-* see §30 *d*.

§29. A reverse tendency of changing *-v-* to *-m-* under the influence of a nasal sound in proximity, or even without such a condition is revealed by *a*) *mi* resulting from the particle *vi* following a word with the nasalized final syllable, as in *kehi-mi* 2 4 6, *tiṇṇi-mi* 4 9 2, *suraha-mi* 3 9 10, etc. (See Index Verborum under *vi*); *b*) stray instances like *puṅgama-* (*puṅgava-*) 1 1 10, *pihimi-* (*pṛthvi-*) 2 15 3, *parimiya-* (*parivṛta-*) 2 11 8, 3 5 9, *simira-* (*sivira-*) 11 8 1.

§30. There are numerous cases of eliding an intervocalic *v* original or secondary mostly before *u* but occasionally also before *i* and *a* : *a*) *-v-* is mostly, though not always, dropped before the *-u-* of the Nom. sing., *sahāu* 1 7 4 (but *payāvu-* 7 7 4); *sāu* 1 11 2 (and *sāvu* 7 7 4); *b*) casually it is dropped before *i* as in *kukai* (*kukavi-*) 1 3 1, *parāiya-* (*prāpta-*) 1 6 1, *paīsai-* (*praviśati*) 4 1 8, *thera-* (*sthavirā-*) 1 4 2, *-aḍai-* (*aṭavī-*) 3 8 5; *c*) before *a* it is omitted in *payaṭṭa-* (*pravṛtta-*) 5 15 9, *bhuaṇa-* (*bhuvana-*) 6 1, *tihuaṇa-* (*tribhuvana-*) 1 1 15, *diyaha-* (*divasa-*) 5 12 5, *pariyattanti* (=*parāvartante*) 5 12 6, *rūa-* (*rūpa-*) 3 7 7 (against *rūva* 1 2 10), *ṇiyatthī-* (from *ni* + *Vvas-*) 14 10 4, *suai* (from *Vsua-*, *Vsuva* = *Vsvap-*) 1 10 8, *lāyaṇṇa-* (*lāvaṇya-*) 1 13 6, *akkhāḍaya-* (*akṣavāṭaka-*) 4 11 2; *-va-* disappears in *samasaraṇa-* 1 8 6, 3 4 8 (against *samosaraṇa* 3 4 10); *d*) in a few cases such a *-v-* has resulted from an intervocalic *-m-*: *Jauṇa-*(*Yamunā-*) 12 4 3, *sum̐suāra-* (*śum̐śumāra-*) 3 5 6, *raṇaüha-* (*raṇamukha-*) 20 1; in *ṇāum̐* (*nāma*) 2 17 8 and *bhaum̐ha* 10 2 9 (as against *bhauha-* 14 3 10 and *bhamuhā* 14 12 8) the disappearing *-m-* nasalizes the succeeding vowel.

§31. A reverse tendency is to insert a *va-śruti* between two contiguous vowels to fill up the hiatus created by the elision of a stop, as *Mandovari-* (*Mandodarī-*) 1 10 9, *thovaya-* (*stoka-* enl.) 16 8 7, *uvara-* (*udara-*) 1 10 3, 15 7 9, *uvahi-* (*udadhi-*) 3 3 7, 6 10 9 etc., *juvala-* (*yugala-*) 2 17 9, *dheṇuva-* (*dhenu-* enl.) 3 3 5, *dhuva-* (*dhūta-*) 7 14 8, *dūva-* (*dūta-*) 10 8 10, *huvāsaṇa-* (*hutāśana-*) 20 4 9, *vuvvuva-* (*budbuda-*) 17 3 3, *bhuva-* (*bhuja-*) 1 10 7, 2 17 9, *murava-* (*muraja-*) 1 5 7, *sivāla-* (*sṛgāla-*) 9 11 2, *malliva-* (*mallikā-*) 14 10 6.

Vimalasūri's *Paümacariya* has several instances of *vaśruti*: *juvā-* (*yukā-*) 6 44, *avalovaṇi-* (*avalokani*) 7 139, *murava-* (*muraja-*) 7 156 etc.

§32. Some stray cases: *Tilakesa-* (*Tilakakeśā-*) 5 6 1; *muhala-* (*mukhara-*) 1 15 7, *somāla-* (*sukumāra-*) 7 1 5, *kaluṇaya-* (*karuṇa-* enl.) 9 10 2, *calaṇa-* (*caraṇa-*) 1 7 9; *diyaha-* (*divasa-*) 5 12 5, *pāhāṇa-* (*pāṣāṇa-*) 7 14 1. *pāhiya* (*pāsiya-* from *paśya-*) 2 16 7. Loss of *-va-* in *nisiyara-* (*niśitatara-*) 4 1 is haplological.

§33. We have several instances of the simplification of the conjunct with or without the compensatory lengthening of the preceding vowels: *a*) *vairāya-* (*vairāgya-*) 2 9 2, 2 10 3, *kāosāya-* (*kāyotsarga-*) 2 11 8, *dhāi* (*dhātrī-*) 7 3 3, *dāhiṇa-* (*dakṣiṇa-*) 1 11 8, *payāhiṇa-* (*pradakṣiṇā-*) 1 1 17, 6 13 3, *ṇiddākhiṇṇaya-* (*nirdākṣiṇya-* enl.) 2 14 2, *cāyāra* (*catvāraḥ*) 6 1 7 *sāmali-* (*śālmali-*) 3 1 9, *sāva-* (*sarva-*) 1 8 10, 1 11 2, 7 7 4 *ṇāvai* (from *ṇavvai*) 2 2 9, *kāva* (*kāvya*) 1 1 19, *sāvaḍau* (from *V sam̐pada-*) 1 3 10, *ṇiyāsaṇa-* (*ṇiyam̐saṇa-*) 6 14 4; *soma-* (*saumyā-*) 2 2 6 *pāseya-* (*prasveda-*) 1 13

7; b) *caüthaya-* (*caturtha-* enl.) 1 8 8 *kaṇiyāri* (*karṇikārī*) 3 1 9, *paija-* (*pratijñā-*) 5 7 7 (but *paijja-* 12 7 5), *paiṭha-* (*praviṣṭha-*) 4 10 2, 14 2 1, 14 4 9, *pahilaya-* (for *pahillaya-*) 1 4 1, 16 2 1, *-ālasa* (*alasya-*) 2 12 3, *rayasala-* (*rajasvalā-*) 19 1 2, *Vaïvasa-* (*Vaivasvat-*) 15 13 7, *Vaisavaṇa-* (*Vaiśravaṇa-*) 9 6 3, *samuha-* (*saṁmukha-*) 6 9 2; *akkhohaṇi* (*akṣauhiṇī-*) 12 8 1; c) words compounded with *nir-/nis-*, *dur-/dus-*, *ud-* etc. have their initial vowel treated indifferently as simple or conjunct according to metrical convenience. This is a general tendency and no particular instances need be noted.

§34. The treatment of the conjunct in the following cases is noteworthy: *vimbhaya-* (*vismaya-*) 1 12 4, *Jasumbhaya-* (*Yaśasvat-* enl.) 1 13 1, *Cakkhubhaya-* (*Cakṣusmat-* enl.) 1 12 4; *jhuṇi-* (*dhvani-*) 3 11 1, but *dhaya-* (*dhvaja-*) 1 5 2; *suviṇa-* (*svapna-*) 1 14 9, *duvāra-* (*dvāra-*) 6 7 7 (against *vāra-* 5 8 6), *duvāraha* (*dvādaśa*) 11 7 1 (against *vāraha* 3 4 1), *vintara-* (*vyantara-*) 1 8 9, 10, *-abbhintara-* (*abhyantara-*) 1 16 6; assimilation is at the basis of *bhimbhala-* (*vihvala-*) 1 5 4 and *phopphala-* (*pūgaphala-*) 1 5 9, 3 1 8.

§35. Gemination of consonants mostly for metrical reasons: *pammukka-* (*pramukta-*) 12 10 1, *khammāviyaya* (for *khamāviyaya-*) 19 6 8, *ṇimmantio* (*nimantritaḥ*) 16 13 5, *ṇimmitti-* (*nimittin-*) 16 3 9, *papphulla-* (*praphulla-*) 5 5 6, *ujjuya-* (*ṛju-* enl.) 5 15 9, *acceyaṇā-* (*acetanā-*) 19 15 1, *sapparivāra-* (*saparivāra-*) 2 2 8, 2 7 7, 2 14 6, 3 8 1, *tillokka°-* (*trailokya-*) 12 11 2, *koühalla-* (*kautūhala-*) 1 12 6, 10 2 2, *vaulla-* (*bakula-*) 14 7 3, *saṇṇavai* (*sanavati*) 2 3 3, *vaṇṇara-* (*vānara-*) 7 4 6; the Gen. postposition *taṇiya* appears as *-ttaṇiya* at 8 4 9 (*kaho- ttaṇiya*, and *taho- ttaṇiya*), 9 6 2 (*mahu- ttaṇiya*) and perhaps at 6 3 9 (A. *kahi- ttaṇau*).

§36. Sandhi in a sentence has been effected between the continuous syllables of two words under metrical stress in following cases:—

> *ṇāṇuppaṇṇu* (for *ṇāṇu uppa°*) 3 2 11, *aṇṇuppaṇṇu* (for *aṇṇu uppa°*) 3 3 2, *kappayaruchaṇṇā* (for *kappayaru uccha°*) 1 11 9, *Vimalavāhaṇucchaliya°* (for *Vimalavāhaṇu uccha°*) 1 13 1, *mohuppāiu* (for *mohu uppā°*) 14 3 12, *vaṁsuddhāriu* (for *vaṁsu udd°*) 8 9 6, *vālāvaṇi* (for *vā ālāvaṇi*) 1 5 8, *suravaiṇāruṇa°* (for *suravaiṇā aruṇa°*) 2 3 2, *paḍahāmara°* (for *paḍahā amara°*) 2 4 1, *dhammeṇāharaṇa°* (for *dhammeṇa āharaṇa°*) 6 14 4, *ṇisuṇuttara°* (for *nisuṇu uttara°*) 6 15 2, *viṇāsaṇāiṁ* (for *viṇā āsaṇāiṁ*) 5 12 3, *gamaṇāṇeya* (for *°gamaṇā aṇeya*) 14 10 1. The Sandhi in the compound *cautīsaïsaya°* (for *cautīsa-aïsaya°*) 3 3 1 is peculiar.

III. Gender.

§37. *a*) The following words masculine in Sk. are found with the n. pl. ending *-aiṃ* in PC.: *kumbha-* 9 2 9b, *kiraṇa-* 11 14 5, *thūha-* (*stūpa-*) 3 4 4, *vidruma* 13 5 9, *sāhāmiya-* (*śākhāmṛga-*) 6 11 4, *jaṇa-* (*jana-* person) 12 12 10b, *jīva-* (used with n. pl. adjectives) 11 9 6, *taḍa* (*taṭa-*) 14 9 7, *kalahaṁsa-* 11 1 6 and many more. The *Bhavisattakaha* also manifests this tendency.

b) *Jhuṇi-* (*dhvani*) 3 11 1, *ṇihiya-* (*nidhi-* enl.) 3 13 7, 4 6 6, *kallola-* 14 12 6, *kallolā-* 1 2 5 are treated as feminine.

IV. Affixes.

Several noteworthy affixes are listed below:

§38. Agentives:

a) *kāraya-, gāraya, -yāraya-* (*Sk. -kāraka-*) and *-kara-, yara,* (Sk. *-kara-*) form compounds with an agentive sense as in *khaya-kāri* (*kṣaya-kārikā*) 4 5 9, *khaya-gāraya-* 5 1 5 and similarly at 2 6 10, 2 1, *-gāriya-* 19 4 8, 19 5 5, *-gāri-* 8 4 6, *-yāri* 6 9 6, *-yara-* 1 16 9.

b) *-aṇa-*: *kandāvaṇa-* 9 6 9, *bhayāvaṇa-* 8 1 4, *jūravaṇa-* 12 5 1, *suhāvaṇa-* 12 3 9, *kampāvaṇa-* 15 1.

§39. Possessive suffixes:

itta-: *jovvaṇaitti-* (*yauvanavati-*) 4 9 9 and similarly *atthaitta-* (from *artha-*) 14 13 5, *dumaitta-* (?) (from *druma-*) 20 8 9.

§40. Adjectival suffixes:

a) *-ima-* forming adjectives from verbal bases as in *phāḍima-* (from *V -phāḍa-*) 1 4 6, *saṁcārima-* (from *saṁ V cara-*) 4 10 8; from adverbs as in *heṭṭhima* (from *heṭṭha-* below) 4 9 9;

b) *-ira-* forming adjectives from verbal bases as in *paṇaccira-* (from *paṇacca=pra+* V *nṛtya-*) 4 8 4, 17 2 7 and similarly *paribhamira-* 7 2 3, *paribhāsira-* 18 8 1;

c) *-illa-* forming adjectives from substantives etc. as in *gāmilla* (from *grāma-*) 1 3 11, *uvarilliya* (fem. enl. from *uvari=upari*) 4 9 9a;

d) *-ikka-* equivalent to *-illa-* as in *vappikkī-* from *vappa-* 4 3 9.

§41. *a*) *-ttaṇa-* and *b*) *-tta-* forming abstract nouns from substantives as in *-hiyattaṇa-* (from *hita-*) 2 9 3, *bhicattaṇa-* (from *bhṛtya-*) 2 10 3, *Surindattaṇaya-* (from *Surindaā-*) 8 1 7, *Indatta-* (*Indratva-*) 3 11 9, *suratta-* (from *sura-*) 3 11 8.

b) *-ima-* forming abstract nouns from adjectives as in *poḍhima* (from *poḍha=prauḍha-*) 4 4 1.

§42. Comparatives in *-ā(ă)ra(ya)* (from *-tara(ka)-*) as in *guru-yāra-* (from *guru-*) 15 9 10, *vaḍḍāraya-* (from *vaḍḍa-*) 16 4 8, *piyāraya-* (from *priya-*) 2 9 1, *pahilāraya-* (from *pahila-*) 9 3 3, *ṇisiyara-* (*niśitatara-*) 4 1, *viruāriya-* (fem. from *virua-*) 19 4 8.

§43. Pleonastic suffixes: a) *-ika-* in *dhāṇūkkiya-* 6 15 3 against *dhāṇukka-* 6 15 7; *b*) *-akka* in *gurukkī-* (from *guru-*) 2 10 1, 4 3 9; *c*) *-alla-* in *ṇavalla-* (from *nava-*) 11 5 9; *d*) *-ullaya-* in *kaḍaullā-* (from *kaḍaya-*) 14 5 7. This solitary instance of *-ullaya-* presents a contrast with the numerous instances of *-ulla-* extension in Puṣpadanta.

§44. *-aḍaya-* and *-uḍaya-* in later Ap. are used as diminutive and pleonastic suffixes, but in our text they are strictly used in a pejorative sense as in the only instances *sarīraḍaya-* (from *sarīra-*) 6 13 5, *vaṅkuḍaya-* (from *vakra-*) 6 16 5.

§45. Amelioratives: *a*) *-vara-* developed a pleonastic sense in Ap. as can be seen from *ku-muṇivara-* 7 3 9, *gayavara-* 2 14 3, *sura-vara-* 1 1 7, *jiṇavara-* 1 1 7, *kavivara-* 1 10 5, *girivara-* 1 10 6, *raha-vara-* 4 8 7, *taruvara* 6 3 5, *kaivara-* 6 11 2, *hayavara-* 3 13 4, *asi-vara-* 7 5 9, *puravara-* 8 12 1, *harivara-* 19 18 6, etc.; *b*) the same remark applies to the prefix *su-* which is used to fill up a metrical gap as in *sualaṅkāra-* 1 2 2, *supariṭṭhiya-* 1 4 3, *sumaṇiṭṭhaya-* 3 1 13, *suṇisalla-* 4 12 7, *sumaṇohara-* 5 3 7, *sudāruṇa-* 7 7 6, *su-Mallavanta-* 7 11 3, *supariyaṇa-* 9 5 1, *sukulīṇavahu-* 12 6 2, *supūyaphala-* 14 7 3, *supahutta* 14 7 9, *su-Taṇūyari-* 16 4 7, *suvihāṇaya-* 1 5 9, *susārahi* 17 9 6, *su-pariṭṭhāvevi* 19 1 4, *su-Pasaṇṇakitti-* 10 10 6.

§46. In *sa-kiyattha* (=*kṛtārtha*) 10 7 2, *sa* is mildly emphatic.

It becomes frequent in early vernaculars and develops a pleonastic function.

§47. In *aṇavasa-* 12 6 9, *aṇa-* is a negative prefix. *ku-* and *du-* (=*dur-*, *dus-*) have the same function as in Sanskrit.

V. Stem-formation

§48. As the final consonant of the stems disappeared since the Prakrit stage, all the Ap. stems end in a vowel. The quantity of the final vowel is indifferent. The general tendency of Ap. is to shorten the final syllable and hence Pk. fem. stems in *-ā*, *-ī* and *-ū* appear as *A*, *I* and*U* stems in Ap. as a rule. But due to liberal use of Prakritisms, due to the later development *-iya-* into*-ī* and *-uya-* into *-ū* and due to lengthening and shortening affected to suit metre, we have Ap. stems ending in *-a*, *-i*, *-u* as well as *-ā*, *-ī*, *-ū*. The stems with a short final predominate. The other ones are used often to satisfy exigencies of metre.

§49. Enlargement of the stem by adding *-ya-* (from *'svārthe kaḥ'*) is quite common. Final *-aya*, *-iya* and *-uya* of the enlarged stems are liable to become *-ā*, *-ī*, and *-ū* respectively through contraction and hence in *A*-declension (mas. and neut.) we have two parallel stems, one ending in *-a* (or *-aya*), the other ending in *-ā*. The latter has later on considerably contributed to the evolution of the oblique form of the NIA. languages.

§50. The tendency of normalization in nominal and verbal flexion developed in Prakrit has gained considerable strength in Ap. The other types are gradually brought in line with the *A*-type. *bahava-* *(bahu-)* 5 9 1, *pasava-* *(pasu-)* 14 11 8, illustrating the change of *U*-stems to *A*-stems and the Ins. sing. forms in *-eṁ* from *I*-stems (§83) are indicative of this tendency. Similarly in the case of Fem. *A*-stem, instrumentals in *-ehiṃ* (§75), Gen. forms in *-huṃ* (§80) and Loc. forms in *-hiṃ* (§76) illustrate the influence of the masculine.

§51. In the case of the fem. bases, the general tendency in Ap. is to turn *I*-bases into *A*-bases by enlarging them with the addition of the pleonatic suffix *-iya*.

VI. Inflexion

a) Substantive.

§52. The flexion system of Ap. is in a process of disintegration. Merging of Nom. and Acc., of Abl. and Gen., partial merging of Ins. and Loc., confusion of masc. and neut., domination of *A* declension, and increasing employment of post-positions to convey various case relations are the characteristic indications of this state of affairs.

§53. The Ap. used in the *Varṇavṛttas* and some of the *Mātrāvṛttas* is more or less Prakritized. Many Pk. forms are found in the passages composed in those meters.

Stems in *-a* (mas. and neut.).

§54. For the influence of this type over other types see §§50, 80, 83.

§55. *-u* (enl. *-au*) is the only termination in the Nom. and Acc. sing., there being no form in *-a* or *-ā*. Nom. sing. forms in *-o* occur sporadically as Prakritisms before the indeclinable *vi* (1 7 9, 2 13 9, 4 5 8, 4 13 3 etc.) and under metrical stress (17 6 1, 17 10 1 etc.). Metre is also responsible for occasional Prakrit Acc. in *-aṁ*.

§56. For the enlarged neut. sing forms in *-auṃ* see §12.

§57. Stem-enlargement with pleonastic *-ḍa-* *(-ḍaya-)* is not known to our text. *-ḍaya-* is used in a pejorative sense only (§44).

§58. Voc. sing. uses the bare stem, which has its final *-a* occasionally lengthened (through contraction of *-aya-* from enlargement). Note, °*sārā* 1 12 6, *païvā* 5 12 5, *muḍhā* 5 12 6, *Pahañjaṇā* 9 8 1a, all at the end of a Pāda. In forms like *bhaḍārā* 2 6 10b, *-ā* has resulted from the contraction of the stem-final *-aya*. On most of these points PC. agrees with MP.

§59. The bare stem or the stem with its ending vowel lengthened (the result of vowel contraction in the stem enlarged with pleonastic *-ya-* from *-ka-*) is used as the Nom. Acc. Masc. pl. form. These as well as forms with the termination *-aiṃ* are employed in the Neut. pl.: *sahāsa (sahasra-)* 2 11 7, *pavvaiyā (pravrajita-)* 2 11 7, and *sahāsaiṃ* 2 10 8 are all neut. pl. In forms like *gavesā* 14 10 1, the final *-aya* of the pl. form *gavesaya* is contracted as *-ā*.

§60. As remarked above (§37), occasionally mas. stems also take this neut. termination *-aiṃ*[1].

§61. *eṁ, eṇa (-ēṇa)*, are the terminations of Ins. sing. Short *-e* and *-eṃ* are unknown to our text, while *-iṁ* is found as an orthographic variant of *-eṁ*. A roughly made sample analysis gives 2 : 1 as the proportion of forms in *-eṁ* and *eṇa* respectively. This agrees with the figures for HP. given by Alsdorf. Metre accounts for most of the forms in *-ēṇa*. The same remark applies to a few Prakritisms in *-eṇaṁ* (eg. 17 3 1, 17 7 1, 17 8 1, 17 15 1, 13 4 1).

§62. In the termination *-eṁ*, the vowel is probably short, as shown by Alsdorf on the ground that its alternative form is *-iṁ* in the Mss. (cf. Loc. sing. termination in its two forms short *-e* and *-i* in the Mss.).

§63. Regarding *-eṇa* Tagare observes[2] that it was less popular in Southern Ap. It is frequent in MP. because in it 'Puṣpadanta deliberately tried to initiate the high-flown ornate style of Sk. and Pk. classics. One has simply to turn to *Jc.* (i.e. *Jasaharacariu)* (which is a work of a more popular nature), and one finds the popularity of *-iṁ, -eṁ* termination.'

But these observations are not correct. The frequency of the forms in *-eṇa* in PC. proves that free occurrence of these forms in MP. is not just a vagary of Puṣpadanta. And in a casual survey of the *Jasaharacariu* I have been able to spot two hundred and odd forms in *-eṇa* which shows it to be in no way different from MP. on this point.

§64. Further, following Grierson, Tagare derives[3] *-eṁ* of Inst. sing. from Loc. sing. *-ahiṃ*. He believes that the Inst. and Loc. merged into one case in Apa. and the desinences of Loc. came to be substituted for those of Inst. He finds support for this view in the Inst. sing. forms in *-i* (from Loc. sing. short *-e)* found in Bh. and Kp. He thinks, "the use of *-i* for Inst. sg. was well established in S(outhern) Ap. of the 10th Cent. A.D. e.g., *kāli* from *kāla-*, *suhī* from *sukha-*, *daṁsaṇi* from *darśana-* in *J(asahara) c(ariu)*'. Hence he finds it 'surprising that Alsdorf's edition of *H*(ari)*V* *(aṁśapurāṇa)* should contain no *-i* forms'. He comes to the conclusion that "*-e*

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(1) Stray cases like *ujjaliya* (qualifying *asivaru*) 18 8 2, *kaya* (qualifying *maraṇu)* 12 3, 5, *jujjha* 7 5 2 are modernizations, while voc. sing. forms in *-u* occurring at quite a few places are counted as scribal slips.
(2) Tagare, 1948, 118.
(3) Tagare, 1948, 118-120.

is a regular term(ination) of the Ins. sg. in Ap., though it was originally of the Loc. sg."

Now these views are not borne out by facts. Ins. sing. forms in *-i* are not found in MP. as also in our text. From just three instances of such forms from the *Jasaharacariu* Tagare generalizes that *-i* was well-established as an Ins. sing. termination in the Southern Apa. of the 10th Cent. But even these three forms loose all their meagre evidential value on examination. *kāli* is found as *kāliṃ* in the *Index Verborum* to the *Hist. Gram. of Apa.* and actually it is *kāliṁ* (i.e. the variant of *kāleṁ)* as shown by the metre of *Jasaharacariu* 2 15. The second form in *-i*, viz., *suhi* is not found in the *Index*, but the latter quotes *suha* (equated with *śvā* 'a dog') from *Jasaharacariu* 2 35 10, and if we consult the original passage[1] we find that the actual word is *suṇahu* and not *suhu*. The remaining third form *daṁsaṇi* is correctly quoted, but it occurs in a passage which is plainly a fourteenth century interpolation[2] in the *Jasaharacariu*. This is one out of many instances of the uncritical use of the sources on the part of the author of the *Hist. Gram. of Apa.* which has unfortunately vitiated several of his conclusions.

Thus it still remains to be demonstrated that the works of Puṣpadanta contain Instruments in *-i* and unless this is done, it cannot be accepted that Loc. sing. in short *-e* was used in an Instrumental sense[3]. This fact would go against the derivation of *-eṁ* from *-ahiṃ*, which otherwise on phonetic grounds also appears unconvincing. Loss of *-h-*, change of the final nasalization to an Anusvāra and the contraction of *-a-* and *-i* into *-e-* (in the face of their preservation in the neut. pl. termination *-aiṃ)* which are presupposed by the proposed evolution *-ahiṃ* into *-eṁ* remain unexplained. Hence the derivation accepted by Bloch and Turner (*eṇa* becoming *eṁ*) is to be preferred. Turner's suggestion that in Ap. *-eṇa, -ṇ-* probably represented Anusvāra is unacceptable, because reading the two-moraic *-eṁ* in place of the three-moraic *-eṇa* would spoil the metre.

§65. *bhamantaeṇa* 1 13 9*a*, *uttiṇṇaeṇa* 3 8 1*a*, *ubbhiṇṇaeṇa* 3 8 1*a*, *puṇṇaeṇa* 3 1 2*a*, *samāṇijjantaeṇa* 1 2 12*b* (all at the end of a Pāda) are instances of the enlarged Ins. sing. forms.

§66. For Instrumental forms used for the Locative see the next article.

§67. Short *-e* (orthographic variant *-i)* is the only termination of the Loc. sing. *-ahiṃ* is not found for *A* stems in PC. Occasionally Ins. forms are used for Loc., e.g. *āsaṇṇeṁ* 15 5 8 and especially in Loc. absolute constructions as at 1 2 12*b*, 3 8 10*b*, *etc.* In *aṇṇehiṃ kiya ṇivitti aṇṇekkahiṃ* 3 12 4 'others abstained (piously) from many other thing', *aṇṇekkahiṃ* presents a case of using Ins. for Abl. *khīra-mahaṇṇave khīru bhareppiṇu* 2 5 8 can be rendered as 'having collected milk *at* the Milky Ocean.'

§68. -e*hiṃ* and *-ahiṃ* are found in Ins. and Loc. pl. *-ihiṃ* appears as an orthographic variant of -e*hiṃ*. Of these terminations, -e*hiṃ* predominates. A comparison of the Mss. indicates that a gradual process of substituting *-ahiṃ for -ihiṃ* (-e*hiṃ)* was at work,

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(1) *hā! Jasaharu rāṇaü ajju muu, ha! daïva! kāiṃ maiṃ suṇahu hau*
(2) Vaidya, 1931, Introduction, 17.
(3) It would appear *prima facie* that in *vijau Dasāṇaṇe ghuṭṭhau* PC. 10 11 9*a*. *Dasāṇaṇe* is a Loc. form used in an Ins. sense. But *vijau ghuṭṭhu amarāhiva-sāhaṇe* PC. 8 10 1*b* ('Victory was proclaimed *in* the ranks of the Lord of Gods') and several such passages show that this was an idiomatic expression and the form in short *-e* has a Loc. sense. So also in *samāsae* 5 13 1*a* *samāsena* 'in short' and *kare* 6 13 2*a*, 6 16 8*a*.

for the Ms. which is comparatively careful in preserving the language of the original has at many places forms in *-ehiṃ* corresponding to the forms in *-ahiṃ* found in the Mss. handing down a comparatively later text-tradition. The proportion of *-ehiṃ* forms to *-ahiṃ* forms in PC. is roughly estimated as 3 : 1.

§69. *-aho* (orthographically *-ahu)* is the normal termination of Abl. Gen. sing. *-ă(ā)ha* is never used in PC[1] but Prakritic *-āsu* is found. Most of the forms in *-āsu* occur at the end of the trochaically closing Pādas (e.g. 1 8 5, 1 13 3, 4 10 4, 4 11 7).

§70. Both *-ă(ā)huṃ* and *ă(ā)hā* are used for Gen. pl. Forms in *-ă(ā)huṃ* are fairly numerous[2]. It should be admitted that such cases are rare when all the three Mss. of PC. read *-ă(ā)huṃ* at relevant places. As a rule forms in *-ă(ā)huṃ* are found in only one of the Mss. at a time (mostly in either A. or P.). In a lesser number of cases two Ms. agree in reading *-ă(ā)huṃ*. Corresponding to *-ă(ā)huṃ* in one Ms. we find *-ă(ā)hu* or *-ă(ā)hā* (and occasionally *-ă(ā)ha* in other Mss. As the Mss which are found more authentic contain numerous cases of *-ă(ā)huṃ*, I have accepted it in the constituted text if it is attested by even one Ms. and I have reconstructed it when the Mss. read varyingly *-hu* and *hā*. But when both P. and A. read *-ha* (with S. reading *-hu)* that has been accepted in the constituted text.

§71. Puṣpadanta occasionally used this form as we can gather from the cases noted by Alsdorf and from occurrences like *pīṇiya-bhavvahuṃ* (38 18 7), *puvvahuṃ* (38 18 7 so to be read for the textual *puvvahā* in view of the rhyme), *tasa-thāvarajīvahuṃ* (39 8 6), *devahuṃ* (39 11 10*b*), *ari-bandhavahuṃ* (48 20 4), *varisahuṃ* (49 13 11) in MP. This upholds the Prakrit grammarians to some extent in their sanction for *-huṃ* as a Gen. termination[3].

§72. Prakrit termination *-āṇa* is rarely found in PC. I-XX.

Feminine Stems In *-ă(ā)*

§73. Besides zero, *-u* is the termination of Nom. Acc. plur. before which the stem vowel is optionally lengthened. *uppāiu* (from *uppāya-)* 1 10 1 and *seviu* (from *seviya-)* 2 8 7 are peculiar in that they stand for *uppāiyau* and *seviyau* respectively. Probably these forms are instances of contraction under metrical stress as is also seen in another form from *vaïmāṇihe* for *vaïmāṇiyaho* (from *vaïmāṇiya-)* 15 15 5.

§74. Short *-e* (orthographic variant *-i)* is the only termination of Inst. sing. No form in *-aiṃ* or *-aiṁ* is attested from PC.

§75. Forms in I. plur. end in *-ahiṃ*. In *āehiṃ vara-vijjehiṃ* 9 12 9, *guhehiṃ* (I. for Abl.) 13 5 6, *viṭṭiehiṃ* 10 6 6, *koïlehiṃ* 6 6 6 Masc. ending *ehiṃ* is employed.

§76. *-he* is the termination of G. L. sing. In later orthography it is spelt as *-hi* and the Mss. often confuse it with *-hiṃ*[4]. In the case of Loc., Mss. clearly show this hesita-

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(1) The same is the case with MP. though *maraṇaha kerau* (38 19 6*a*) appears to be an exception.

(2) e.g. see PC. 3 4 9, 3 4 10, 3 10 5, 3 13 3, 3 13 4, 3 13 6, 4 2 3, 4 6 10, 4 7 8, 4 7 9, 2 8 1, 2 8 6, 2 8 8, 2 14 2, 2 14 3, 2 14 4, 5 7 3, 5 7 4, 5 8 7, etc.

(3) cf. Tagare, 1948, 147.

(4) There is overwhelming evidence to show that the language of the Apabhraṁśa texts has undergone continuous revision and modernization so far as its orthography was concerned. Hence the picture of the language of the same text would vary in accordance with the age of the Ms. of that text. To quote one instance only at PC. 19 12 1*b* PS. read *Añjaṇaho*, A. *Añjaṇahe* equivalent

tion between *-he*, *-hi* and *-hiṃ*, where *-hiṃ* can be as well genuine. Hence besides *Aüjjhahe* 2 7 5, *Ujjhahe* 4 1 8 we have *Aujjhahiṃ* (S. °*hi*, A. °*he*) 5 1 1, *Ujjhahiṃ* (A. °*he*) 5 12 9b, *guhahiṃ* 19 9 4, *silahiṃ* (A. °*ha*) 13 8 6.

§77. Here as elsewhere, the short *e* of the earlier orthography is spelt as *i* in the later orthography and hence the earlier form of the G.L. termination is *-he* and not *-hi* or *hiṃ* as held by Tagore[1]. Hence Alsdorf is right in considering the terminations of G. and L. of Fem. *A* stems as identical and we need not try to connect it with *-asmin* or *-adhi*.

§78. In later Apabhraṃśa *-ahiṃ* is quite frequently used for the Loc. sing. of masc. *A*-stems.

§79. Besides *-he* and *-hiṃ*, thrice *-hā̃* is attested in L. sing. of the fem. *A*-stems: *silahā̃* and *ilahā̃* 12 19 9b, *dikkhahā̃* (P.S. °*ha*) 3 10 2; The *Sanatkumāracarita* has *piyahā̃* and *ṇiyahā̃* and *Sāvayadhammadohā* 95 uses *ḍālahā̃* in the Loc. sing. sense. *ṇarayahā̃* at *Pāhuḍadohā* 5 is a similar instance of L. Sing. of masc. *A* stem. All these forms cannot be possibly just scribal errors[2].

§80. In G. plur. we find *-huṃ* and *-hā̃*, obviously extended from the masc. Thus *chāyahuṃ and padāyahuṃ* 3 4 7, *muahuṁ* 19 2 8, *cavantiyahuṃ* and *acchantiyahuṃ* 19 9 4, *suṇhahuṃ* (P.S.) 19 4 9, *sua-sāriyahuṃ* 17 5 2, *vijjahuṃ* (S. °*he*, A. °*hu*) 12 9 7, *vijjahu* 9 11 9b; *pīvara-thaṇahā̃* and *varaṅgaṇahā̃* 3 13 2, *dheṇuvāhā̃* 3 13 5, *kaṇṇahā̃* (P.S. *hiṃ*) 10 7 1.

§81. *sāsuāṇa* and *suṇhāṇa* 19 5 1 are Prakritisms.

Masc. *I* and *U* Stems

§82. The final vowel of the bare stem used in the Nom. Acc. sing. and plur. is optionally lengthened.

§83. *-ṇā* and Anusvāra are the terminations of I. sing.: *suravaiṇā* 2 3 2, *pahuṇā* 13 2 1a, *Sumāliṁ* (S. *Sumālеṁ*) and *Māliṁ* (S. *Māleṁ*) 8 6 8, *Vāliṁ* 12 9 10, *Sumāliṁ* 8 9 6, *vairiṁ* 15 14 1, *Harikesiṁ* 16 13 7, *Sirimāliṁ* and *aliṁ* 17 5 6; once the form ends in *-eṁ*, *Māleṁ* (rhyming with *ḍāleṁ*) which betrays the influence of *A* declension.

To the derivation of this Anusvāra of I. sing from *-ṇā* (*aliṇā* becoming *aliṇa* becoming *aliṁ*) Tagare[3] prefers to

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to *Añjanāyāh*. A. is in many points more reliable than P. and S. so far as the metre, language and orthography of PC. are concerned. Had I only P. and S. at my disposal and constituted that text on their basis, I would have quoted *Añjaṇaho* as an instance of the extension of masc. *-ho* termination to the fem. A. stems. Similarly there are several instances in PC. of P. and S. giving the Nom. Acc. sing. of masc. A stems as ending in *-a* while the corresponding reading in A. ends in *u*. Paying little heed to this sort of variable, defective and unreliable orthography of the Ap. Mss., the uncritical character of some Ap. texts and their indiscriminating use have marred many conclusions in Tagare's *Historical Grammar of Apabhraṁśa* which otherwise so far as the method of treatment is concerned, makes a valuable contribution to Apabhraṁśa linguistics.

(1) Tagare, 1948, §92.

(2) Over and above these terminations, Tagare gives a supposed instance of 'zero' termination in L. sing. of fem. A stems (Hist. Gram. of Apa. 92A and 93B and p. 160). The form in question according to Tagare is *akhaiṇi* 'of a perpetual nature' qualifying *rāmaiṁ* supposed to be I. sing. from *rāma* = *rāmā* in *Pāhūḍadohā* 42. This is a clear case of misinterpretation based on misdivision. The line actually reads *jasu akhai ṇirāmaiṃ gayau maṇu* i.e. *yasya akṣaye nirāmaye gataṁ manaḥ*. Thus *akhaiṇi* and *rāmai* are ghost words and there is no instance of zero termination in I.

(3) Tagare, 1948, 168.

explain it as a result of the influence of masc. *A* declension. He parallels *aggiṁ (aggiṇā)* with *sappiṁ (sarpeṇa)*. But this is unacceptable as in the *A* declension the genuine early form ends in *-eṁ* and not in *-iṁ* and as such *aggiṁ* cannot be explained with the help of *sappeṁ*. Only those I. sing. forms of the masc. I, *U* declensions which end in *-eṁ* are formed under the influence of masc. *A* declension.

§84. *-he* and *-ho* are found in G. sing. *muṇihe* (*S.A.* °ho-) and *jhuṇihe* 1 1 9, °*disihe* (S.A. °*ho*) 1 1 13, *Ṇāhihe* (P.S. °*hi*) 1 13 3, *saṁdhihe* (P.S. *saṁdhie*) 1 3 3, *sihihe* 2 11 9*b*, *Vāhuvalihe* 4 10 5, *guruhe* 2 9 6, *Meruhe* 12 1 19*b*, *muṇiho* (S. °*hiṃ*) and *cūḍāmaṇiho* 1 1 12, *guruho* and *kappataruho* 1 1 8. °*vaīhu* (rhyming with *Vijayasīhu*) 7 4 5 is obscure.

§85. Corresponding to the singular terminations, *-hiṃ* and *huṃ* are the terminations of the plur. Instances are *aṭṭhāṇavaihiṃ bhāihī* 4 2 6, *bhāihim* 9 11 4, *vaïrihiṃ* (P.S. °*hiṃ*) 7 9 1, *guruhuṃ* 7 12 5, *vairihuṃ* (P.S. *hi*) 7 11 6, *sāhuhuṃ* and °*vāhuhuṃ* 5 3 5.

§86. Loc. sing. ends in *-hiṃ: Meruhiṃ* 2 1, 5 1 6, (P. °he), °*irihiṃ* 11 3 1.

Fem. *i* and *u* stems.

§87. *-he* is used in Abl. and G. sing, *-hiṃ* in plur. *Paramesarihiṃ* and °*sarihiṃ* 9 1 9, °*seḍḍhihiṃ*[1] 2 15 5, *kamaliṇihiṃ* 19 4 9*a*.

§88. Loc. Sing. has *-he* and *-hiṃ*. Instances are *vihattīhe* (S. *-hiṃ*) 4 1 8, *vāvihe* 5 14 7; 6 10 6, *kariṇihe* (P.S. *hi-*) 7 3 1 *gaṇiyārihe* 7 3 3, *uccolihe* (P.S. °*hi*) 9 3 1, *seḍḍhihiṃ* 2 15 9, 6 2 2, 7 1 2, 8 1 1 (A °he), *mahihiṃ* 4 8 9, 4 12 2, 10 10 3. *purihiṃ* (P.S. °*he*) 11 14 11*b*, *rayaṇihiṃ* 18 6 6, *uccolihiṃ* 20 3 3.

§89. *-hiṃ* is also employed in L. plur. e.g. *paolihiṃ* 16 14 8.

b) Post-positions.

§90. The following post-positions in a compounded or uncompounded form, are found in PC. In the case of those which are declinable, the base is also given.

§91. *samau* (Sk. *samam* enl.(2 12 2, *samāṇa-* (sk. *samāna-*) 2 11 7, 4 2 2, 3 10 2 and *sarisau* (Sk. *sadṛśakam*, Guj. *sarsuṃ*) 14 4 9 govern Ins. and are used in an instrumental sense conveying the idea 'with', 'along with'.

§92. *kāraṇe* 4 12 3, 10 6 6, °1 10 5, °9 1 2 and °*kajje* (**kārye =kṛte*) 6 12 7, 12 5 5 or °*kajjeṇa* (**kāryeṇa=kṛte*) 10 4 3, governing Gen. are used in a dative sense to convey the idea 'for' 'for the sake of'.

§93. *laggevi* (abs. of *V lagg-* 'stick'; = *ārabhya*) 1 16 4, 6 9 8, 12 2 8 governing Gen. is used in an Abl. sense to convey the idea 'beginning from'.

§94. *keraya-* and *taṇaya-* (HC. IV 422) the early ancestors of Guj. *keruṃ* and *taṇuṃ* are used frequently as Gen. post-positions. They govern Gen. They are found at 6 13 5, 9 8 3, (*kerau*), 4 3 8, 5 3 3 (*kerī*), 1 9 9*b* (°*kerī*), 6 11 9 (*kerāiṃ*), 9 11 7 (*tāha mi kerāiṃ*, where *mi (api)* intervenes) etc., and 4 5 2, 4 5 5 (*taṇau*), 3 7 1

(1) This can also be interpreted as L. plur.

(*taṇai*), 3 6 10*a*, 4 3 7, 4 14 2, 9 6 2 (*taṇiya*), 8 4 9 *ab*, 9 6 2 (*ttaṇiya*), 1 16 5 (*taṇaya*) etc.

§95. Tagare has misunderstood the function of *taṇaya-*. It is a declinable adjective (like *sambandhin* with which it is rendered by Hemacandra), qualifying the following substantive and as such quite normally is in number, gender and case concord with the latter. *taṇaya-* can be declined in all cases and numbers depending upon the substantive qualified by it. Hence there is nothing like a double genitive in *taho tanayaho ṇāmaho* (*Bh.* 96 7) as is held by Tagare[1]. Again he understands that *taṇa* was also popular as an Instr. post-position in Western Apabhraṁśa. This conclusion is arrived at from *mahu taṇai* (*Paramappapayāsu*, 2 186) =*madīyena*, *sukaihiṁ taṇāiṁ* (MP. 1 12 8) 'pertaining to good poets' and *vaḍḍattaṇaho taṇeṇa* (HC. 1 12 8) 'for the sake of greatness' which is comparable to *siddhattaṇaho taṇeṇa* (*Pāhuḍadohā*, 88). But by no stretch of imagination these cases can be made to yield the conclusion that therein *taṇa* is used as an Inst. post-position. In the first case it qualifies a substantive in Inst. sing. The second case has neither any Inst. ending nor any instrumental sense. In the remaining two instances *kāraṇeṇa* is to be understood after *taṇeṇa* (i.e. *vaḍḍattaṇaho taṇeṇa kāraṇeṇa* and *siddhattaṇaho taṇeṇa kāraṇeṇa*) and then it is clearly seen to be a gen. post-position.

Thus there is no justification for holding that *taṇa* was used as an Inst. post-position also.

§96. *uvari* (*upari*) 2 3 8, 6 6 2 etc. *uvariṁ* 17 8 10*b*, *uppari* 1 3 3, 2 3 4 governs Gen. and are used in a Loc. sense conveying the idea 'on' 'above'. So also °*matthae* (*mastakē*; Guj. *māthe*) 1 8 13, 9 9 9.

§97. *bhaṇevi* (abs. of √*bhaṇ-* 'speak') 2 7 8, 2 17 8, 14 5 8 governs Acc. and has the sense of Sk. *iti kṛtvā*, *iti matvā*. From *mahi-vallahu bhaṇevi jo thuvvai* 3 9 6, 'who is praised by being spoken of as the lord of the earth—by being looked upon as the lord of the earth', we can see the semantic evolution which further changes the meaning to *uddiśya*, *prati* or 'towards' as exemplified at 6 7 5 and 2 4 9 (*bhaṇevi*), thus bringing it not only morphologically, but semantically too in harmony with its Guj. representative *bhaṇī* 'towards'.

§98. Neither *hontau*[2] nor *thiu* are found in PC. *pāsu* and *pāsehiṃ* governing genitive are used in the sense of near. See Index s.v. *pāsiu* governing genitive is used in the sense of 'because of' as in *eyaho pāsiu* 10 8 2, 3 'because of him'. But at 4 5 4, 10 9 6, 9 5 6, 7, 8, it appears to have been used in a genitive sense conveying the idea 'belonging to'.

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(1) Tagare, 1948, 197.
(2) Tagare says that *hontau* in the Abl. sense is unknown to Southern Apabhraṁśa (*Hist. Gram. Apa.*, 192). But Alsdorf quotes four instances, three from Hp. (89 18 13, 92 17 12, 92 19 2) and one from *Ṇāyakumāracariu* (6 7 9) of the post-positional use of *hontau*. I have come across the following instance from Svayambhū's RC.: *āyau kuṇḍiṇa-ṇayaraho hontau* 9 2 7b, and one more from the *Jasaharacariu*: *hauṃ vivaraho hontau ṇīsariu* 3 3 17. There is, therefore, no ground to believe that this post-positional use of *hontau* was of a late Western Apabhraṁśa origin.

c) Pronouns.

§99. First Person Pronoun:

Sing.	Plur.
N. *haum* 4 4 3, 4 4 5, 4 14 8.	*amhe* 2 15 7, 2 8 3. *amhe* 7 4 9. *amhaĩ* 10 4 3.
Acc. I. L. *maim* 15 6 2, 1 3 1, 2 16 8, 3 9 5, 4 5 3, 5 9 8.	*amhehim* 2 13 9b. (I.L.)
Abl. G. *mahu* 1 12 6, 8, 4 1 9b, 4 3 3, 4 5 2.	*amhahum* 2 4 2, 3, 4, 2 6 10.
majjhu 11 5 9b.	*amhahā̃* 2 15 3, 10 6 6.

§100. Second Person Pronoun.

Sing.	Plur.
N. *tuhum* 4 3 6, 8, 4 12 6.	*tumhe* 7 4 9. *tumhaim* 6 12 5.
Acc. I.L. *paim* 1 3 1, 4 2 9b, 4 5 8; 2 10 8, 2 10 9.	*tumhem̐* 5 9 4. (I.L.).
Abl. Gen. *tuha* 4 2 6, 3 8 10;	*tumahaim* 10 7 9a.
tau 1 16 1, 4 12 2;	*tumhahum* 10 8 5
tuva 19 15 9;	*tumhahā̃* 5 5 3, 10 8 2
tujjhu 4 4 9a.	*tumha* 4 14 2.

§101. *Other Pronouns:* Their declension follows mostly that of the nouns. So only the peculiar forms are noted.

a) Third Person Pronoun: Nom. sing.[1] masc. *su* 8 8 9, fem. *sa* 10 2 3; I. sing. *teṇa* 3 9 10a, fem. *tīe* 7 3 4; G. sing. masc. *tāsu* 4 9 2, 1 6 1, 8, 1 11 3, 4 3 2, 4 13 8, 4 14 2 (all at the end of a Pāda); 1 11 7, 1 12 4, 3 9 7, 4 3 2, 4 4 4, 4 9 2, 5 1 3, 4; fem. *tāhe* 5 1 5 as well as *tahe* 1 13 6.

b) Relative Pronoun: G. sing. *jasu* 1 3 14*a*, 1 7 6, 1 16 2, 3, 3 3 11*a*; *jāsu* 1 6 8, 1 11 3.

c) Interrogative and Indefinite Pronoun: N. sing. masc. *ko vi* 4 6 9, 10, 13 2 4, 18 1 9*a*; *kavaṇa-* 1 6 1, 4 4 4, 8 6 9*a*; 2 14 9; neut. *kāim* 2 12 7, 2 12 9*b*, 2 14 3, 4 3 5; N. plur. *ke vi* 7 13 3; G. sing. *kāsu* 3 9 4.

d) Proximate Demonstrative Pronoun: N. Sing. masc. *ehu* 1 3 12, 6 13 4, *ehau* 2 3 9b; neut. *eu* 5 5 5; *iu* 10 1 8; N. plur. masc. *e* (short) 15 3 4; I. sing. *em̐.* 3 9 10*b*. N. sing. fem. *ima* 19 10 2; N. sing. neut. *imu* 4 4 9*a*, 9 1 5, 12 2 7, 15 11 9*a*, 19 1 10, 19 15 9; I. sing. masc. *āyaehim* 10 6 7.

d) Verbal Flexion.

§102. Present Indicative. It is also used to indicate shades of indefiniteness—subjunctive, immediate future etc.

a) First person Singular. *-mi* is the only termination. *-um* is absent with the solitary exception of *visahaum* 18 6 2, which therefore invites suspicion. *-mi* appears as *-vi (-vi)* in *dharevi, pariharevi* 18 8 9b.

b) *-ahum* serves for the First Person Plural as in *jāṇahum* 2 13 9*b*, 5 5 2, *pāvahum* and *āvahum* 2 15 2. *jāhum* 2 12 8,

(1) Tagare (1948, 222) observes, 'Neut. direct sing. *tau* from *tako* from *ta-ka-ḥ* is an extended form of *ta-* in *Pāhudadohā* 11." This is an error. Hiralal Jain has corrected his interpretation of this Dohā in the *Tippani*, equating rightly *tau* with *tapaḥ*, but Tagare has failed to consult it and has followed the incorrect translation.

3 4 10, *vandhahuṃ* 3 4 10, *lehuṃ* 2 15 8, *paribhamahuṁ* 6 13 7, *pekkhahuṃ* 12 9 7, *parisujjhahuṃ* 19 1 10b (in the last seven cases the sense has different shades of indefiniteness).

c) *-hi* is the only termination for the Second Person Singular and *-hu* or *-ho* (*acchahu* 3 4 10, *gavesaho* 12 8 9b, *jāṇahu* 4 5 2) for the Plural.

d) Besides the normal *-ai*, *-ei* appears in the Third Person Singular mostly in metrically conditioned cases (*khañcei* 3 12 5, *karei* 4 12 6).

e) *-ahiṃ* is not found in the Third Person Plural.

§103. The desinences of the Future are the same as those of the Present Indicative; only the special base is formed by adding *-(e)sa*. Instances: 1. plur. *karesahuṃ* 3 6 11a; 2. plur. *karesaho* 12 8 9b; 3. sing. *hosai* 4 5 4, *vahesai* 6 11 3; 3. plur. *hosanti* 5 9 10.

The *-ha* type of future is not found in our text.

§104. Imperative.

a) Imper. 1. pl. (These cases can be also regarded as present Ind. 1. plur. forms used in an indefinite sense) *jāhuṃ* 2 12 8, 3 4 10b; *vandahuṃ* 3 4 10b, *karahuṃ* 5 10 7, *bhamāḍahuṃ* 5 10 8, *paisahuṃ* 6 13 9, *paisarahuṃ* 7 9 1.

b) Imper. 2. Sing.

i) *-ahi: padarisahi* 2 9 6, *geṇhahi* 6 4 9b, *lahahi* 19 15 8, *bhuñjahi* 12 11 5, *jāhi* 2 9 6, *jajjāhi* (intensive) 15 5 6, *jivahi* 7 12 1, *vollahi* 18 8 3, *dakkhavahi* 19 15 2, *ehi* 7 9 1;

ii) *-u: jiu* 4 3 8, *ṇīsaru* 4 7 2, *maru* 5 7 2, *hasu*, *bhuñju* 7 12 3, *taju*, *jujjhu* 7 12 3, *cau*, *saṁcaru* 7 12 4, *suṇu* 7 12 5, *caḍu*, *āu*, *paḍu* 19 15 3, *bhamu*, *ramu* 19 15 5, *uṭṭhuṭṭhu* (intensive) 10 4 4;

iii) short *-e: kare* 4 3 2, 9 2 6, (rhyme-secure at) 6 16 8, 15 5 6, *bhuñje*, 4 12 6, *kahe* (rhyme-secure) 6 13 7, 8 6 9, *pāle* 7 12 6, *anuhunje* 12 5 13, *aṇubhuñje* 12 10 9b, *ṇihāle* 12 5 14a, *mue* 15 7 2, *jotte* 19 2 5, *dhare* 19 15 6.

iv) *-i: volli* 2 14 1, *suṇi* 5 1 1, *kahi* 1 9 6, *pariṇi* 10 5 8.

§105. The forms in short *-e*/*-i* as also in *-u* are commonly used. There are several forms in short *-e*. The Ms. which leads in preserving original orthographic features, is also leading in attesting the imper. forms in short *-e*. It is quite naturally explained by Jacobi and Alsdorf as a development of the Sk. opt. 2. sing. in *-eḥ*. The *-i* forms represent a phonetically later stage. Tagare's suggestion to explain it as due to passive + zero or to the loss of *-h* in *-(a)hi* is quite unattractive.

The term *-u* is also to be explained in accordance with the Ap. tendency to turn final *-a* into *-u*. It has nothing to do with the *-u* of the 3. sing.

§106. Imper. 2 pl. ends in *-aho* or *-ahu: toḍaho*, *ḍohaho*, *chanḍaho* 2 13 4, *bhindaho* 5 11 5 (rhyme-secure), *joyaho* 2 3 9b (rhyme-secure), *lakkhaho* 5 5 1 (rhyme-secure), *bhaṇaho*, *maṇḍaho* 4 8 9, *niṭṭhavaho*, *paṭṭhavaho* 6 2 8, *haṇaho*, *khaṇaho* 7 4 7, *dharaho* 7 7 2;

āgacchahu (rhyme-secure) 3 4 10b, *āmellahu* 3 7 4, *karahu* 4 3 3, 4 5 2, *thāhu* 2 16 11, *kahahu* 4 1 9b.

(1) Tagare, 1948, 298.

§107. Optative.
2. sing. *dejja* 2 6 10b, *jujjhejjahi* 15 5 6, *khamejjahi* 19 14 4, *lajjijjahi* 18 8 3.

§108. Passive.
a) Pres. 2 sing. *paṇavijjahi, uvamijjahi* 2 6 9;
b) 3. sing. 2 6 9, *uvamijjai* 1 6 1, *ghāijjai* 1 10 5, *laijjai* 2 5 5, *jijjai* 7 11 9b.

§109. Causative.
a) *uḍḍāva-* 2 1 7, *caḍāva*, 2 3 1, *cintāva-* 2 9 2, *khamāva* 4 14 3, *devāva-* 1 8 3, *darisāva-* 2 3 9, *ṇhāva-* 2 5 9a.
b) *viṇṇava-* 1 3 1, 1 7 9, *dakkhava-* 2 8 5, *ṇhava* 2 6 1, *thava* 2 2 7, 2 6 5;
c) *bhamāḍa-* 5 10 9;
d) *paisāra* (from *paisa-*) 5 5 8, 13 10 10a etc.; *vaisāra* (from *vaisa-*) 5 14 3, 20 3 3.

§110. Denominative:
a) simple: *pāyaḍa-* 1 1 19, *dhavala-* 3 3 6, *uppallāṇa-* 5 4 5, *ṇhāṇa-* 5 4 5, *maila-* 14 7 8, *dhūma-* 17 14 7;
b) compound: *kāṇekkha-* (from *kāna-* + *Vikkha-*) 2 12 8, *mambhīsa-* (from *mā* + *bhīṣa-*) 10 2 1, *kaṇṇāra-* (from *karṇa* + *āra-*) 19 14 2.

§111. -cvi- forms:
a) *āsaṇṇīhūu* 1 8 5, *muhalīhūyau* 1 13 9, *vilakkhī-hūu* 4 11 8, *dūrī-hoī* 6 4 3, *ḍhillīhontāiṃ* 8 5 11a, *ṇiratthī-kiu* 20 4 7.
b) *kaṇṇuppali-karevi* 1 8 1, *vasi-kiu* 4 5 3, *duvvali-huyau* 18 5 9b.

§112. Infinitives.
a) *-aṇahā: vandaṇahā* 1 9 1, *pariṇaṇaha* 5 15 9b, *kampaṇahā* 10 1 8;
b) *-ehuṃ: ṇiehuṃ* 10 2 4;
c) *-evi: dharevi* 9 13 8.

At 2 12 5 the infinitive of purpose is conveyed by using the Loc. sing. of the Gerundive: *pievae laggā* 'began to drink'.

§113. Absolutives: There are several terminations for the absolutive: *-evi, ēvi -avi -eppiṇu, -eviṇu, -(e)ppi*. Of these *-evi* is the commonest.
a) *evi: pekkhevi* 4 1 9a, *ṇisuṇevi* 4 2 1. *vāvarevi* 12 9 8, *hoevi* 2 15 8;
b) *-ēvi: paṇavevi* 1 1 16, *bhaṇevi* 6 4 1, *pariañcevi* 12 10 16 etc.
c) *-avi: parisesavi* 3 10 8, *ṇiyavi* 6 2 6, *muyavi* (rhyme-secure) 15 13 5;
d) *-eppiṇu: ṇaveppiṇu, joeppiṇu* 1 1, *paṇaveppiṇu* 1 1 1, *gampiṇu* 1 15 9, 7 13 9b, *toḍeppiṇu* 2 12 8, *deppiṇu* 2 2 7, 2 14 8, *thaveppiṇu* 2 2 7;
e) *-ppi: gampi* 2 7 5, 4 3 6, 5 5 1, 5 7 9a;
f) *-eviṇu: vihaseviṇu* 1 16 1, *ṇisuṇeviṇu* 11 11 6.

§114. Potential Participle:
Termination *-evau: jīvevau* 5 16 4; *jujjhevau* 4 9 1, *ghāevau* 4 12 3, *païsevau* 10 8 3, *paharevau, jāevau*, 11 13 5, *karevī* (f.) 9 6 9b, 20 1 7, *harevī* (f.) 20 1 7.

§115. Gerundives:
jīvevae 2 8 4, *parihevae* 2 8 4, *pievae* 2 12 5, *jievāho ruevāho* 7 8 8.

§116. Compound verbs:
There are several instances of compounding a participal with a verbal form to express tense-variation. Thus past passive participle is combined either with *āsi* 'was' to express a past perfect sense or with *'si* to express a present perfect sense.

kahiu āsi 'had been told' 1 12 8.
kiu āsi 'had been committed' 2 13 9*b*.
pesiya āsi 'had been sent' 2 15 1.
samappiu āsi 'had been made over' 4 4 9*a*.
vuttau āsi 'had been said' 5 5 5.
jāo āsi 'had been born' 6 15 2.
giliya āsi 'would have been swallowed' 19 8 10*b*.
ṇimmantio 'si 'you have been invited' 16 13 5.
ḍhukko 'si 'you have approached' 10 10 8.

§117. The order of the members of a compound is altered according to metrical convenience. Note the following instances:
kammaṭṭha°- 1 1 4, *vaya-pañca°*- 1 1 5, *accanta-mahanta-patta-siva*- 1 1 11, *puccha-païhara*- 6 11 5, *lāṅgūla-païhara*- 6 11 8, *bhava-saṁsāra-mahaṇṇava-ṇāsiya*- 5 16 3, *pavara-bhuva-phaliha-dīha* 7 5 1.

VII Some Syntactical Remarks.

§118. In *Bharahesara-Vāhuvalī vi te vi, āsaṇṇaiṃ ḍhukkaiṃ valaiṃ ve vi* 4 4 7 the common predicate of the compound subject takes the gender of the following member.

Case usages.

§119. Instrumental:
a) Inst. instead of Loc.:
dāhiṇa-bhāeṁ Bharahu thakku 1 11 8*a*.
'Bharata was situated in the Southern division.'
b) Inst. absolute for Loc. absolute:
paiṃ honteṇa, havantu asesaiṃ 2 10 8; *dhammeṁ hontaeṇa, deva vi seva karanti* 6 14 9a; *ṇīsarieṁ pura-paramesareṇa, ṇīsariya vīra* 12 7 8.

§120. Genitive:
The Ap. Gen. has a very wide province. It has usurped the functions of several other cases.
a) As Dat. is lost as a rule in MIA., verbs of giving govern Gen.: *tujjhu āsi samappiu* 4 4 9*a*; *taṁ taho dei* 3 12 5; *samappevi ṇandaṇaho* 6 8 5; *mālau ṇaraho uvasoha denti* 6 3 4.
Another Dat. usage: *hauṃ puṇu jāmi, thāmi ṇiya-kajjaho* 5 14 1.
b) Verbs of motion govern Gen. of goal:
Risahu gau ṇivvāṇaho 4 14 9*a*,
Ajiya-bhaḍārau gau ṇivvāṇaho 5 10 2,
gau ṇiya-paṭṭaṇaho 6 8 5,
turaṅgamu gayau pacchima-bhāyaho 5 4 1,
Kikkapuresaraho lehu gau 6 16 3,
sariyau ḍhoyanti salilu rayaṇāyaraho 6 3 3,
jasu ḍhukkai, so so lei ṇāsu 7 5 7.

This holds good even when the motion is figurative:
ghāi-kamma gaya khayaho 4 14 3,
jāi visāyaho 5 15 1,
mā khayaho ṇehu 12 9 2.

c) Further, words denoting movement require Gen. of goal as in: *mayaraharu āyāsaho utthalliyau* 11 8 9b; *Sukeseṇa Māgahahā mukku payāṇau* 15 8 9b.

In such cases the Genitive has the force of *prati*.

In *naliṇiu divāyaraho viyasanti* 6 3 6 also the Gen. has the same sense.

d) But we also occasionally come across instances of verbs of motion governing accusative of goal:
ṇaravai gau uvavaṇu 5 14 6,
(te) Kikkupurakkhu patta 7 6 3,
Bharahu ṇivvui pattau 4 14 9a.

e) Other verbs governing Gen.:
i) Verbs meaning 'tell' 'say' etc.:
heriehiṃ kaṇiṭṭhaho kahiu 4 7 1,
manti Sirikaṇṭhaho kahai 6 5 1,
suviṇāvali Marudevie
Ṇāhi-ṇarāhivaho sīsai 1 15 9b;
ii) √*garaha-*: *garahanti jiṇindaho* 2 14 5;
iii) √*bhama-*: *bhamiu Mandaraho jema tārāyaṇu* 2 16 11b;
iv) √*abbhiḍa-*: *Ṇigghāu Mālihe abbhiḍiu* 7 13 9b, *Rāvaṇu Indaho abbhiḍai* 1 7 1b.
It governs Loc. also:
Rāvaṇu Sahasakiraṇe abbhiṭṭau 1 5 1b.
Note also the construction *abbhiṭṭu jujjhu Vijjāharāhā* 7 5 2. 'A battle ensued among the Vidyādharas'. The construction is familiar in the *Paümacariya* of Vimalasūri. See 4 42, 5,69 etc.
v) √ *samāvaḍa-*: *matta-gaindu pañcāṇaṇaho samāvaḍiu* 7 13 9a.

f) In *marai to-vi mahu Toyadavāhaṇu* 5 7 7 Gen. conveys cause.

g) In the absolute construction Gen. does not convey, unlike Sanskrit, the sense of *anādāra*. Mostly it is found with present participles and has been inherited by Gujarati. Instances: *(taho) rajju karantaho, puvvahā lakkha tisaṭṭhi gaya* 2 8 9a 'As he ruled, sixty-three lakhs of Pūrvas passed';
rajju karantaho taho Maharakkhaho, Devarakkhu uppaṇṇau ṇandaṇu 5 14 5-6 'As that Maharakkha ruled, a son Devarakkha was born to him';
taho Laṅkāhiva-duhiya pariṇantaho paṅgaṇe keṇa vi kai lihiya 6 9 1' 'When he was marrying the daughter of the Lord of Laṅkā somebody drew monkeys in (his) courtyard'.

h) Genitive of contents (Instr. sense):
ikkhu-rasaho bhariyañjali 2 16 9; 2 17 5 'The palm cavity was filled with the sugar-cane juice'.

§121. Locative:

a) √*paisa-* governs Loc. or Acc.:
i) *jale paiṭha* 4 10 2; *paisarai ṇa paṭṭaṇe cakka-rayaṇu* 4 1 1; *ṇa paisai ujjhahe cakku* 4 1 8; *samasaraṇe paiṭṭhau* 5 9 9b.

ii) *paisai saraṇu* 5 7 3, 4, 5, *so samasaraṇu* .*paiṭṭhau* 5 7 9, *Ṇandīsarakkhu paisarami* 6 8 4, *paisahuṃ jiṇālau* 6 13 9, *paiṭṭhu vaṇu* 12 12 9.

b) Instead of Acc. or Gen., Loc. is used with *visajjiya* 'sent' in *Ṇala-Ṇīla visajjiya Kikkapure* 12 12 2;

c) *Khīra-mahaṇṇave khīru bhareppiṇu* 2 5 8 is not a case of the use of Loc. for Abl. It is a different construction, stressing the source. Loc. is used similarly in Gujarati;

d) Loc. Absolute is quite common. *Kāle galantae, ṇāhu ṇiya-deha-riddhi pariyaḍḍhai* 2 7 9a, *kiye khae vandhavāhuṃ, keṇa sahuṃ rajju karesaho?* 12 8 9b etc.

§122. Some verbs of saying like *pahāsa-*, *cava-*, *pacava-* are used intransitively. Their preterite participles take a nominative and not an instrumental subject, like *gataḥ* etc. in Sk. The instances are:

so pahāsiu 3 9 3 'he said', *pamaya-ṇivahu caviu* 6 12 6 'The monkey-hoard said', *sa pacaviya* 10 2 3 'she said', *surapavaru caviu* 15 3 3 'The best among gods said'.

Thus the distinction between the constructions required by Hindi *bolanā* and *kahanā* or Guj. *bolavuṃ* and *kahevuṃ* has its roots stretching back as far as the ninth century A.D.

jima 'dine' is used intransitively in *bhaḍārau jimiu* 2 17 9.

§123. Impersonal use of the preterite participle is common: *teṇa hatthutthalliu* 2 15 9a 'He made a gesture with hand'. *Vāhuvalīsareṇa gajjiu* 4 4 7 'Lord Bāhubali roared'.

§124. Some of the idioms, expressions and usages peculiar to Ap. are noted below:

1) *Kikkupurakkhu* 7 6 3, *Ṇandīsarakkhu* 6 8 4 etc. Proper names are at times given in this manner—compounded with *-akkha*, Sk. *ākhya-*. See HP., Introduction.

2) *āvattiu Jama-muhe* 7 6 6 and *vagalāmuhe āvaṭṭantau* 17 3 4 show that the expression *avaṭṭiu* has the sense of 'be thrown as a victim into (the jaws of Death)'.

3) *olagga-* with *pāṇehiṃ* means 'serve with one's life' 'sacrifice one's life while serving' as in *olaggai pāṇehiṃ Vijayasīhu'* 7 6 5.

4) *kaṁ divu* 3 6 11 'when?'.

5) *kavaṇu gahaṇu* 'counts for how much?' as in *tasu viyaṭṭāho abbhiṭṭāho kavaṇu gahaṇu kira Rāvaṇu* 12 6 9b, 'for how much does Rāvaṇa count before him who has turned hostile and attacked (him)?'

6) *ḍhou* with *Vdā-* signifies 'allow to approach' as in *ḍhou ṇa dintehiṃ* 3 6 9 'not allowing to approach'. Similarly *ḍhou laha-* = 'be able to approach'. cf. the use of *ḍhaukam* with *Vdā-* in Jain Sanskrit.

7) *ṇaṁ ṇaṁ* 1 6 2, 3 is used in the sense of *nanu* to express objection or doubt to a previous statement.

8) *tuḍihiṃ* with *Vcaḍa-* has generally the sense of *saṁśaya-dolām āruh-*. In *kaṇṇā dāṇu kahiṁ taṇau, jai ṇa diṇṇu to tuḍihiṃ caḍāvai* 6 3 9a. 'If the daughter is not given away (in marriage) to somebody, she would put one on the horns of a dilemma', its sense is slightly different.

9) *thottuggīriya* 'laudatory and supplicant' generally qualifying speech as in *Dasasireṇa thottuggīriya-gireṇa vuccai* 'Rāvaṇa said in supplicant words' and *thottuggīriya guru-purau* 'having sung a hymn of praise before the Master'.

10) *pesaṇu cukkau* is a euphemism for 'he died'. e.g. *te mahu kerau pesaṇu cukkā* 5 13 2 'they failed to fulfil their mission entrusted by me' i.e. 'they died', (*Andhau*) *pesaṇa-cukku* 'Andhraka died'.
11) *gavaṇammaṇau* 3 6 1b, *gamaṇamaṇu* 6 4 2, 'wishing to go, *jujjhaṇamaṇa* 12 8 9 'wishing to fight'.
12) *vaṭṭai* 18 3 7, 19 8 10b, 'to be sure' 'indeed'.
13) There are various forms of swearing expressions used at the time of taking a vow e.g.:
    i) *tāva ṇa jiṇavaru jaya bhaṇami, jāva ṇa raṇe vivakkhu sara-siriu* 6 1 10 'I will not say "be victorious" to the Jina, till I pierce the enemy with arrows in the battle'.
    ii) *jai kallae tāya! Laṅkāṇayari ṇa paisarami, to ṇiyaya-jaṇeri Indāṇī kara-yale dharami* 7 12 9, 'O Papa, if I fail to enter the city of Laṅkā tomorrow, I would hold my mother Indrāṇī in my hand'.
    iii) *jai taṁ bhadda-hatthi ṇau sāhami, to jaṇaṇovari asivaru vāhami* 11 5 2 'If I fail to subdue that Bhadra elephant, I would brandish (my) best sword over (my) father'.
    iv) *jai raṇamuhe māṇu ṇa malami taho, to chitta pāya rayaṇāsavaho* 12 7 4 'If I do not crush his pride in the battle front, the feet of Ratnāśrava are touched'.

7. METRES OF PAÜMACARIU I—XX[1].

The present study of the metres employed in PC. I-XX is divided into three sections in accordance with the three structural units of the Kaḍavaka[2]. At times each Kaḍavaka of a particular Sandhi has a beginning piece made up of one stanza having two or four rhyming Pādas. This unit is an occasional feature of the Kaḍavaka. As contrasted with this commencing piece the main body and the concluding piece (which is also found invariably in the beginning of the Sandhi) called Ghattā are the permanent features of the Kaḍavaka. Every Kaḍavaka has got them. The metres employed in these three Kaḍavaka units, viz. the commencing piece, the main body and the concluding piece or Ghattā are different from one another. Hence they are described separately. The metres of the commencing piece are taken up first. Next follows a description of the metres of the Ghattā. Lastly is given an account of the metres employed in the body of the Kaḍavaka.

A. The Commencing Piece at the Head of the Kaḍavaka.

We have no definite knowledge as to whether the commencing piece of the Kaḍavaka was known by any general name. SC. VIII 31a while explaining the term *Kaḍavaka* declares, *āihiṃ puṇu ghatta samāmaṇanti, jamaāvasāṇa(i) chaḍḍaṇi bhaṇanti.* 'In the beginning (of the Kaḍavaka), they prescribe Ghattā and at the end of the Yamakas, they say Chaḍḍaṇi'. This means, that the Kaḍavaka-commencing piece is to be called Ghattā, while the concluding piece

(1) For the earlier contributions to the critical study of Apabhraṁśa metres see Jacobi, 1918, 1921; Alsdorf, 1928, 1936, 1937 Shahidullah, 1928; Bhayani, 1945, 1948.
(2) (a) Kaḍavaa(u) *aṭṭhahiṁ Jamaahiṃ* raanti | |
āihiṃ puṇu *Ghatta* samamaṇanti | |
Jamaāvasāṇa(i) *chaḍḍaṇī* bhaṇanti | | SC. VIII 30-31.
(b) Sandhyādau Kaḍavakānte ca dhruvaṁ syāditi Dhruvā, Dhruvakaṁ, Ghattā vā | Ch. 5 1.

is to be known as Chaḍḍaṇi. But the Ap. Mss. consistently follow the practice of calling the closing piece Ghattā, while the commencing stanza is not given any class name. Hence Svayambhū's account requires further support from other authorities, before it is accepted.

Only Sandhis 3, 13, 17 and 19 have the Kaḍavaka commencing stanza[1]. It appears in the beginning of each Kaḍavaka of these Sandhis. In Puṣpadanta's *Mahāpurāṇa* Jambheṭṭia (IV), Racitā (V), Malayavilasitā (VI), Khaṇḍaka (VII), Āvali (VIII), Dvipadi (X, XIV etc.), Helā (IX, LXXVII) Āranāla (XVI) and Malaya-mañjarī (LXXVI) have been used for this purpose[2]. The Ap. texts or their Mss. have not got any uniform practice of mentioning the name of these metres. Usually Duvaī, Jambheṭṭia, Dohā and Helā or (Helāduvaī) are mentioned by name, the others are left unnamed. But we find little consistency in this matter. Thus only one Ms. of PC. prefixes the term *Duvaī* to the Kaḍavaka-commencing stanzas of 3. Sandhi, other Mss. are silent about it. On the other hand MP. is in the habit of mentioning the name in every case.

The value of the end syllable is discussed below under the description of the Ghattā.

(1) The Kaḍavaka-commencing stanza of the 3. Sandhi (Gandhodakadhārā).

Scheme—No. of lines: 4.
No. of moras per line: 13 (or 14; if the end syllable is scanned as long).
Gaṇa-scheme: 6 + 4 + 3 (or 4).
Rhyme-scheme: *a* with *b*, *c* with *d*.

The six-moraic Gaṇa has, except in four cases, two-moraic grouping. For its two middlemost moras the form ∪∪ is preferred. The second Gaṇa has the following forms:

∪∪ —	21	— —	10	∪∪ —	5
∪∪∪∪	10	— ∪∪	3		

This means that Jagaṇa is permitted.

The last Gaṇa is invariably constituted of three shorts.

It will be seen that the structure of the Pādas of this metre is identical with that of the odd Pādas of the Duvahaya or Dohā metre. Technically this is a Sarvasamā Catuṣpadī. If the final syllable is given its natural value, the line is 13-moraic; if it is scanned as long, it becomes 14-moraic. Among the Saravasamā group of the Catuṣpadis, the Accharovilasia or Apsarovilasita[3] has 13 moras, the Gandhoaadhārā or Gandhodakadhārā[4] has 14. SC. VI 157 gives

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(1) In the rest of PC. Sandhis 25, 59, 85 (all Helāduvaīs), 40, 51, 66, 75 (all Duvaīs), 48, 81 (Jambheṭṭia), 49, 77 (Gandhodakadhārā), 50 (Pāraṇaka), 52, 53 (Āraṇāla), 54 (Dohā), 63 and 74 (Mātrā+Mañjarī) have got the commencing piece.

(2) Most of these metres employed in the commencing piece are treated together in the Khañjaka section of the *Chando'nuśāsana*.

(3) (*a*) Calaṇe teraha-mattaaṁ, pa-pa-ta-gaṇehiṃ vihattayaṁ |
ahavā ca-ca-pa-vihūsiaṁ, taṁ-iṇaṁ Accharavilasiaṁ ‖ SC. VI 157.
(*b*) Apsaravilasitaṁ bhavet, ṣa-ca-tair dvi-ca(pa)-gaṇais tu vā |
Chandaśśekhara, 168.
(c) ṣa-ca-tāḥ cā-pau pā-tau vā Apsarovilasitam | Ch. 43*a* 3-4.

(4) (*a*) Calaṇe coddaha-mattāo(?) aṇṇaṁ āhuṭṭha caārā | SC. VI 158.
(*b*) syur Gandhodakadhārāyām, pa-dvicakārās tri-ca-dā vā |
Chandaśśekhara. 169.
(c) ṣa-cāḥ ci dau vā Gandhodakadhārā | Ch. 43*a* 5-6.

5 + 5 + 3 or 4 + 4 + 5 as the Gaṇa scheme of the Apsarovilasita[1]. None of these schemes applies to 3 1 1*a* (*dīhara-kālacakka-haeṇa* i.e. —UU—U—UUUU), 7 1 *c* (*jiṇavara-puṇṇa vāya-hayaiṃ* i.e. UUUU—U—UUUU), 3 12 1 *d* (*uvasamu jāu savva-jaṇaho* i.e. UUUU—U—UUUU), etc. On the other hand the scheme 6 + 4 + 4 given for the Gandhodakadhārā (SC. VI 158 *c*) is satisfied by all the lines. Of course the theory as usual requires the end syllable to be counted as heavy.

The rhyme-scheme seen in the definition stanza of the Gandhodakadhāra in SC. and in the illustrative stanza given in Ch. is: *b* rhyming with *d* i.e. the usual rhyme-scheme of the Antarasamā Catuṣpadī, while in our stanzas *a* rhymes with *b* and *c* with *d*. But this has little significance, because in their treatment and statement Prakrit metricians were far from being precise or exhaustive and they have hardly ever paid due attention to rhyme even though it was a very important feature of the Apabhraṁśa prosody. The Gandhodakadhārā itself is a good instance of this state of affairs. For earlier in Ch. while defining the Jhambaṭaka, Hemacandra has observed[2] that the Gandhodakadhārā itself that will be defined later on is called Jhambaṭaka when sung. Thus from a metrical point of view according to Hemacandra himself the Jhambaṭaka and the Gandhodakadhārā[3] are identical. Now if we glance at the illustrative stanza of the Jhambaṭaka we find that it has got the rhyme-scheme *a*/*b*, *c*/*d* (i.e. the same as found in our stanzas) and not that found in the illustrative stanza of the Gandhodakadhārā, viz., *b*/*d* !

Irregularities: In 3 3 1*b* the Mss. read *cautīsāisaya*° (P.), *cautīsāisayaṁ* (A.) and *cautisą aisai* (S.). Acceptance of any one of these readings yields one or more moras too many for the line. Hence the text has been emended as *cautīs'aisaya*°.

(2) The Kaḍavaka-commencing stanza of the 13. Sandhi (Dvipadī).

Scheme: 6+U—U (or UUUU)+4+4+4+U—U (or UUUU +— sporadic caesura after the 16. mora. This is Duvai or Dvipadī. For a detailed discussion on this metre see HP. 195, Sr. 60. The results obtained by Alsdorf hold good in all particulars for our Dvipadīs also, except in one important point. Against Alsdorf, the 4. Gaṇa is twice Jagaṇa: 13 4 1 *a* is—UU—U—U UUUU U,—U U U—U—U— and 13 5 1 *b* is"—UU—U—U—UU U—U——U—U—

These cases clearly show that the form U—U (UUUU) was *not* forbidden for the 4. Gaṇa.

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(1) Hemacandra and Rājaśekhara give 6+4+3 also. This would deprive our test of its validity. But in examining the metres of Svayambhū's works, his own metrical work above all else should be given due consideration.

(2) vakṣyamāṇā Gandhoddakadhārāīveyaṁ gāna-vasād Jhambaṭaka-sañjñaṁ labhate Ch. 38*a*/10-11.

(3) Its illustration:

pahu tuha veri araṇṇi gaya, nichhu vi nivasahiṃ jimva sasaya- |
ghaṇa-kaṇṭaya-dūsaṁcaraṇi, tahī jhambaḍai karīra-vaṇi | |

The Duvaī is used as the commencing stanza in MP. 10, 14, 73 etc., Jas. 3, 4; Ṇāy. 3, 4.

(3) The Kaḍavaka-commencing stanza of the 17. (and 25.) Sandhi. (Helā-dvipadī[1]).

Scheme: 6+ᴗ—ᴗ(or ᴗ, ᴗᴗᴗ) +4+ᴗ—ᴗ (or ᴗ, ᴗᴗᴗ) +— —

Trochaic rhythm is not permitted in the 1. Gaṇa. Jagaṇa is forbidden in the 3. Gaṇa. The last Gaṇa has the form — — excepting three cases of ᴗ ᴗ —. The 2. and the 4. Gaṇa are more frequently ᴗ—ᴗ. A weak caesura is felt after the 10. or 12. mora.

Helā is defined by Hemacandra in the Khañjaka section of Ch. Its illustration is a four-lined stanza. But as the Kaḍavaka-commencing stanza it appears in PC. as also in MP. (9, 74, 77) in the two-lined form and hence some Ap. Mss. designate it as Helā-duvaī, not merely Helā.

Irregularities: Though the end syllable in a line of the Helā-duvaī is required to be long, it is at times given as short in the Mss. This is due to incorrect orthography. Most of such cases can be easily emended by reading *-u* of the Nominative as *-o*, *-ēṇa* of the Instrumental as *-ēṇaṁ*, final *-a* as *ā*, *-hiṃ* as *hiṁ* etc.

17 3 1 *b*: one mora too few. Scansion:

ᴗ ᴗ ᴗ ᴗ — — ᴗ — — ᴗ — ᴗ — —

The 2. Gaṇa is defective. Hence the text is corrected by reading *kuddhaeṇa* for *kuddheṇa*. cf. the identical expression *amarisa-kuddhaeṇa* at 25 13 1 *a*. This emendation will also give the requisite form of Jagaṇa to the 2. Gaṇa.

17 12 1: The end syllables are to be scanned as long.

(25 3 1*a*: Proper rhythm requires to be read *Vajjayaṇ-ṇeṇaṁ hasevi* with A.

25 6 1: The end syllables are to be counted as long. Even then *a* is short by two moras.

The 1. Gaṇa is defective. Adding one more *haṇu* to *haṇu haṇu* would rectify the metre.

25 14 1 *b*: Three moras two few.

Scansion: ᴗᴗᴗᴗ ᴗ—ᴗ — — ᴗ—ᴗ — —

The 4. Gaṇa appears to be defective. Emendation: Perhaps *haṇu haṇu haṇu bbhaṇanto* to be read for *haṇu haṇu bhaṇanto*).

(4) The Kaḍavaka-commencing stanza of the 19. Sandhi. (Mañjarī)[2].

Scheme: —ᴗ (ᴗᴗᴗ) +—ᴗ (ᴗᴗᴗ) + 4+4 + 4 +ᴗ —. —ᴗ is preferred for the three-moraic Gaṇas, more so in the 2. Gaṇa. Jagaṇa is found in the 4. Gaṇa only. The 5. Gaṇa generally ends in a heavy syllable. A weak caesura is felt after the 12. or 11. mora.

Excepting the commencing stanzas of 1., 6., 8., 13 and 15., Kaḍavakas, all the remaining commencing stanzas end in a short syllable, but it should be considered as long.

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(1) (*a*) cho cau cā, samesu ura-desu tattha Helā | SC. IV 41 (*b*).
(*b*) ṣaḥ chīḥ yug jo līr vā Helā | Ch. 32 *a*/1.

(2) tau ci-tau Mañjarī. Ch. 32 *a*/9.

The Taraṅgaka[1] with its forms (1) 6 + ᴗ – ᴗ (ᴗᴗᴗᴗ) + 4 + – – (ᴗᴗ –) + ᴗ – and (2) 6 + ᴗ – ᴗ + ᴗᴗ – + ᴗᴗ – + ᴗ – and the Plavaṅgama (6 + 4 + 4 + 4 + 3, beginning with and ending in a heavy syllable) are fundamentally the same as the Mañjarī and these together with the Māgadhanarkuṭī, Narkuṭaka and Samanarkuṭaka[2] (in its Sanskrit and Prakrit forms) appear to be but variations of one basic type.

Irregularities: 19 12 1 *b*: Two moras too few.
Seanion : ᴗᴗᴗ –ᴗᴗ ᴗᴗ– ᴗᴗ– ᴗ–
The 2. Gaṇa is defective.

B. Metres employed in the Ghattā.

General Observations: The closing piece of the Kaḍavaka is variously called Dhruvā, Dhruvaka, Ghattā[3] or Chaḍḍaṇiā[4], though Mss. always have only *Ghattā*. Every Sandhi as a rule opens with a stanza, generally but not invariably, in the same metre in which the Ghattās of that Sandhi are composed. Occasionally the Mss. call this Sandhi-commencing stanza Dhruvaka. The metre employed in the Ghattās of a Sandhi is different from one used in the main body of its Kaḍavakas, the purpose being the indication, while reciting, of the end of the Kaḍavaka and the topic. According as the metre is two-lined, four-lined or six-lined, it comes under the respective categories of Dvipadī, Catuṣpadī, Saṭpadī. Catuṣpadīs again fall under any of the divisions Sarva-samā (all the four Pādas of equal measure), Ardhasamā (the first Pāda equal to the second, the third equal to the fourth), Antarasamā or Ardhasamā (the first equal to the third, the second equal to the fourth) and Saṁkīrṇā (mixture of the above varieties).

All the Ghattās of a particular Sandhi are composed, generally but not invariably, in the same metre. This also appears to be the significance of the designations *Dhruvā* and *Dhruvaka*, though Hemacandra[5] takes them to mean 'unfailingly occurring (at the beginning of the Sandhi and end of Kaḍavakas)'. But compare the term *Dhruvapada* 'refrain' occurring in Early Gujarati and Early Hindi poetry. Structurally the Ghattā corresponds to *Valaṇ* or *Uthlo* found in the Early Gujarati Ākhyānakāvyas.

Value of the end syllable in the Ghattā

Thanks to the disappointing insufficiency of the original sources and to the loose treatment of the subject by the ancient writers, Ap. prosody presents several perplexing problems. But of these the problem of properly determining the metre of the Ghattās is the

(1) triṣu api Māgadhanarkuṭī-Narkuṭaka-Samanarkuṭakeṣu antyasya caturmātrasya sthāne trimātraḥ ced bhavati tadā Taraṅgakam | Ch. 32 b/third and second line from end.
(2) ṣa-ladala-ca-dagād gau Māgadhanarkuṭī; saḥ ced Narkuṭakam; na-la-ga-ja-sāḥ sa-sau yadi tadā Samanarkuṭakam | Ch. 32*b* 11-18.
(3) (*a*) Sandhyādau Kaḍavakānte ca dhruvaṁ syād iti Dhruvā, Dhruvakaṁ, Ghattā vā | Ch. V 1.
(*b*) Sandhi-muhe Kaḍavante Dhuvā ca Dhuvayaṁ ca Ghattā vā | *Chandaḥkandali* as quoted at KD., 39; see also KD. 38.
(4) For *Chaḍḍaṇikā* see below.
(5) tasyānte (=Kaḍavakasyānte) dhruvaṁ niścitaṁ syād iti Dhruvā, Dhruvakam, Ghattā veti saṁjñāntaraṁ | Ch. V 1 Com.

most ticklish. The varieties of the different types of the Ghattās are distinguished from one another by the number of moras their Pādas are required to contain. But addition or removal of even one mora makes a difference in metre. Coupled with this narrow margin of difference in the contiguous varieties of the Ghattās is the fact that the nature of the orthography of the Ap. Mss. being in various points confusing, the text preserved by them is far removed from having a mora-perfect correctness. This state of affairs many a time obscures the exact number of moras contained in a particular Ghattā-pāda and as a result it becomes considerably difficult to identify with precision the Ghattā-metres. Apart from this, the main cause of obscurity lies in the anceps value of the end syllable of a Pāda. This always causes a difference of one mora and the consequent dubiety.

The treatment of this point by ancient metricians does not contribute much to the clarification. Hemacandra offers the following remarks:

V ā n t e G V a k r a ḥ

Pādānte vartamāno hrasvo g saṁjño bhavati. Sa ca prastāre takraḥ sthāpyate. 'vā' iti vyavasthita-vibhāṣā. Tena yatra —apavādaḥ tatra g saṁjño na bhavati.Dhruvāsu vivakṣā-vaśād gurutvaṁ laghutaṁ ca. yad āha: Oja-saṁkhyā yadā'bhiṣṭā, dhruvāsu viratau tadā/go latā, yugma-samkhye tu, viratau gurutā laghoḥ//Tathā: gurua(o) cchiya ekka-lahu-virāma-visayammi visama saṁkhāe/jamala-lahu lahua(o) cchiya, sama-saṁkhā-saṁṭhio hoi// Ch. 1 5 with Com.

For the last stanza in the above citation Hemacandra is indebted to Svayambhū, since that very Gāthā is found at SC. V 2 with the correct readings *guruo* and *lahuo*. The passage means:

(1) The short end syllable of a metrical Pāda is to be treated as long as a general rule.
(2) To this rule there are fixed exceptions. In these exceptional cases the final short is to have its natural value.
(3) In the case of the Dhruvā or Ghattā, the value of the end syllable depends upon the number of moras the Dhruvā-pāda is desired to contain.
(4) After counting the moras of a Ghattā-pāda exculsive of the final syllable, if the Pāda is short by one mora, then the remaining end syllable should be counted as of one mora and accordingly even if in such cases the end syllable is actually long, it should be considered short. On the other hand, if the Pāda is short by two moras, then the end syllable should be given the value of two moras and accordingly even if the end syllable is actually short it should be considered long.

This rule works well in those cases wherein we know beforehand the metre, but in those cases in which we have to decide the metre by scanning a specimen, we would be faced with as many as, four alternatives regarding the Antarasamā Catuṣpadīs. A Ghattā with the actual mora count of 13/10, in its odd and even Pādas and wih short end syllables, for instance, can be regarded as containing 13/10, 14/10, 13/11 or 14/11, moras and these are four different metres called Marakatamālā, Abhinavavasantaśrī, Kusumākulamadhukara and Bhramaravilāsa! The form of the metre has nothing

in it to decide in favour of any particular alternative. Of course Svayambhū and Hemacandra lay down[1] the Gaṇa-schemes for all the Pādas containing from seven to seventeen moras, but there are several and overlapping schemes for each Pāda and in several cases there is disagreement between the two metricians. Hence this does not help us in making the choice out of the four possible alternatives as pointed out above.

A reference to the illustrations adduced by Hemcandra and Svayambhū for different kinds of Ghattās only helps to bring the complicated nature of our problem into relief. The text of the *Svayambhūcchandas* is considerably corrupt in its Ap. section. Hence it can prove of limited help only in so far as we are able to check the illustrations from PC. So some of the Ghattā illustrations from the *Chando'nuśāsana* we shall consider first.

In an overwhelming majority (but not all) of the cases the end syllable in the Ghattā illustrations of Ch. is to be regarded as long irrespective of its natural value, but in several cases (VI 19 4, 11 *bd*; 21*a*, 44; 20 78, 115; 23; 30; 14 1 *cf*.; 15 2, etc.) it is to be given its natural value, i.e. if it is short, it is to be counted one-moraic; if long, two-moraic. Further, in two Pādas of the same metrical value, the final short is to have its actual value at one place, is to be counted as long at another. Thus in the following illustration of the Campakakusumā (7+8)

aṅga-caṅgima, jai goraṅgihiṃ/
campaya-kusuma, tā kaha agghahiṃ// (Ch. VI 19 4)

the end syllables of the 7-moraic Pādas (*i.e*., *a*, *c*) are to be counted as short, but in the following illustration of the very next variety Sāmudgaka (7+9)

jai bollai, ghaṇa ukkaṇṭhia/
sā muddau, muhu kalayaṇṭhia/ (Ch. VI 19 5)

the end syllables of the 7-moraic Pādas are to be regarded as long. Thus *the Pādas which are theoretically equivalent turn out to be actually different*. Similarly though the even Pādas of the above-quoted illustrations of the Campakakusumā and the Sāmudgaka have to all appearance the same mora-contents, yet their end syllables are to be regarded as short in one case, long in the other. Thus *the Pādas that are actually equivalent turn out to be theoretically different*.

Now let us glance at the *Svayambhūcchandas*. Svayambhū's general practice also in SC. appears to be to consider the end syllable as long. But here too some Ṣaṭpadīs (e.g. VIII 20-21, V 7) and Catuṣpadīs (e.g. Kāmiṇihāsaa VI 112 *a c*, Chabbhaṇia VIII 15 etc.) are treated as ending in a short.

One illustration from the actual practice of another epic poet will be illuminating on this point. The commencing stanza of the 6. Sandhi of Puṣpadanta's *Mahāpurāṇa* is called Malayavilasiyā in in the text itself. Ch. VII 66 and *Chandaśśekhara*, 234 define a Dvipadī called Madanavilasitā, but its scheme is given as 5+3, which does not apply to the Malayavilasiyās of MP. But SC. VII 10 describes a Dvipadī called Malaaviasiā which has the scheme 6+2, which is satisfied by the MP. stanzas in question. Now on examining these stanzas, we find that in three cases(MP. 6 1, 6 3, 6 7) all the four Pādas end in ∪∪. In the rest, the end is a long. In the six-moraic Gaṇa a heavy syllable is avoided in the place of even+odd

(1) SC. VI 28, 53, 76, 95, 110, 124, 134, 141. 144, 146, 147; Ch. VI 4-14.

moras and hence only the following eight forms are permitted: UUUUUU, UUUU —, UU — —, — — —, — UUUU, — — UU, UU — UU, — UU — This means that all the Pādas of the stanzas in question are also divisible as 4+4. Now on the strength of the convention of counting the end syllable long, we can regard those Pādas which end in U U, as containing 9 moras divisible as 4+5. And the Dvipadī Jambheṭṭia (SC. VII 11, Rāj. 235, Ch. VII 67) has the scheme 4+5. Consequently, if we come across the commencing stanzas of MP. 6 1. 6 3 and 6 7 isolated from their context and without the name of the metre prefixed to them, it would not be possible for us to tell whether the metre is Malaavilasiyā or Jambheṭṭiā.

But SC. can help us in quite a different way to solve this problem. Svayambhū has taken several stanzas from his PC. to illustrate some of the metres in SC. In the case of these stanzas we possess an unusual means: their metre is named and their structure is defined by their author himself. There can be nothing more definite than this. And the considerably corrupt character of the text of these illustrations in SC. need not hinder our investigation because we have an access to their correct text from PC. Moreover, the Ghattās of any one Sandhi being normally in one and the same metre, we can use additional data also, to check up the observations of SC. The table below indicates the common stanzas between SC. and PC. along with the names and schemes of their metres.

	SC.		Metre	Scheme	Occurence in PC.		
1.	V	5	4th Ṣaṭpada-jāti	7+7+13	3	3	11
2.	V	9	6th Ṣaṭpada-avajāti	9+9+15	14	7	9
3.	VI	42	Vammahatilao	8+14	65	1	
4.	VI	71	Candujjuo	9+16	77		
5.	VI	74	Raaṇāvali	9+17	77	13	13
6.	VIII	4	Maaṇāvaāra	5 × 4	24	2	1-2
7.	VIII	6	Dhuvaa	9	33	3	9
8.	VIII	17	5th Chaḍḍaṇiā	7+7+13(?)	3	1	
9.	VIII	21	7th Chaḍḍaṇiā	10+8+13	31	1	
10.	VIII	25	1st Ghattā	9+14	41	1	
11.	VIII	27	2nd Ghattā	12	5	1	

Of these Nos. 1, 2, 8 and 9 are Ṣaṭpadīs, Nos. 6, 7 and 11 are Samacatuṣpadīs and Nos. 3, 4, 5 and 10 are Antarasamā Catuṣpadīs. Excepting No. 6 all the stanzas are Ghattās appearing either at the beginning of a Sandhi or at the end of a Kaḍavaka. The text of SC. VIII 17 is corrupt and the meaning is obscure. Therefore No. 8 is to be left out from consideration. Now SC. V 5, V 9 and VIII 20 tell us that the Ṣaṭpadīs employed in PC. 3 3 11, 14 7 9 and 31 1 have the respective schemes 7+7+13, 9+9+15 and 10+8+13. If we examine the text of these stanzas in PC. we find that actually their schemes are 6+6+12, 8+8+14 and 10+8+13 respectively. This means that in the first two cases the end syllable in all the Pādas is to be regarded as long, but in the last case it is to have its actual value. The basis of this discrimination is not clear. The normal expectation is either to assign uniformly its actual value to the end syllable or alternatively to regard it uniformly long. And in the structure of the stanzas themselves there is nothing to account for this discrimination, so that we could take their measures to be either 6+6+12, 8+8+14 and 10+8+13 or 7+7+13, 9+9+15 and 11+9+14. If we look up the other Ghattās of these Sandhis we find that in the case of the Ghattā of 14 2, the 3rd, 4th, 5th and 6th

Pādas actually end in a long syllable and in their case there is no possibility of getting 15, 9, 9 and 15 moras respectively. If the metre of PC. 14 7 9, having the actual scheme of 8+8+14, is to be regarded according to SC. VIII 20 as having the scheme 9+9+15, then it follows that the Sandhi- commencing stanza and all the other Ghattās of PC. 14 are to be considered as having the scheme 9+9+15, and yet one Ghattā of PC. 14, viz. PC. 14 2 9 has the scheme 8+8+14. Does this mean that in the last case a slightly different Ṣaṭpadī is employed? But there appears no reason for this variation. The long vowel at the end of the four Pādas of PC. 14 2 9 is the feminine suffix ī and taking into consideration Apabhraṁśa development *-iya* into *-ī*, it is very likely that the end syllable of PC. 14 2 9 *cdef* was originally *-iya*. In that case the irregularity would be removed.

Of the Samacatuṣpadīs No. 6 is not a Ghattā. It is used in the main body of the Kaḍavaka and hence useless for our present purpose. For No. 7 (Dhruvaka) the scheme given by SC. VIII 5 is 9 moras for each Pāda. PC. 33 3 9 and the other Ghattās of 33. Sandhi actually contain 9 moras in each of their Pādas. Thus in their case the end syllable is *not* to be counted as a long. But though all the Pādas of these Ghattās contain 9 moras, there is a positive difference between the odd and even Pādas. The odd Pādas of the Ghattās of PC. 33 end in — ᴗ, while the even Pādas end in ᴗ ᴗ This important difference possessing a definite rhythmic effect is not at all noticed by Svayambhū in his description of the Dhruvaka. The case of the remaining Samacatuṣpadī is quite peculiar. It is defined at SC. VIII 26 as the second type of Ghattā, but the definition stanza[1] appears to be somewhat corrupt, as it fails to satify the scheme given by itself. Its odd Pādas actually contain 13 moras, the even Pādas, 11. If we examine PC. 5 1 and the Ghattās of that Sandhi, we find that in all the cases, except 5 2 9*a*, 5 7 11c and 5 12 9*c*, the odd Pādas actually contain 11 moras and end in — ᴗ, while the even Pādas actually contain 12 moras and end in ᴗ ᴗ. This means that if all the Pādas are to contain 12 moras, in one and the same stanza, the end syllable of the odd Pādas, actually short, is to be regarded as long, while the end syllable of the even Pādas also actually short, is to be regarded as short! And inspite of the marked rhythmic difference in the construction of the end portions of the odd and even Pādas, the definition does not take any note thereof, but on the contrary the even Pādas of the definition stanza actually contain 11 moras and end in —ᴗ, being thus equivalent to the odd Pādas of the illustrative stanza (as also of the Ghattās of PC. 5)!

There remain now No. 3, 4, 5 and 10, the Antarasamācatuṣpadīs. In their case also the inconsistency of now regarding the end syllables as long, now assigning them their actual value is patent. PC. 65 1 has actually the scheme 7+13, but SC. VI 41 considers 8+14 to be its scheme. Similarly PC. 77 1 and 77 13 having the actual schemes of 8+15 and 8+16 respectively are considered by SC. VI 70, 73 as having the respective measures of 9+16 and 9+17. On the other hand in the case of 41 1, both the actual measure as well as the scheme given by SC. VIII 24 are 9+14. There is no discrepancy here in theory and practice. But the fact that the open-

(1) savvāṇahoṁ pi payāṇam, ti-ṇava-kalāo huvanti |
Ghattā-lakkhaṇa erisau, govālā vilavanti | |
This reads as a regular Dohā!

ing stanza of PC. 77 and the Ghattā of the 13. Kaḍavaka of the same Sandhi are said by SC. (VI 70-71, 73-74) to be constructed in two diferent metres (Candujjuo, 9+16 and Raaṇāvalī, 9+17) is very significant[1]. This is a positive evidence of two different though allied metres with the difference of only one mora being employed in one and the same Sandhi.

The above discussion has given us the following results:

(1) There is no uniformity in fixing the value of the end syllables in the Ghattā-pādas. They may be regarded short or long as desired.

(2) In the case of those Ghattā-pādas in which the total number of moras is to be increased by one by assigning the value of two moras to the short end syllable, it is not always possible to do this because there is no rule that Ghattās should invariably end in a short. Some of these Ghattās may have a long end syllable and in their case one cannot increase by one their actual mora-count.

(3) Even in one and the same Ghattā the short end syllables of odd and even Pādas can be given different values. Of course this is to be uniformly observed for the whole Sandhi.

(4) Odd and even Pādas of a Ghattā having an actual difference of one mora between them are liable to be considered by metricians as equivalent in their mora-contents on the strength of counting a short end syllable long.

Thus our examination of the valuable evidence supplied by SC. does not solve the problem of the value of the end syllable of the Ghattā. Both the practices of assigning the face value as well as counting a short end syllable long are in evidence, and hence it is not always possible to give one definite name to any Ghattā.

Failing to get unequivocal guidance from the indigenous authorities on Apabhraṁśa metre, Alsdorf in his edition of the *Harivaṁśapurāṇa* (=*Mahāpurāṇa* 81-92 Sandhis) takes recourse to giving two schemes for the Ghattās occurring in his text. First is given the 'theoretical' scheme which gives the number of moras contained in a Ghattā-pāda computing one more than what is found actually. The second scheme gives the 'actual' number. But there is one obvious objection to following this practise mechanically. Only a short end syllable can be regarded as long and thus give us an extra mora. In the case of a long end syllable there is no possibility of raising the actual number of moras. And still in such cases also Alsdorf has mechanically counted[2] one mora more than what is actually found.

Absence of Dvipadi Ghattās

Of the three classes of the Ghattās, Dvipadīs present a problem. They are said to contain from 28 upto 40 (or 41 or 42) moras per Pāda and have some sixty-four varieties. Svayambhū (SC. VI 163-203) and Hemacandra (Ch. VII 1-57) both treat them at length. Now I have failed to spot even a single Dvipadī in any of the three voluminous Ap. epics, viz., the *Paümacariu* and the *Riṭṭhaṇemicariu*

(1) An examination of the Ghattās of 77. Sandhi shows that some have the measure 8+15 (or 9+16) and others have the measure 8+16 (or 9+17).

(2) e.g. HP. 192, no. 22, theoretical scheme: 6+4/4+4+4+3, which does not apply to MP. 85 2 15, 16; 85 9 37, 38; etc.

of Svayambhū and the *Mahāpurāṇa* of Puṣpadanta. There are only Ṣaṭpadīs and Antarasamā and Sarvasamā Catuṣpadīs. This is inexplicable in view of the mention[1] of the Dvipadī as a class of Ghattās along with the Ṣaṭpadī and the Catuṣpadī.

In some cases it may not be so easy to distinguish between the Dvipadī on one hand and the Catuṣpadī and the Ṣaṭpadī on the other. The Kuñjaravilasitā (SC. VI 129; Ch. VI 20, 106) for instance with the scheme 15+13 finds a parallel in the first Dvipadī called Karpūra (Ch. VII 1), having 28 moras per line with a caesura, after the 15. mora. Those Dvipadīs, again, which have two caesuras, the first after the 10. or 12. mora and the second removed by eight moras from the first, closely correspond to the Saṭpadīs many of which have the 1. and the 4. Pādas containing 10 or 12 moras and the 2. and the 5. Pādas containing 8 moras[2]. But even if we do not pay much heed to the difference in the rhyme-schemes of the Dvipadī and the Ṣaṭpadī, it is plain that only a few of the Dvipadīs are liable to be confused in this manner with some Catuṣpadīs and Ṣaṭpadīs. What of the rest? Why they are not found employed in any of the available Ap. epics? Perhaps there is some clue to explain this mystery. Svayambhū defines Dhuvaa (Dhruvaka) as that which is sung again and again in the beginning of all poetic compositions[3]. He does not give Chaḍḍaṇikā or Ghattā as its synonyms. At another place he mentions 'taking a retrospect' as one of the functions of the Dhuvaa[4]. A metre named Dhuvaa, seven types of Chaḍḍaṇiās and three types of Ghattās are separately defined in the eighth chapter of SC., where it is also stated that Ghattā is used in the beginning and Chaḍḍaṇī at the end of the group of rhyming lines that constituted the main body of a Kaḍavaka; that there are also other types of Ghattās and Chaḍḍaṇiās and that Ghattā and Chaḍḍaṇiā along with some other metres are employed in the beginning of a Sandhi and in the construction of a Rāsā[5]. Rajaśekhara Kavi too deals[6] with Dhruvā, Ghaṭṭā and Chaḍḍaṇikā, but in view of the text of the passage being corrupt, we fail to make out the precise sense. Hemacandra clearly says that Dhruvā, Dhruvaka and Ghattā are synonymous and he further adds that when the Catuṣpadī and the Ṣaṭpadī, *and not the Dvipadī*, are employed at the end of a Kaḍavaka to sum up the topic of the Kaḍavaka they are also termed *Chaḍḍaṇikā*[7]. This view is echoed in the *Kavidarpaṇa* and its commentary[8]: Ghattā esā Kadavavaya-ṇihaṇe chaḍḍaṇiyā/Com.: Dhruvā, Dhruvakaṁ iti saṁjñā-dvayāpi eṣā (Ghattā)

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(1) Over and above defining the Ṣaṭpadī, Catuṣpadī and Dvipadī Dhruvās, SC. treats in the eighth Chapter, that deals with Ap. poetic forms, some other metres called Chaḍḍaṇiās and Ghattās, which seem to have figured in some special way in the structure of the Ap. epic. But their proper function is obscure and as such they are indistinguishable from the various types of Dhruvās. In most of them the end syllable appears to have its actual value Two of the illustrations given for them occur in PC. as shown in the table given on p. 81. But so long as the function of these Chaḍḍaṇiās and Ghattās is not clear, we cannot get any guidance from them.

(2) Ch. VII 17 defines a Dvipadī with the scheme 10, 8, 13 and actually calls it Chaḍḍaṇikā.

(3) Jaṁ gijjai puvvaddhe puṇo puṇo savva-kavva-bandhesu |
dhuvaa-tti(mti) tam-iha tivihaṁ chappāa-cauppaaṁ duvaaṁ | SC. V I.
Here *puvvaddhe* seems to be a corrupt reading.

(4) SC. VII 1.

(5) SC. VIII 5, 7ff, 31, 32, 35, 49.

(6) *Chandaśśekhara* 29, 33-34.

(7) Ch. V 1 commentary.

(8) Velankar 1935-1936, p. 38.

Kaḍavakānte prakrāntārthasya bhaṅgyantareṇābhidhāne chaḍ(ḍ)a-ṇikêti turya-nāmā'pi.

The commentary also quotes the following from a work called *Chandaḥkandalī:*

Sandhi-muhe Kaḍavante Dhuvā ca Dhuvayaṁ ca Ghattā vā/
sā tivihā Chapaī, Caupaī ya Dupaī ya tāsu puṇa dunni/
cha-cau-ppaiu kaḍavaya-nihaṇe chaḍḍaṇiya-nāmā'vi//

From the statements of these metrical authorities we gather that some definite distinction was made between the functions of Dvipadīs on one hand and Catuṣpadīs on the other. But what was the basis and scope of this distinction cannot be made out by us so ong as more informative sources do not come to light.

1) Antarasamā Catuṣpadīs

The rhyme scheme in the Antarasamā is: *b* rhyming with *d*.

(5). Scheme 9+13 (theoretically 10+14).

Occurrence. 7. (42,. 54.) Sandhis.

The odd Pādas are divisible as 4+4+1 or 6+3. In the former grouping, Jagaṇa is avoided in the four-moraic Gaṇas. The second four-moraic Gaṇa is frequently ᴗᴗ–. The end is trochaic except in 7 14 9a which ends in ᴗᴗᴗ.

The even Pādas are divisible as 6+4+3. They are identical in construction with the odd Pādas of the Dohā. Jagaṇa is avoided in the 2. Gaṇa. The last Gaṇa is always ᴗᴗᴗ. This Ghattā is found in RC. 7, 34, 44, 57, 76, 82, 87, 93 and in MP. 11, 48, 91. If the end syllables are counted as long, the scheme would be 10+14, which is the measure of Mahuravanda or Madhukaravṛnda[1]. The odd Pādas in the illustration in SC. end in a trochee.

(6). Scheme 10+13.

Occurrence. 16. Sandhi.

4 9*a*, 6 9*c*, 11 9*a* and 12 9*a* end in a long. Hence the odd Pādas cannot be made to contain more than 10 moras. Therefore the measure is either 10+13 or 10+14. Now SC. VIII 10 defines[2] Chaḍḍaṇiā II with the scheme 10+13 and the illustrative[3] stanza in the case of all its Pādas and the definition stanza in the case of its even Pādas show that the end syllables are not to be regarded as long. Hence I think we are amply justified in taking the metre of the Ghattās of the 16. Sandhi to be the same as the Chaḍḍaṇiā II. Otherwise with the scheme 11+14 it would be Vaṇaphullandhua (SC.) or Navaphullandhaya (Ch.) as defined and illustrated at SC. VI 101,102; Raj. 117; Ch. VI 19, 40.

The *odd Pādas* are divisible as 4+4+2 or 6+4. This means that if the former scheme is adopted, the 2. Gaṇa is never ᴗ–ᴗ. That form is avoided in the 1. Gaṇa also. ᴗᴗ– finds preference in the 1. Gaṇa, and is the most pervalent form in the 2. Gaṇa. The end is generally ᴗᴗ, rarely –.

The *even Pādas* have the scheme 6+4+3 and are identical in construction with the odd Pādas of the Dohā. The end is always ᴗᴗᴗ.

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(1) SC. VI 85, 86. The illustration is:
sasi uggau tāma, jeṇa ṇaha-aṅgaṇu(nahaṅgaṇu)manḍiau//
naṁ rai-raha-cakka(u), dīsai Aruṇe(ṁ) chaḍḍiau//;
Rāj. 103; Ch. VI 34.

(2) dasa-teraha-mattā, paḍhama-vidia-paa jamaa-vara/
Chaḍḍaṇiā vidiạ puṇu-vi gaṇā iya bhaṇa avara//

(3) jəi ṇivvudi pāvia, dul(l)aha(u) lahĕvi niappaṇau/
thiu kạmiṇi-rajjai(?) jeṁ ṇa karahiṃ hia(u) appaṇau//

(7). Scheme. 11+14 (theoretically 12+14).

Occurence. 2. (55., 70.) Sandhis.

2 9*b*, *d*, 6 10*b*, *d*, 10 9*b*, *d*, 14 9*b*, *d* end in a long and it is not possible to make them contain more than 14 moras. 13 9 *b*, *d* actually contain 13 moras. All the other Ghattās of the 2. Sandhi have actually 14 moras in their even Pādas. So on the assumption that all these Ghattās are composed in the same metre, the even Pāda has got to be uniformly of 14 moras. If the short end syllable of the Pādas is counted long, the measure would be 12+14. This is the scheme of Avaduvahaa as described at SC. VI 115[1], Rāj. 128, Ch. VI 19, 45.

The *odd Pādas* (6+4+ᴗ) are identical in structure with the even Pāda of the Dohā. The four-moraic Gaṇa is most frequently ᴗᴗ–, the last two moras having only once the form ᴗᴗ. Hence its characteristic end is – ᴗ.

The 14 moras of the *even Pādas* are divisible as 4 + 4 + 4 + 2. It is not possible to constitute the first Gaṇa with 6 or 5 moras. The end is generally – ᴗ ᴗ, thrice ᴗ ᴗ ᴗ ᴗ. Jagaṇa is found in the 2. four-moraic Gaṇa only. The form ᴗᴗ– is preferred by all the four-moraic Gaṇas, it being most frequent in the 3. Gaṇa. The form – ᴗ ᴗ is not found in the 2. and 3. Gaṇas. This suggests a dactylic rhythm.

The *odd Pādas* of this metre are structurally different from the odd Pādas of the previous two Ghattā metres. It is quite possible to suggest that excepting the Ghattās of Kaḍavakas 2, 6, 10 and 14, the others have the scheme 12 + 15 and hence the metre is Premavilāsa (SC. 118; Rāj. 129; Ch. VI 19, 46). This Ghattā is used also in RC. 12, 22, 59, 102; MP. 86 has its Ghattās in a metre which has the scheme 11 + 14. But the scheme of the even Pādas there appears to be 6 + 4 + 4.

In PC. 2 13 9 *b d* the last words are read by all the Mss. as *ṇāhu* and *avarāhu*. They are emended as *ṇāho* and *avarāho* to make the requisite number of 14 moras.

(8). Scheme 11 (or 12) + 12.

Occurrence. 5. (23, 24, 62.) Sandhis.

SC. VII defines in the beginning certain special Ap. metres, connected possibly in some way with the construction of the Ap. epic, which is described just next in the same chapter. SC. VIII 7 states that there are seven types of Chaḍḍaṇiās and three types of Ghattās[2] and SC. VIII 8-29 define and illustrate them. SC. VIII 26 describes Ghattā II as follows:

> [3]savvāṇahoṁ pi paāṇaṁ, ti-ṇava-kalāo huvanti |
> ghattā-lakkhaṇa erisa, govālā vilavanti ||

'All the Pādas have three plus nine (i.e. twelve) moras; such definition of the Ghattā (of the second type) is stated by Ābhīras (lit. cowherds)'.

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(1) SC. treats Duvaha and its varieties Avaduvahaya and Uvaduvahaya at two different places (SC. IV 7-13; VI 113-117). First they are treated as independent metres. Afterwards they are described as varieties of Ghattās. These are to be distinguished from each other.

(2) Here the designations *Chaḍḍaniā* and *Ghattā* are given to some definite metres. They are not here generic names synonymous with *Dhruvā*, *Dhruvaka* and *Ghattā*. Further SC. VIII 35 mentions Ghattā and Chaḍḍaṇiā among the metres used in the beginning of a Sandhi and the structures of these Ghattā and Chaḍḍaṇiā are different from the ones given in the beginning of Ch. VIII.

(3) The text is corrupt. *paāṇa*, *kalāu*, *lakkhaṇu* and *erisu* can be suggested as emendations.

And for this the commencing stanza of PC. Sandhi 5 is given at SC. VIII 27 by way of an illustration. From this we can presume that this is the scheme of all the Ghattās of the 5. Sandhi. Actually there is marked difference in the structures of the odd and even Pādas of the Ghattās in question. The *odd Pādas* have for the most part 11 moras, divisible as 6 +4 + ᴗ and end in a trochee. To all purposes they are identical with the even Pāda of the Dohā. 2 9 *a*, 7 11 c, 12 9 c have 12 moras with a final long, and 10 9 *a* has 12 moras closing with ᴗ ᴗ. Hence all these Padas, with 11 moras and ending in a ᴗ are to be counted as ending in a long and thus containing 12 moras. The *even Pādas* on the other hand mostly have 12 moras divisible as 6 + 4 + ᴗ ᴗ. A long appears for the final two shorts in 3 9 *b*, *d*, 12 9 *b*, *d*, 13 9 *b*, *d*, 15 9 *b*, *d*. Thus excepting final two shorts for one, the even Pādas and the odd Pādas are identically built up. But the small difference in their ends produces remarkably different effects. And yet metricians have not cared to notice this important feature. Svayambhū has in his definition lumped together the odd and even Pādas as containing 12 moras.

The same Ghattā is employed in Sandhis 23. and 24. 23 4 11 c, 24 7 9 *a* and 24 15 9 *a* contain 12 moras, closing with a long and 23 5 12 c has 12 moras ending in ᴗ ᴗ. 23 3 9*b*, *d*, 23 5 12 *b*, *d*, 23 8 9 *b*, *d*, 23 9 12 *b*, *d*, 23 14 9 *b*, *d*, 24 7 9 *b*, *d*, 24 8 9 *b*, *d* end in a long, while 23 7 9 *b*, *d* and 24 4 11 *b*, *d* have 11 moras ending in a trochee. In the last cases the structures of all the Pādas are exactly similar. 24 1 11 *b* has 13 moras, and hence requires to be emended. RC. has got this Ghattā in 1, 25, 75, 86. MP. employs it in 9., 33., 50., 69., 83., 87. and 98. Sandhis, and Ṇay. has it in 7.

(9). Scheme 13 + 10.

Occurrence. 1. (80.) Sandhis.

It is not possible to make out more than 10 moras from 1 19 *b*, *d*, 5 9 *b*, *d*, 9 9 *b*, *d*, 11 9 *b*, *d*, 13 9 *b*, *d*, 14 9 *b*, *d*, because they end in a long, and from 7 9 *b*, *d*, because they actually contain 9 moras. Hence on the assumption that the even Pādas of all the Ghattās of the 1. Sandhi have the same measure it cannot be other than 10-moraic, and this gives for the metre two alternative schemes 13 + 10 or 14 + 10, according as the short end syllable of the odd Pādas is treated as short or long.

The *odd Pādas* invariably end in ᴗ ᴗ ᴗ. None of the three Gaṇa schemes (5 + 6+ 2, 5 + 5 + 3, 4 + 4 + 5) given by SC. VI 134 for a 13-moraic Pāda is uniformly applicable to the odd Pādas of the 1. Sandhi. On the other hand taking the Pādas as 14-moraic we find them divisible according to the scheme 6 + 5 + 3, which is given among others for a 14-moraic Pāda at SC. VI 141. But the scheme 6 + 4 + 4 is also applicable to these Pādas. This fact combined with the characteristic ending in three shorts makes it highly probable that these Pādas are identical in structure with the odd Pāda of the Dohā. 14 + 10 is Ahiṇavavasanatasiri or Abhinavavasantaśrī (SC. VI 87; Rāj. 105; Ch. VI 20, 89). Once (12 9 c) the middle Gaṇa is Jagaṇa.

The *even* Pādas are divisible as 6 + 4 or 4 + 4 + 2. A long is eschewed for the 2. + 3. moras and the 6. + 7. moras. If the scheme 4 + 4 + 2 is adopted, the second four-moraic Gaṇa always ends

in a long except once (10 9*b*). The end is either two shorts or a long.

This Ghattā is also found in RC. 43.

Irregularities: 1 4 9*d*. Two moras too many. Perhaps *sire* is superfluous.

(10). Scheme. 13 + 15.

Occurrence. 8., 11., 19. (21., 50., 79.) Sandhis.

In 212 cases out of 232, the Pādas end in ᴗ ᴗ ᴗ, which show a strong tendency to be preceded by a long, especially in the *odd Pādas*. These are identical in structure with the odd Pādas of the Dohā. 1 *a*, *c*, 1 9 *c*, 2 9*c*, 5 11 *a*, *c* in the 8. Sandhi (and 12 9 *a b* in the 21. Sandhi) have a trochaic end.

The *even Pādas* are identical in structure with a Pāraṇaka-pāda (SC. VII 59, Rāj., 170; Ch. VI 29) divisible as 4 + 4 + 4 + 3. The alternative scheme 6 + 4 + 5 is violated by 11 5 9*d*, 19 1 10*d*, 19 7 11 *b*, *d*, 19 8 10 *b*, *d*. Jagaṇa is rare in the 1. and 3. Gaṇa. The end is — ᴗ, in 11 1 *b*, *d*, 11 1 9 *b*, *d*. RC. 24., 67. have this Ghattā. The Ghattās of MP. 49 have the scheme 13 + 15 but there the even Pādas are different. They end in — ᴗ.

Irregularities: 11 4 9 *d*. One mora too few. Emendation. Read *sayāiṃ* for *sayaiṃ*. 19 3 10 *c*. Two moras too many. *jaya-* in the opening appears to be redundant.

(11). Scheme. 13 + 16.

Occurrence. 6. (28., 51., 57., 76., 86.) Sandhi.

6 15 9 *b*, *d* (28 2 9 *b*, *d*, 28 4 9 *b*, *d*, 28 8 9 *b*, *d*, 28 8 11 *b*, *d*) end in a long and hence they cannot yield more than 16 moras 6 14 9 *b*, *d* (28 3 9 *b*, *d*, 28 9 11 *b*, *d*) have actually 15 moras and so even after counting the short end syllable as long, they cannot be made to contain more than 16 moras.

The *odd Pādas* are built up like the odd Pādas of the Dohā and have the same structure as the 13-moraic Pāda in Nos. 9 and 10. The *even Pādas* have the scheme 6 + 4 + 4 + 2. Jagaṇa is permitted in the 2. Gaṇa, eschewed in the 3. Gaṇa which as a rule ends in a long. The last Gaṇa is mostly ᴗ ᴗ, casually —. Thus the Pādas are identical in structure with a Vadanaka-pāda (SC. IV 29; Rāj. 16; Ch. V 28) or a Saṁkulaka-pāda (SC. VI 160[1], Rāj. 172; Ch. V 28 Com). The Ghattās of RC. 14., 19., 29., 32., 35., 39., 41., 48., 58., 79.; MP. 13., 17., 20., 22., 26., and of Ṇāy. 9. are composed in this metre.

In 6 4 9 *b*, *d*, 6 6 9 *b*, *d*, 6 14 9 *b*, *d* (28 3 9 *b*, *d*, 28 9 11 *b*, *d*) the end syllables should be regarded as long.

(12). Scheme. 14 + 13.

Occurrence. 13. (44., 49., 56., 61., 67., 83., 84., 90.) Sandhis.

The *odd Pādas* have the same structure as the 14-moraic Pādas in No. 7, i.e., 14 moras, divisible at 4 + 4 + 4 + 2, Jagaṇa permissible in the 2. Gaṇa, but eschewed in the 1. and the 4., the last Gaṇa having generally the form ᴗ ᴗ, which is mostly preceded by a long. The *even Pādas* have the structure of the odd Pādas of the Dohā. 1 10 *b*, *d*, 12 10 *b*, *d* end in — ᴗ instead of the usual ᴗ ᴗ ᴗ. RC. 9., 15, 42., 47., 49., 69., 72., 84., 91 have this Ghattā.

If the measure is taken to be theoretically as 15 + 14 the metre would be Anaṅgalalitā (SC. VI 136; Rāj. 148; Ch. VI 20,

(1) The text is a bit corrupt.

109). The illustration in Ch. is similar in structure to our stanzas.

Irregularities. In 13 6 10 *a* one mora is too many, while in 13 8 10 *c* one mora is too few.

(13). Scheme. 14 + 12.

Occurrence. 10. Sandhi.

The *odd Pādas* have the same structure as the 15-moraic Pāda in No. 10. It is not different from a Pāraṇakapāda. The Gaṇa scheme is 4 + 4 + 4+ 3. Jagaṇa is absent in the 1. Gaṇa, rare in the 3., permitted in the 2. The end is generally ⏑ ⏑ ⏑, once (5 5 8*c*) — ⏑.

The *even Pādas* are constructed on the scheme 6 + 4 + 2 i.e. the scheme of the odd Pādas of the Dohā less by the final short. The end is always ⏑ ⏑. The form ⏑ ⏑ — is preferred in the 2. Gaṇa.

If the end syllables are regarded as long, the scheme would be 16 + 13, which is called Rāahaṁsa or Rājahaṁsa (SC. VI 131; Rāj. 143; Ch. VI 20, 107). This is one of the favourite Ghattās of Mp. It occurs in 6., 16., 18., 23., 28., 30., 35., 37., 38., 41., 43., 46., 54., 70., 73., 90., 92., 100. and 102. Sandhis.

Irregularities.

10 4 9 *d* one mora too many. Emendation *vayaṇu* should be emended as *vaṇu* which also improves the sense.

2) Sarvasamā Catuṣpadīs.

The usual rhyme scheme in the Sarvasamā is: *a* rhyming with *b*, *c* with *d*.

(14). Scheme. 15 moras per Pāda.

Occurrence. 9. 18. (27., 48., 74.) Sandhis.

This is Pāraṇaka treated at SC. VI 159; Rāj. 170; Ch. VI 29. The illustrative stanza in Ch. shows that the end syllables need not be counted as long. This is the same as the third principal metre employed to build up the main body of the Kaḍavaka. For its detailed treatment see below. 9 3 9*a*, 9 5 8*d*, 9 13 9*c*, 9 14 9 *c*, 18 2 9*c*, and 18 7 9*d* have a long in the place of the 10. and the 11. mora together and hence they violate the scheme 6 + 4 + 5. The alternative scheme of 4 + 4 + 4 + 3 is satisfied by all the Pādas. This Ghattā is also found in RC. 26., 98., MP. 32., 88. and Ṇāy. 5 1 9 1 *a*, *b* and 18 12 9 end in a trochee.

3) Ṣaṭpadīs.

The rhyme scheme in the Ṣaṭpadī is: *a* rhyming with *b*, *d* with *e*, *c* with *f*.

(15) Scheme. 6 + 6 + 12)theoretically 7 + 7 + 13).

Occurrence. 3. Sandhi.

The opening stanza of the 3. Sandhi is found in a corrupt form[1] at SC. VIII 17 as an illustration of Chaḍḍaṇiā V. Its definition given by SC. VIII 16[2] is not clear, because of the corrupt and confused character of the text. The rhyme-scheme shows it to be a Ṣaṭpadī, while the stanza appears to refer to four Pādas only. The 3. and the 6. Pādas also are of unequal length. Hence the reference is of little value for us.

Again SC. V 5 cites in a corrupt form the Ghattā of the 3. Kaḍavaka of the same Sandhi as an illustration of the fourth variety of the Ṣaṭpada-jāti Dhruvaka, whose measure is to be

(1) tihuaṇaguru taṁ gaa guru, mellavi jhiṇakasāaum/
gau saṁtatavirahaṁ tau, purima tāṇu saṁpāiau//

(2) paḍhama-pae, vidia-pae, taia-pae, a tehiṃ ṭhiā/
ekkakkau, cha-gaṇu kau, veṇṇiṁ saala turie saṁṭhiā/

and the Ghattās of the same Sandhi are composed in the same 7 + 7 + 13. Now normally the commencing stanza of a Sandhi metre and if we examine these in the case of the 3. Sandhi, we find the same thing. Still according to SC. we have to understand that the metre of the opening stanza of the 3. Sandhi is Chaṇḍaṇiā V, while the metre of the Ghattā of the 3. Kaḍavaka (and hence possibly of all the Ghattās) of the same Sandhi is the fourth variety of the Ṣaṭpada-jāti. The reason for such difference in nomenclatures is not clear.

Actually the 1., 2., 4. and 5. Pādas in the Ghattās of the 3. Sandhi contain 6 moras. But from the treatment of the Ap. prosody by Svayambhū and others, we gather that in the case of the Dvipadīs, Catuṣpadis and Ṣaṭpadīs, the shortest Pāda cannot contain less than 7 moras. Hence we have to take the short end syllables of all the Pādas of the Ghattās in the 3. Sandhi as long.

All the Pādas actually end in ᴜ ᴜ. The form ᴜ—ᴜ is not found for the first four moras of the six-moraic Pādas. The 3. and the 6. Pādas have the scheme 6 + 4 + ᴜᴜ. Jagaṇa is not used in the four-moraic Gaṇa. The 1. Gaṇa does not show preference for any particular form.

This Ṣaṭpadī occurs also in the Ghattās of MP. 5., 32., Jas. 2.

(16). Scheme. 8 + 8 + 14 (theoretically 9 + 9 + 15).

Occurrence. 14. Sandhi.

SC. V 9 cites in a somewhat corrupt form the Ghattā of the 7, Kaḍavaka of this Sandhi as an illustration of the sixth variety of the Ṣaṭpada Avajāti, having the scheme 9 + 9 + 15. The Avajātis are required by definition[1] to contain nine moras in their 1., 2., 4. and 5. Pādas. Hence in the present Ghattās the short end syllables are to be regarded as long. But in the case of 14 2 *c, d, e, f* this arrangement does not work, since all these Pādas end in a long and have 14, 8, 8 and 14 moras respectively. Here we have to suppose that either their final long *-ī*'s have resulted from original *-iya*'s through modernization of the text or that in this one Ghattā an allied metre—5th variety of Ṣaṭpada Avajāti is employed.

The 8-moraic Pādas are divisible as 4 + 4 except in 6 9*b* which has the form —ᴜ—ᴜᴜᴜ. Jagaṇa is not used in these four-moraic Gaṇas. The form of the second Gaṇa is —(or ᴜᴜ)ᴜᴜ. The 14-moraic Pādas have the scheme 4 + 4 + 4 + ᴜᴜ. Only the 2. Gaṇa can be Jagaṇa. The 3. Gaṇa prefers the form ᴜᴜ —.

I r r e g u l a r i t i e s. 7 9 *d* one mora too many. E m e n d a t i o n. SC. V 9 reads *vegge* for *veggeṇa* (P.S.) or *vegeṇa* (A) If *vegge* is adopted the metre is rectified.

(17)., (18). Scheme.

8 + 6 + 12 (theoretically 9 + 7 + 13)
8 + 8 + 12 (theoretically 9 + 9 + 13)
(for Kaḍavakas 2, 3 and 4 only)

Occurrence. 15. Sandhi.

Svayambhū and Hemacandra while describing the Ṣaṭpadī Ghattā treat only their three types, viz. Jāti, Upajāti and Avajāti with the respective schemes 7 + 7 + 10 to 17, 8 + 8 + 10 to 17 and 9 + 9 + 10 to 17. But as Hemacandra makes it clear[2], many

(1) paḍhama-cautthae, pañcama-viae, jai ṇava mattau honti/ sese pāae, taṁ-cia lakkhaṇaṁ, Avajāi taṁ bhaṇanti// SC V 8. *mattāo* and *Avajāiṁ* of the printed text have been emended.

(2) evaṁ ca saptādi-saptadaśānta-kalaughebhyaḥ tribhiḥ tribhiḥ tulyaiḥ tulyaiḥ vā ardhe pādāḥ yatra bhavanti sā vidagdha-goṣṭhī-gariṣṭhā ṣaṭpadi dhruvā/Ch. 38b/8-9.

other varieties of the Ṣaṭpadī Dhruvā having all equal, partly equal or all unequal Pādas containing from seven to seventeen moras were employed. The commentary of the *Kavidarpaṇa* too echoes these words[1] The *Kavidarpaṇa* specially mentions[2] the varieties 10 + 8 + 13, 12 + 8 + 13, 8 + 8 + 11, 10 + 8 + 11, 12 + 8 + 11 and 12 + 8 + 12. Svayambhū also gives 10 + 8 + 13 as the measure of the Chaḍḍaṇiā VII and gives 12 + 8 + 13 and 12 + 8 + 11 as its variations[3].

In most of the Ghattās of the 15. Sandhi the Ṣaṭpadī that is employed has actually the scheme 8+6+12, but as the theory does not recognize a Pāda of less than seven moras, the scheme is to be regarded as being 9+7+13, by counting the short end syllables as long. Such a Ṣaṭpadī is to be considered like those mentioned above.

The Ghattās of the 1., 2. and 3. Kaḍavakas have the scheme 8+8+12, theoretically 9+9+13. This is fourth variety of the Ṣaṭpada Avajāti (SC. V 8).

The 8-moraic Pāda has the scheme 4+ — (or UU)UU. The form – UU is preferred in the first Gaṇa. The 6-moraic Pāda shows preference for the form U U – U U. The end is always U U. The 12-moraic Pāda is divisible as 6+4+ U U, wherein in the 2. Gaṇa is never U – U RC. 70 has 8+6+12 for its Ghattās.

I r r e g u l a r i t i e s. 2 9*e*. Two moras too few in the opening. If the scheme is 8+6+12. then 2 9*b* is to be regarded as having two moras too many and the irregularity can be removed by dropping *taṁ*. 6 8*b* and 11 9*b* have two moras too many. Dropping so sets the metre right.

(19). Scheme. 9+7+12.
Occurrence. 12. Sandhi.

If the short end syllables are regarded as long the scheme would be 10+8+13. But No. 20 below with the actual scheme 10+8+13 is regarded so by Svayambhū himself, and the difference between the structures of No. 19. and 20. is patent. 5 14*d* with the opening –U – U would not allow us to constitute the 1. Gaṇa with four moras. Therefore the scheme of the Ghattās of the 12. Sandhi should be 9+7+12. Hence the scheme of the 9-moraic Pāda is 6 +UUU. Only once, in 6 9*d*, the end is –U. The 7-moraic Pāda is divisible as 4 +UUU. The 1. Gaṇa avoids the form U – U. It has a tendency to end in a long. 6 9*e* exceptionally has – U for the end. The 12-moraic Pāda has the grouping 6+4 U U. The 2. Gaṇa avoids U – U. UU – is its usual form. This Ghattā occurs also in MP. 25., 52., 55. and in Ṇāy. 2.

I r r e g u l a r i t i e s. 2 9*e*. One mora too many. E m e n d a t i o n. *-jjhaḍa* should be read as *-jhaḍa*.

(20). Scheme. 10+8+13.
Occurrence 17., 20. (31., 37., 40., 52., 58.) Sandhis.

This is Chaḍḍaṇiā VII defined at SC. VIII 20 as

dasa-kala-pari-vaddhahe, aṭṭha-nivaddhahe, teraha-kala
saṁbhāviahe |
paḍhama-vidia-paa kara(u), taia(u) puṇu viuṇu,
chaḍḍaṇiā chappāiahe ||

(1) Velankar, 1935-1936, p. 39, on V 29-31.
(2) Ibid, V 29-31.
(3) SC. VIII 20-23, cf. the metres treated in the *Prākṛtapaiṅgala* at I, 97, 99, 102, 131, 144, 156, 179, 189, 194, 196, 202, 205, 208 and in the *Chandaḥkośa* at I, 25, 26.

To illustrate this, SC. VIII 21 cites the opening stanza of the 31. Sandhi of PC. Thus in the present case the theory also does not require to count the short end syllables as long.

This particular variety of the Ṣaṭpadī seems to have become very popular. Poems in Late Apabhraṁśa have this Ṣaṭpadī as their standard Ghattā metre and hence it is understandable why it has received the designation *Ghattaa* (the Ghattā metre *par excellence)* in some late works on Ap. prosody[1]. The *Kavidarpaṇa* mentions[2] this first among the six Ṣaṭpadīs treated. Compare also the Dvipadī called Chaddaṇikā (incorrect for Chaḍḍaṇikā) treated at Ch. VII 17 having 31 moras per Pāda with caesura after the 10. and the 18. mora.

The Gaṇa schemes of these Pādas are 4+4+ ᴗᴗ or 6+ ᴗᴗᴗᴗ (=10), 4+ –(or ᴗᴗ)ᴗᴗ(=8), 6+4+ᴗᴗᴗ (=13). In general the same remarks apply to the structures of these Pādas as have been made regarding equivalent Pādas in Nos. 6, 17 and 18. In 17 1 10*d*, *e*, 17 5 10*d*, *e*, 17 14 9*a*, *b*, 17 16 9*a*, *b*, *d*, *e*, 20 7 9*a*, *b*, *d*, *e*, 20 9 9*a*, *b*, *d*, *e*, 20 11 9*a*, the end syllable is actually long. Jagaṇa casually appears in the 2. Gaṇa of the 13-moraic Pāda, which four times (17 10 10 *c*, *f*, 20 8 9 *c*, *f*) ends in – ᴗ. This Ghattā appears also in RC. 30., 52., 53., 74., 89., MP. 40., 44., 71., 78.; Jas. 1, 4; Ṇāy. 8.

(21). Scheme. 12+8+12.
Occurrence. 4. Sandhi.

In 2 9 *d*, *e*, 3 9 *a*, *b*, *d*, *e*, 4 9 *c*, *f*, 5 9 *a*, *b*, 8 9 *d*, *e*, 9 9 *d*, *e*, 11 9 *d*, *e* the end syllable is long. This would present a strong obstacle against taking the scheme to be 13+8+13 in theory.

This Ṣaṭpadī appears to be a variation of the Chaḍḍaṇiā VII. Though SC. does not know of any Ṣaṭpadī with the measure 12+8+12, we can infer it from the other two variations of the Chaḍḍaṇiā VII, viz. 12+8+13 and 12+8+11, given at SC. VIII 22, 23. *Kavidarpaṇa* II 30 includes the present variety.

The 1., 3., 4. and 6. Pādas have the same structure and the remarks made in connection with the 12-moraic Pāda in Nos. 15, 17, 18 and 19 are equally applicable here. Similarly for the structure of the 8-moraic Pāda refer to its description in Nos. 17, 18 and 20.

This Ghattā is also met with in RC. 3, 33, 50, 71; MP. 1.

C. Metres employed in the main body of the Kaḍavaka

They fall in two main divisions: (1) The Principal or Standard Metres employed throughout the epic, and (2) variation metres, employed in individual Kaḍavakas or some time throughout a Sandhi to break the monotony.

1) The Standard Metres.

Jacobi[3] and Alsdorf[4] on the strength of a statement in Ch. hold that only four metres were recognised by Ap. prosodists as the principal metres of the Apabhraṁśa epic and accordingly Alsdorf attempts to support this view from the actual practice in Ap. literature.

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(1) See the *Chandahkośa* (Velankar, 1923), 43, and *Prākṛta-paiṅgala*, I 99.
(2) Velankar, 1935-1936, II 29-30.
(3) Jaiobi, 1918, *44.
(4) Alsdorf, 1936, 184-185.

Let us examine Hemacandra's remarks in question. Having dealt with the Apabhraṁśa metres in general in the fifth Chapter of his *Chandonuśāsana*, Hemacandra devotes the next two chapters to the treatment of the various metres used in constructing the Ap. epic. The opening Sūtra of the fifth chapter defines the Dhruvā or Ghattā. That Sūtra with its commentary reads thus:

> Sandhyādau Kaḍavakānte ca dhruvaṁ syād iti Dhruvā Dhruvakaṁ Ghattā vā.

Com. Kaḍavaka-samūhātmakaḥ Sandhis tasyādau, caturbhiḥ Paddhaḍikādyaiś chandobhiḥ Kaḍavakaṁ, tasyānte dhruvaṁ niścitaṁ syād iti Dhruvā, Dhruvakaṁ, Ghattā veti saṁjñāntaram.

Here in the commentary first the term *Sandhi* is defined. It is followed by the definition of the term *Kaḍavaka*. In this the word *caturbhiḥ* can be taken as applying to *Paddhaḍikādyaiḥ*, or alternatively *Paddhaḍikādyaiḥ* and *caturbhiḥ* both can be taken as qualifying *chandobhiḥ*. Jacobi and Alsdorf have understood the definition in the first sense and hence they take it to mean that a Kaḍavaka is composed in any one of those four *metres*, one of which is the Paddhaḍikā. In other words according to these eminent scholars the above-quoted definition of the Kaḍavaka lays down that only four (Paddhaḍikā and some other three) metres are to be employed in composing a Kaḍavaka. Thus the purpose of the statement *caturbhiḥ* etc. is, they think, to prescribe which metres are to be used in a Kaḍavaka. This interpretation of the sentence in question makes Alsdorf, inspite of some difficulties, to set up the Paddhaḍikā, Aḍillā, Pādākulaka and a Pāraṇaka-like metre as the four principal metres of the Ap. epic.

There are, however, several *prima facie* considerations which go against such an interpretation of the words in Ch. In explaining the other terms *Sandhi* and *Dhruvā*, Hemacandra has given particulars that are peculiar from the point of view of structure or position and there is no reference to metrical form. Thus *Sandhi* is defined as made up of a group of Kaḍavakas, and *Dhruvā* as that which appears without fail at the end of a Kaḍavaka. Accordingly it would lead us to expect that the explanation of Kaḍavaka also would concern itself with pointing out something that is peculiar to its structure or position and not to its metrical form. Moreover it would be rather strange that in such an important point Hemcandra considered the cryptic mention *Paddhaḍikādyaiḥ* sufficient. The ground of familiarity can hardly account for such brevity, because the other terms *Sandhi* and *Kaḍavaka* were far more familiar and yet they have been expressly defined.

It is from two other works on Ap. prosody that these first considerations get a decisive support in favour of the alternative interpretation, suggested above, according to which the expressions *caturbhiḥ* and *Paddhaḍikādyaiḥ* both qualify *Chandobhiḥ* and the whole definition means that a Kaḍavaka is made up of four *stanzas* of the Paddhaḍikā or other such metres. The *Svayambhūcchandas*, which, as we have already seen, served as a source for Ch. has the following lines on the structure of the Ap. epic.

> Paddhaḍiā puṇu je-i karenti, te soḍa(la)ha-mattau Pau dharenti | vihi Paahiṃ jamau te ṇimmaanti, Kaḍavaa(u) aṭṭhahiṃ jamaahiṃ raanti/

āihiṃ puṇu Ghatta samāmaṇanti, Jamaāvasāṇa(e) Chaḍḍaṇi bhaṇanti |
saṁkhā-ṇivaddha-kaḍavehiṃ Saṁdhi, iha vivaha-paārahi tuhuṁ vi vandhi/SC. VIII 30-31.

'Those that compose in the Paddhaḍikā, bring forth a Pada (i.e. Pāda) of sixteen moras. They construct a Yamaka with two Padas (i.e. Pādas) and a Kaḍavaka with eight Yamakas. For the beginning they lay down Ghattā and say Chaḍḍaṇī at the end of the Yamakas. A Sandhi is (composed) with a limited number of Kaḍavakas. So you compose it in a variety of modes'. Here a Kaḍavaka is said to consist of eight Yamakas, i.e. sixteen Pādas, equivalent to four four-lined stanzas.

The *Kavidarpaṇa*[1] says the same thing in words that would remind us of Hemacandra's definition. It observes:

Pajjhaḍiyāi-caukkaṁ Kaḍavaṁ, tāṇaṁ Gaṇo Sandhi.

Com. Pajjhaṭikādi-chandāṁsi catvāri Kaḍavaṁ[2]. Ādi śabdād Vadanādi-parigrahaḥ. Teṣāṁ Kaḍavakānāṁ gaṇaḥ Sandhi-saṁjñaḥ.

Here *Pajjhaḍiāi-caukkaṁ* is predicted of *Kaḍavam* and this leaves no doubt as to the meaning. Here as also in Hemacandra's definition *chandas* means 'a stanza', 'a unit of four lines' and not 'a metre'. In the first chapter of Ch. while dealing with terminology, Hemacandra has used this term in this technical sense.

turyāṁśaḥ pādo 'viśeṣe/

Com. Chandasaś caturtho bhāgaḥ pāda-saṁjñaḥ, aviśeṣe sāmānyābhidhāne.

Chandas here clearly means 'a stanza' of four lines.

And this definition of the Kaḍavaka is born out by the practice of early Ap. epic poets like Svayambhū in whose works the normal length of a Kaḍavaka does not exceed eight couplets. But after Svayambhū this convention has become slack and in the compositions of Puṣpadanta and other poets, the Kaḍavaka tends to become longer than 16 lines[3].

Thus Hemacandra does not say anything as to how many metres are permitted to be used in the body of the Kaḍavaka.

There are three metres which principally appear in the Kaḍavakas of PC. I-XX, viz., Paddhaḍikā, Vadanaka and Pāraṇaka. The first two are 16-moraic, the last one 15-moraic.

(22). Paddhaḍikā.

The Ṭippaṇa on the word *Sayambhū* in *Mahāpurāṇa* 1 9 5 describes him as *Pāṃthaḍi* (corrupt for *Pāddhaḍī*= Paddhaḍiā)-baddha-Rāmāyaṇa-kartā, Apalisaṁghīyaḥ. Thus Svayambhū's *Rāmayaṇa* or *Paümacariu* was known as a poem composed in the Paddh-

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(1) Velankar, 1935-1936, 49, 51.
(2) The *Chandaḥkandali* quoted by the Com. of the *Kavidarpaṇa* (p. 39) has the following: Paddhaḍiyāihiṃ cauhiṃ puṇa kaḍavaṁ.
(3) The difference in the definitions of the Kaḍavaka as given by Svayambhū on one hand and Hemacandra and others on the other is significant. The former takes a rhyming distich as a unit and hence gives eight distichs as the measure of the Kaḍavaka, while the latter take a stanza of four lines as the unit and accordingly lay down four stanzas as the standard length of the Kaḍavaka. But the rhyme scheme in the Kaḍavaka bears out Svayambhū's view. Only in some late Ap. works, wherein all restrictions as to the length of the Kaḍavaka appear to have been given up, it is divided in four lined stanzas. But even then the rhyming being confined to two successive lines, no organic connection obtains between the pairs constituting a stanza. Only when fresh material comes to light the difference can be explained.

diā metre. Svayambhū himself says[1] in the beginning of his *Riṭṭhaṇemicariu* that Caturmukha gave him the Paddhaḍiā 'studded' with the Chaḍḍaṇi, Duvaa and Dhuvaa. Thus Paddhaḍiā appears to be the outstanding metre in Svayambhū's epics.

Not only that, for the Ap. epic in general too the Paddhaḍiā has an importance second to none and comparable to that of the Anuṣṭubh in the Sk. epics. Nevertheless, not a single Ap. metrician has described it in any systematic or thorough manner on the other hand there prevails considerable confusion regarding the meaning, structure and function of Paddhaḍiā. All that we gather from what is said on this point by Svayambhū, the earliest authority, directly or as *obiter dicta* is collected below:

In the eight chapter of SC. dealing mainly with the form and structure of the Ap. Sandhibandha and Rāsābandha, first we are informed[2] that there are seven types of the Chaḍḍaṇiā, three types of the Ghattā, many types of the Paddhaḍiā and different types of the Gīti. From this it is clear that here the term *Paddhaḍiā* stands not for one particular metre, but a class of metres. In the succeeding portion of the same chapter of SC. these varieties of the Chaḍḍaṇīā etc. are described. SC. VIII 30-34 are devoted to the description of the Paddhaḍiā. But the information we gather from that passage rather gives an idea of the structure of a Kaḍavaka. It does little to enlighten us on the *anekavidhatva* of the Paddhaḍiā. It states: if one undertakes to compose in the Paddhaḍiā, he should construct a Kaḍavaka with eight Yamakas (rhyming distichs), each of which is made up of two Pādas of 16 moras each. There should be the Ghattā and the Chaḍḍaṇiā in the beginning and end respectively of the group of the Yamakas. A Sandhi is to consist of a limited number of such Kaḍavakas. Various other Ghattās, Chaḍḍaṇīs, Vidārikās and Dhavalas also can be employed. This gives us an idea of where and how the Paddhaḍiā is employed. It also suggests that a Paddhaḍiā-pāda is 16-moraic. But nothing is said regarding the structure of these 16 moras or the different varieties of the Paddhaḍiā. But we get some results by examining the structures of the lines in these definition stanzas (SC. VIII 30-33) which are also intended to illustrate the Paddhaḍiā, evidently in one of its varieties. The 16 moras are divisible into four groups of four moras each, the form of the last four-moraic Gaṇa being — ᴜ without fail. This is supported by SC. VIII 41-44 given to illustrate the Paddhaḍiā which is said by SC. VIII 35 to appear along with some other metres in the beginning of a Sandhi. At another place in SC. VIII 4*a*, the Paddhaḍiā[3] is included among the metres that are preferentially employed in the Rāsābandha. Lastly *Paddhaḍiā* occurs at SC. VII 160 *cd* as the name of a Sarvasamā Catuṣpadī Dhruvā having 16 moras per Pāda which are divisible as 4+4+4+4. The lines containing this definition end in ᴜ ᴜ —.

From these pieces of information we can gather that like the terms *Chaḍḍaṇiā, Ghattā, Dhruvaka, Vastuka,* the term *Paddhaḍiā* also had two applications. It was the name given to the group of

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(1) Chaṇḍaṇia-Duvai-Dhuvaehiṃ jaḍiya, Caumuheṅa samappiya Paddhaḍiya/ RC. 1 1 10.

(2) satta-vihā Chaḍḍaṇiā, ti-vihāo honti taha a Ghattāo/ Paddhaḍiā 'ṇea-vihā, Gīio honti vivihāo//SC. VIII 7.

(3) The text of the stanza is defective. If the emendation *Paddhaḍiāhiṁ* for *Paddhaḍiā* suggested by Velankar is accepted, this would be one more instance of the use of the term *Paddhaḍiā* in the plural.

metres containing 16 moras per Pāda and employed in the Ap. epic called in all probability the Sandhibandha[1]. Besides it was the name of a particular metre having the form 4+4+4+ ∪–∪. It is likely that as in the case of the other terms mentioned above, the development of the application may have been from the general to the particular. In other words because the metre with the form 4+4+4+ ∪–∪ was fondly employed in the Sandhibandha that alone came to be called the Paddhaḍikā. From the remarks *ādi śabdād Vadanādi parigrahaḥ* of the com. of the *Kavidarpaṇa*[2], we know that over and above the Paddhaḍikā, Vadanaka and some other metre or metres were used for the main body of the Ap. epic, and this finds support from the actual practice as evidenced by the works of Svayambhū, Tribhuvana, Puṣpadanta and others.

Occurrence 1 (4-11, 13., 15.-16. Kaḍavakas), 3. (13. Kaḍavaka) 4., 7., 10., 13., 16., 18. Sandhis.

Seven out of the twenty Sandhis or, on a different count, 91 out of a total of 285 Kaḍavakas are composed in this metre. Its normal form is +4+4+4 ∪–∪, Jagaṇa being permitted in the 1., 3. For a systematic treatment of this metre see Alsdorf, 1928, 73; 1936, 190; Jacobi, 1918,* 48; Bhayani, 1945, 56-57. The 1. Gaṇa enjoys great freedom of form, though –∪∪ finds a preference (about 60 p.c.). As contrasted with this the 3. Gaṇa has the form ∪∪– (or ∪∪∪∪) in about 70 p.c. of the cases. Accordingly in the case of the Paddhaḍiās of PC., Alsdorf's results that the Paddhaḍiā is a metre of anapaestic basic character and that its 3. Gaṇa is built up similarly to the first shall have to be modified. In the 2. Gaṇa the form –∪∪ is the least preferred (about 12 p.c.), while ∪∪– has a relative majority. This presents a contrast with the 1. Gaṇa. The end is rarely ∪,∪∪∪ (about 5 p.c.)

(23). Vadanaka.

Occurrence. 1. (2., 12., 14. Kaḍavakas), 2., 3. (2., 12. Kaḍavakas), 5. (1-5., 7-16. Kaḍavakas) 8., 11., 14., 17. (1., 7., 9., 11., 13., 15., 18. Kaḍavakas), 20. Sandhis.

This metre is found in eight whole Sandhis out of a total of twenty, or in 112 Kaḍavakas out of 285 in all. It is defined by most of the Pk. metricians[3]. For its discussion, see Jacobi 1918, *47 Alsdorf, 1928, 76; 1936, 191; Shahidullah, 1928, 63; Bhayani 1945, 50.

Though Hemacandra has expressly given the designation Vadanaka, and though Aḍila is the name given to a special form of the Vadanaka, yet Jacobi and Alsdorf, following perhaps the 'Bardic group' of metricians accept the name Aḍila for our metre. But from SC. IV 32 and the *Kavidarpaṇa* II 21 it is quite clear that the metre should be named Vadanaka, it being called Aḍila only when it has got Yamakas.

6+4+4+2 is the general scheme of the Vadanaka. A sample analysis indicates that in the 1. Gaṇa froms –∪∪– and ∪∪∪∪– occur more frequently, and generally the forms with two shorts in the middle are preferred. ∪–∪ and – – –have the smallest frequency. In the 2. Gaṇa one third of the total number of cases

(1) cf. the term *Rāsābandha* at SC. VIII 49 and the description of the Sk. Mahākāvya as *Sargabandha*.
(2) Velankar, 1935-1936, 49, 51.
(3) SC. IV 29, Rāj. 16, Ch. V 28, *Kavidarpaṇa* II 21; compare also *Vṛttajātisamuccaya* IV 33-34, *Chandaḥkośa* 41-42, *Prākṛtapaiṅgala* I 127.

are ∪ .∪∪ ∪. The form ∪∪ ∪∪ enjoys he preference (about 42 p.c.). — ∪ ∪ is the least preferred form. The commonest form of the 3. Gaṇa is ∪∪— (about 69 p.c.). Next comes —— (about 25 p.c.). ∪∪ ∪∪ occurs rarely. The 4. Gāna is usually ∪ ∪, only about 18 p.c. cases are —.

These results are in agreement with those obtained in the case of the *Saṁdeśarāsaka* stanzas, while they are at divergence with Alsdorf's findings concerning the Vadanaka stanzas in the *Harivaṁśapurāṇa*, wherein ∪∪ ∪—∪ is frequent in the 1. Gaṇa. The *Saṁkulaka* described as a Samacatuṣpadī (scheme 6 + 4 + 4 + 2) at SC., VI 160; Rāj. 172; Ch. V. 28 Com. It seems to be the same as the Vadanaka, except that it ends in —, not in ∪ ∪. The famous Hindi epic *Rāmacaritamānasa* of Tulsidās is composed in this metre; the last two shorts of our metre appear there contracted as a rule into a long. It has come to be known as *Copāī* or *Caupāī* in the early vernacular literature.

(24). **Pāraṇaka.**

Occurrence. 1. (1., 3. Kaḍavakas), 5. (6. Kaḍavaka), 6., 9. (1., 11., 13.-14. Kaḍavakas), 12., 15., 19. Sandhis.

It is employed in five whole out of twenty Sandhis, or in 77 out of 285 Kaḍavakas. It is a 15-moraic metre. Its structure is identical with that of the Paddhaḍikā except that the last Gaṇa has the form ∪∪∪ instead of ∪ ∪∪ ∪. In other words omitting the first short and preferring ∪ ∪ for the middle of the last Gaṇa of the Paddhaḍikā gives the Pāraṇaka. Everything else said in connection with the structure of the Paddhaḍikā applies in principle to the Pāraṇaka. The form —∪ in the last Gaṇa is very rare.

The Pāraṇaka is described among the Samacatuṣpadī Dhruvās along with the Pādākulaka, Saṁkulaka and Paddhaḍikā by SC. VI 159 (*Āraṇaa* is a blunder for *Pāraṇaka*); Rāj. 170, Ch. VI 29. Though it is described here as a Catuṣpadī, like the Paddhaḍikā it is used as a Dvipadī in the Kaḍavaka. Svayambhū gives[1] two Gaṇa-schemes for the Pāraṇaka: 4 + 4 + 4 + 3 or 6 + 4 + 5. The latter is not applicable to our lines.

The use of a 15-moraic metre in constructing the Kaḍavakas may appear as going against the above-quoted general statement of Svayambhū (SC. VIII 30) that a 16-moraic metre is to be employed for building up the Kaḍavaka. But difference between the Paddhaḍiā and the Pāraṇaka is slight and the latter can be well looked upon as a modified form or variation of the former[2]. It is characteristic of the Apabhraṁśa prosodists that such an important metre is not described independently. It is noticed along with a host of other metres among the Samacatuṣpadī Dhruvās.

2. The Variation Metres.

For the sake of variation, a Kaḍavaka here and there is composed in a non-Paddhaḍikā type of metre, or occasionally through-

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(1) savve paṇṇāraha-mattaā, ta(i)ca-taāra-saṁjuttaā'havā/
cha-ca-pa-gaṇehiṃ saṁbaddhaā, [P]āraṇaassa ime pāaā//

(2) In old Gujarati verse literature a 15-moraic metre is very popularly used for building up the frame of the narrative. But it is devised from the Vadanaka by omitting its last mora, and hence is different from the Pāraṇaka. It is known as *copāi* and is described by the *Chandaḥkośa* (41; cf. also 20) under the name Laghucopāī.

out a whole Sandhi different fancy metres are used to break the monotony of the narrative frame. Many Varṇavṛttas of the Sk. prosody—especially those characterized by a recurrent structural unit—are employed for this purpose. The language of all such passages in the Varṇavṛttas is more or less Prakritized. This practice of the Ap. epic poets is obviously based upon the similar practice found in Sk. Mahākāvyas.

Four such variation metres are found in PC. I-XX.

(25). Madanāvatāra.

Scheme. 5 + 5 + 5 + 5 (= 20).
Occurrence. III 1, IX 12.

Technically it is a Samacatuṣpadī. Of course in the Kaḍavaka it appears in couplets. The last Gaṇa always ends in a long. All the Gaṇas show a pronounced amphimacer (-x-) tendency. This means that the forms x x x x x x and x x x are normally avoided. SC. VIII (3) treats this metre in a general way and illustrates it by citing PC. 24 2 1-2.

For other metrical authorities see Bhayani, 1945, 58-59.

The Madanāvatāra is several times used in MP. and appears to be a favourite of the post-tenth century Ap. poets. It is found in Devacandrasūri's *Sulasakkhāṇu* (2. Kaḍavaka), Jayadevamuni's *Bhāvanāsandhi* (2., 4., 6. Kaḍavaka), *Nemināthadvātriṁśika* (almost throughout) etc.

(26). Scheme. *a*. 4 + ᴗ–(or ᴗᴗ)ᴗ (= 8).
b. 4 + 4 + 4 + ᴗ — (or ᴗᴗ) ᴗ (= 16).
Occurrence. XVII 8.

Technically the metre is of the Antarasamā Catuṣpadī type. But a rhymed distich being the unit of the Kaḍavaka it appears in a two lined form with the rhyme scheme *a/b* that is usual in the Kaḍavaka.

The first Gaṇa of the 8-moraic Pāda avoids ᴗ—ᴗ. Hence the *odd Pāda* corresponds with the Pādas of the Dvipadī Candralekhā[1] (4 + ᴗ–(or ᴗᴗ) ᴗ) described by Hemacandra.

The *even Pāda* is that of the Paddhaḍiā. It can be easily seen that the odd Pāda is identical in structure with the last eight moras of the Paddhaḍiā-pāda. Looked at in this way the metre in question is just a combination of a truncated and a full Paddhaḍiā-pāda. The metre of MP. 13 10 is just the reverse of ours. There *a* is equivalent to our *b* and vice versa.

(27) Vilāsinī.

Scheme. 3 + 3 + 4 + 3 + ᴗ— (= 16).
Occurrence. XVII 12 (XLVI 2).

All the lines satisfy the schemes of Vilāsinī[2] and Bhūṣaṇā Galitaka[3] (5 + 5 + 3 + ᴗ—). So the structure cannot tell us which of the two is the metre employed in the present case. But in RC. 71 2 it is called Vilāsiṇī-chanda and Vilāsinī belongs to that group

(1) ca-la-da-lāḥ Candralekhā/ Ch. VII 65.
(2) tau caḥ tau Vilāsinī/ Ch. IV 60.
(3) pau tau Bhūṣaṇā/ Ch. IV 37.

of Ap. metres including the Helā, Āvalī, Mañjarī, Dvipadī, Racitā etc. which is treated together at Ch. IV 57-66. This decides in favour of the Vilāsinī.

A caesura is definitely felt after the 8. mora. This fact as also the general swing of the metre makes it closely allied to that metre which is used in the famous *Gopikā-Gita* of the *Bhāgavata-purāṇa* and which is known as Lalita in the Gujarati prosody. The general pattern of our metre is —u—u —/— u — u —, wherein all the heavy syllables except the last one are replaceable by two light syllables. This metre is similarly used in RC. 71. 2; MP. 28 27, 34 10, 40 12, 42 12, 45 9, 48 1, 86 8, 88 11. Alsdorf fails to identify it and hence thinks[1] it to be Paṅktikā (Ch. II 108).

(28) Pramāṇī.

Scheme. u— × 4.
Occurrence. XVII 16.

This is a quite familiar metre of the Sk. prosody. It is defined at *Chandaḥśāstra* V 7, *Jayadevacchandas* V 4, *Vṛttaratnākara* III 18, *Chandonuśāsana* II 82 etc. Here it is used in the two-lined form. It is found several times in MP.

CONSPECTUS OF THE METRES OF PC. I-XX.

I. Metres employed in the Kaḍavaka-commencing stanza.

Name.	Measure.	Place of occurrence (Sandhi)
(1) Gandhodakadhārā.	(6 + 4 + 3 =) 13 × 4 (*a*/*b*, *c*/*d*)	III
(2) Dvipadī.	(6 + u — (or uu) u + 4 + 4 + 4 + u — (or uu) u + — =) 28 × 2	XIII
(3) Helā-dvipadī.	(6 + u — (or uu) u + 4 + u — (or uu) u + — — =) 22 × 2	XVII
(4) Mañjarī.	—(or uu) u + —(or uu) u + 4 + 4 + 4 + u/—) 21 × 2	XIX

II. Metres employed in the Ghattā.

Measure.	Place of occurrence (Sandhi).
(5) 9 + 13.	VII
(6) 10 + 13.	XVI
(7) 11 + 14.	II
(8) 11 (or 12) + 12.	V
(9) 13 + 10.	I
(10) 13 + 15.	VIII, XI, XIX
(11) 13 + 16.	VI
(12) 14 + 13.	XIII
(13) 15 + 12.	X
(14) 15.	IX, XVIII
(15) 6 + 6 + 12.	III
(16) 8 + 8 + 14.	XIV
(17) 8 + 6 + 12.	XV
(18) 8 + 8 + 12.	

(1) Alsdorf. 1936, 193.

(19) 9 + 7 + 12.		XII
(20) 10 + 8 + 13.		XVII, XX
(21) 12 + 8 + 12.		IV

III. Metres employed in the main body of the Kaḍavaka.

Name.	Measure.	Place of occurrence (Sandhi).
(22) Paddhaḍiā.	(4 + 4 + 4 + ∪ – ∪ =) 16.	I (4.-11., 13., 15. 16. Kaḍavakas), III (13. Kaḍavaka), IV, VII, X, XIII, XVI, XVIII.
(23) Vadanaka.	(6 + 4 + 4 + ∪∪ =) 16.	I (2., 12., 14. Kaḍavakas), II, III, (2.-12. Kaḍavakas), VIII, XI, XIV, XVII, (1., 7. 9. 11., 13.-15., 17.-18. Kaḍavakas), XX.
(24) Pāraṇaka.	(4 + 4 + 4 + ∪∪∪ =) 15.	I (1., 3. Kaḍavakas), V (6. Kaḍavaka), VI, IX (1.-11., 13., 14. Kaḍavakas) XII, XV, XIX.
(25) Madanāvatāra.	(5 + 5 + 5 + 5 =) 20.	III (1. Kaḍavaka). IX (12. Kaḍavaka).
(26) ?	*a*. (4 + ∪ – (or ∪ ∪) ∪ =) 8. *b*. (4 + 4 + 4 + ∪ – (or ∪∪) ∪ =) 16.	XVII (8. Kaḍavaka).
(27) Vilāsinī.	(3 + 3 + 4 + 3 + ∪– =) 16.	XVII (12. Kaḍavaka).
(28) Pramāṇī.	∪– four times.	XVII (16. Kaḍavaka).

8. SYNOPSIS OF THE CONTENTS.

I Sandhi.

Introducton : the birth of Ṛṣabha.

Homage to the twenty-four Tirthaṅkaras (1). Metaphorical description of the Rāma story as a river—Tradition through which it was handed down—The poet introduces himself—His resolve to recount the sacred theme of the Rāma story (2). Following the convention, the poet modestly declares his ignorance regarding various branches of learning and literature (3). The Magadha country described (4). Its capital Rājagṛha described (5). Śreṇika, the king of Magadha described (6). Mahāvīra's audience-hall on mount Vipula—A messenger informed the king of Mahāvīra's arrival (7). Going through the prescribed ceremony of homage, Śreṇika set out to the audience-hall—The twelve compartments of the audience-hall with their respective occupants, various types of gods, men and beasts described (8). Śreṇika prayed to Mahāvīra (9). Śreṇika wanted to know the Rāma story as known to the Jain faith. He pointed out various inconsistencies in that story as narrated in the traditions of other faiths (10). Accordingly Apostle Gautama began to narrate the Rāma story.

Situation of the Bharata country in the cosmography—Successive births of the fourteen Kulakaras (11). Their names—Marudevī, the consort of the last Kulakara Nābhi, described (12-13). The six goddesses Kīrti, Buddhi, Śrī, Hrī, Dhṛti, and Lakṣmī approached Marudevī in human form and rendered services to her—Marudevī saw a series of fourteen dreams—riches were showered from heavens for thirty fortnights (14). The fourteen dreams described—Marudevī conveyed these to her husband (15). He interpreted them as prognosticating the birth of a son destined to be a Tīrthaṅkara. In due course Ṛṣabhadeva was born (16).

II Sandhi.

Ṛṣabha's life-story—upto practising penances.

The birth of the Jina was solemnised by the four classes of gods—Indra's throne shook and hence he started forth on the Airāvaṇa elephant (1). Kubera decorated the city of Sāketa—Indra's queen with the help of the sleep-inducing charm substituted a magic child for Ṛṣabha, who was made over to Indra (2). He took the child to Mount Mandara beyond the regions of constellations and seated him on a throne placed on a white slab (3). At the commencement of the ablution ceremony various gods honoured Ṛṣabha by displaying their skill in music, dance, drama, etc. (4). Various gods emptied water-jars over Ṛṣabha's head and his ceremonial bath was completed (5). Indra then adorned him with a variety of ornaments. A devotional hymn followed (6). Indra injected nectar in Ṛṣabha's left thumb. The child was taken back to Ayodhyā. He was named Ṛṣabha.

He grew up rapidly (7). Once his subjects complained to him of being deprived of the means of subsistence because the Kalpavṛkṣas disappeared. Consequently he taught them various professions and arts. He got married to Nandā, Sunandā and others. He begot one hundred sons. Bharata and Bāhubali were chief among them (8). Seeing Ṛṣabha immersed in wordly pleasures, Indra, with a view to awaken love of renunciation which would be beneficial for the flourish and spread of Dharma sent Nilāñjanā with her span of life nearing its end, to dance before Ṛṣabha. While dancing, she fell dead (9). Seeing Nilāñjana become suddenly lifeless, Ṛṣabha was struck with the ephemeral nature of the mundane glory and he resolved to renounce the world. The Lokāntika gods also exhorted him to that end, since the rebirth of religious beliefs and practices that had fallen into abeyance was eagerly awaited (10). Bharata was installed on the throne and Ṛṣabha went to Prayāga, where together with four thousand kings he took to the Order.

He practised all sorts of austerities (11). The other kings with him unable to endure the rigours of austerities violated their vows (12). The Heavenly Voice remonstrated with them for their unceoming conduct. But lacking fortitude for practising mortifications, they gave up austerities and founded new faiths. At this juncture there arrived Nami and Vinami, sons of Kaccha and Mahākaccha (13). They asked from Ṛṣabha their share in the kingdom. Coming to know of this disturbance to Ṛṣabha, Dharaṇendra appeared there. He questioned Nami and Vinami (14). They said 'when we were abroad, the kingdom was portioned off between all the sons of

Ṛṣabha, but we were kept out of consideration'. As they were bent upon receiving their due at Ṛṣabha's own hands, Indra assumed Ṛṣabha's form and gave them the rulership of the northern and southern slopes of the mount Vijayārdha together with some miraculous powers (15).

While wandering on earth with raised hands, rich presents were offered to Ṛṣabha but he did not accept them. In Hastinagara, king Śreyāṁsa invited him to end his fast (16). Bringing him to his residence, he worshipped him and offered sugarcane juice. As Ṛṣabha broke his fast, gods showered gold and jewels. On account of the exhaustless gifts then bestowed on Śreyāṁsa, the day became known as Akṣayatṛtīyā (17).

III Sandhi.

Ṛṣabha's life-story—upto his attaining Kevala.

Leaving Hastināgapura, Ṛṣabha arrived at Purimatala. There he came to the Śakaṭamukha garden rich in all sorts of flower plants and trees. In their midst stood a huge banyan tree (1). There Ṛṣabha practised all the vows and austerities—these recounted in the numerical order of one to eighteen—and eventually he attained Kevala (2). He came to possess thirty-four Atiśayas and eight Prātihāryas and became the supreme deity of all the three worlds (3).

Gods constructed a golden audience-hall for the Jina. The seats of various Indras shook. The lord of gods called upon all to go and pay homage to the Jina. All classes of gods with their most diverse vehicles started, as did Īśānendra mounting upon the Airāvaṇa elephant in enviable pomp and glory (4-5-6). Hordes of various gods and demons arrived to the audience-hall and humbly presented themselves to the Jina (7). Indra with his retinue recited a hymn to the Jina (8). Observing the gods coming down in their aerial cars, Ṛṣabhasena, the ruler of Purimatāla made inquiries. He was told that Bharata's father had attained Kevala. On learning this the king went to the audience-hall and paid homage to the Jina (9). He was so much moved by the scene that he and eighty-four thousand from the rank and file, together with eighty-four born aristocrats too took to monkhood, while lacs of others made up the laity. Even gods were purified and animals forgot their inborn mutual enmity (10).

Then the Jina preached all the basic principles and tenets of the Jaina faith. Nothing in the three worlds could be unknown to him (11). The sermon had a pacifying effect on all. Before dispersing many of them committed themselves to practising various vows and austerities. The Jina left that place and went to Gaṅgāsāgara (12). Here Bharata became the paramount lord of the whole earth and attained all-round prosperity. As his father attained Kevala, he, by the strength of his arm established his sovereignty over the whole earth (13).

IV Sandhi.

Combat between Bharata and Bāhubali—attainment of Nirvāṇa by Bāhubali and Ṛṣabha.

After completion of the round of world-conquest, when Bharata returned to his capital, the victorious discus (*Cakraratna*) did not

enter the city, whereupon Bharata asked his ministers whether any king still remained unconquered (1). The ministers submitted: 'All are subdued except your younger brother Bāhubali, king of Potanapura, who is mighty enough to overthrow you and your army single-handed' (2). Learning this Bharata ordered his ministers: 'So arrange that either Bāhubali accepts my sovereignty or offers a battle'. The ministers went to Bāhubali and told him to serve Bharata as a feudatory. Bāhubali denounced them saying: 'As our father gave each of us his due share of territory, I am in no way indebted to Bharata. Why then should I go to him?' The ministers replied angrily: 'Even if your territory is given to you by your father, you cannot have even an inch without paying tributes to Bharata' (3-4). Bāhubali said haughtily: 'Being puffed up by world-conquest let him do his worst. As to the tributes, I will pay them tomorrow in the form of shafts, lances and javelins which would cure him of his arrogance'. Thereupon the ministers departed and told Bharata: 'Bāhubali cares a straw for you. He stands prepared for giving a fight' (5).

Bharata made enormous preparations for a march. As he started, spies informed Bāhubali, who also gave orders for a countermarch. The two armies confronted each other on the battle field (6-7). The field became a scene of reckless turmoil and destruction. Seeing this the ministers cried halt and said to Bharata and Bāhubali: 'What is the use of massacring the poor soldiers? Rather you two alone fight out, first a glance-duel, then a water-duel and lastly a bodily combat. He who is victorious in all the three duels, is to be the lord of the earth and treasures'.

The advice was accepted and Bharata and Bāhubali became engaged first in a glance-duel, in which Bharata was defeated (8-9). They started the water-duel. In this also Bharata got a defeat (10). Finally they set themselves to the bodily combat. While both were trying various moves and techniques Bāhubali lifted up Bharata and his army roared for triumph. Bharata, thus rebuffed, released his *cakraratna* on Bāhubali but the latter being a *caramadehin* (i.e. destined to attain salvation during this life) it by-passed him (11). But this incident moved Bāhubali and he pondered: 'What is the use of a kingdom for the sake of which one has to kill one's brother, father or son. Better strive for salvation, which can earn eternal bliss for me'. He made over his territories to Bharata, accepted the Jina as the Master and having picked out five handfuls of hair stood with raised hands, immovable as a rock, for one year, during which creepers grew over him and he was turned into an abode of snakes and scorpions (12).

At this juncture Ṛṣabha halted on Kailāsa. Bharata went there to pay obeisance. He asked Ṛṣabha: 'Why Bāhubali does not still attain Kevala?' Ṛṣabha said: 'Even still he cherishes the Īrṣā-kaṣāya, thinking, "even though I have made over the earth to Bharata, why am I placing my feet thereon." Hence he fails to attain Kevala' (13). Learning this Bharata went to Bāhubali and falling at his feet said: 'This earth is really yours. I am only your slave'. And immediately the four Ghātikarmans of Bāhubali were destroyed and he attained Kevala. Eight Prātihāryas appeared and the gods poured in saying: 'The son of the Tīrthakara has become a Kevalin.' In the end he went to the abode of the Siddhas; so also did Ṛṣabha, and Bharata ruled as a sovereign in the invincible Ayodhyā (14).

V Sandhi.

The origin of the line of Demons (upto Devarakṣas): Account of Ajita (the second Tīrthaṅkara) and Sagara (the second Cakravartin).

Gautama then told Śreṇika to listen to the origin of the lines of the Demons and Monkeys that he set out to narrate: Long after this there was born in Ayodhyā venerable Ajita as a son to Vijayā and Jitaśatru of the Ikṣvāku line. His birth, marriage etc. were celebrated exactly as in the case of Ṛṣabha. Once while going to the Nandana park he saw a lake fanned by the breezes and with blooming lotuses (1). Seeing the same lake in the evening with its lotuses faded and lustreless, sombre thoughts of the evanascent character of life and worldly glory and pleasures possessed him. That very moment the Lokāntika gods exhorted him and together with ten thousand other persons he renounced the world (2). He broke his fast at the house of Brahmadatta, moved preaching over the earth for fourteen years, practised Śukla Dhyāna and attained Kevala. He had nine apostles and one lakh monks.

His cousin brother Sagara was at that time the Universal Monarch. Once Sagara was led away by his restive horse into a great wilderness, where at dusk, while he was removing his fatigue in a bower on the shores of a beautiful lake he was seen by Tilakakeśa, daughter of Sulocana and sister of Sahasrākṣa. She at once fell in love with Sagara (3-4). Somebody informed Sahasrākṣa, who, delighted because the forecast of the soothsayers thus proved true, went personally to invite him, gave him his sister in marriage along with the gift of the Northern and Southern Ranges (of Mount Vijayārdha) (5). Along with Tilakakeśā, Sagara returned to Ayodhyā.

Here Sahasrākṣa in order to wreak revenge on Purṇaghana who had killed his father, marched to the city of Rathanūpurucakravāla and destroyed him in battle. Purṇaghana's son Toyadavāhana, escaping somehow, took shelter in the audience-hall of Jina Ajita (6). There he was comforted by Indra to whom he related his story. His enemy also pursuing him with the vow that he would kill Toyadavāhana, even if all the great gods offered him protection, entered the audience-hall. The Jina related to both of them the incidents of their previous births, whereupon they gave up their enmity.

Bhīma and Subhīma (the Demon chiefs who were present there) embraced Toyadavāhana (7) and Bhīma said: 'As you were my son in the previous birth, even now you are dear to me. Accept from me the aerial car Kāmuka, theDemoniaccharm (*rākṣasī vidyā*), a necklace and the impregnable and sea-girded city of Laṅkā together with the Underground Laṅkā (*Pātāla Laṅkā*), six-yojana in extent and having only one door. Toyadavāhana accepting these gifts entered Laṅkā in the company of his ministers and feudatories and founded a new line of Demons (8). Long after this he again went to the audience-hall of Jina Ajita, who by way of reply to Sagara's question said: 'Only one Tīrthaṅkara, Ṛṣabha and one Universal Monarch, Bharata had appeared previously, while twenty-two Tīrthaṅkaras and ten Universal Monarchs as also nine Baladevas, nine Vāsudevas, nine Prativāsudevas and eleven Haras will appear in future. Besides, there will be fifty-nine Purāṇas in the Jain religion'. Then Toyadavāhana, filled with religious fervour

renounced the world together with one hunderd and ten Vidyādhars (9). Laṅkā was given to his son Mahārakṣas. Ajita attained Nirvāṇa.

Once Sagara's sixty thousand sons went to Kailāsa and bowed down to the twenty-four Jina shrines there, constructed by Bharata with gold and jewels. On Bhagīrathi's suggestion to dig out the Gaṅgā and encircle therewith the holy places as a protective measure, they employed the Daṇḍa-ratna to excavate the earth round the Kailāsa (10). This produced such an upheaval in the region of the serpents that their lord Dharaṇendra threw his venomous glance on Sagara's sons and all were reduced to ashes, except two Bhīma and Bhagīrathi, who with heaving hearts and downcast looks returned to Sāketa city. The ministers advised them to break the sad news to the king in such a manner as would not shock him to death. At the time of holding the Darbar (assembly) Sagara was pained to see not a single son present out of the sixty thousand (11). Then entered Bhīma and Bhagīrathi, and the king asked them the whereabouts of their brothers. The ministers in reply stressed the transitory nature of everything in the world (12). The king caught the hint and afterwards, choosing a fitting moment, Bhīma and Bhagīrathi related all that happened, whereupon the king swooned. Recovering he lost all taste in kingship and thought of immediately renouncing (13). As Bhīma refused to occupy the throne, Bhagīrathi was crowned king.

Here, Mahārakṣas, who had got a son Devarākṣas, once went out for water-sports surrounded by his queens, when he chanced to see a dead bee in the interior of a lotus and he reflected: 'all who are given to passion meet a similar fate' (14). While he was in such a dejected mood, there arrived a company of monks, all of whom were shining with great asceticism, learning and character and destined to attain salvation in this life (15). Delighted at this, the king requested them to introduce him into the holy Order. The monks said: 'There remain only eight days for you to live, so do what you like.' Thereupon, the king spent those eight days in penance, worship, scriptural recitation and charity and attained salvation. His son Devarakṣas ruled over Laṅkā (16).

VI Sandhi.

The origin of the line of Monkeys (upto Praticandra)—The account of Taḍitkeśa.

After a succession of sixty-four kings, the throne came to be occupied by Kīrtidhavala (the names of these kings are recounted in Sanskrit prose). Once Kīrtidhavala's brother-in-law Śrīkaṇṭha came to Laṅkā with his wife and retinue. He received him with great honour. That very moment the news reached him that hostile forces had surrounded his city. Thereupon Śrīkaṇṭha took a vow to overpower the enemy (1). Śrīkaṇṭha's wife Kamalā explained to Kīrtidhavala: 'I am daughter of Puṣpottara, the king of Meghapura. Once I saw passing through the sky the aerial car of Śrīkaṇṭha who was returning after bowing to the Jina shrines at Meru and immediately I was smitten with love. There and then we married. There is now no meaning in fighting and destroying each other's armies. So you send envoys to my father'. Accordingly messengers were sent to Puṣpottara (2). They said, 'All

girls are for being given away in marriage and your daughter herself has made this choice, how then Śrīkaṇṭha is at fault?' Hearing these words Puṣpottara had no face to save. Saying: 'Girls, if not married away are a source of infamy' he returned. Thus Śrīkaṇṭha married Kamalāvatī.

After many days, seeing Śrīkaṇṭha eager to leave, Kīrtidhavala, with a view to avert separation from him, said: 'Why do you not stay near me? Choose for yourself any one of my numerous islands (3-4). (Kīrtidhavala's) minister advised Śrīkaṇṭha to select Monkey Island (Vānaradvīpa) which he describes. Śrīkaṇṭha made up his mind and started on the first day of Caitra(5). Śrīkaṇṭha's army entered Monkey Island, which is described (6). Sporting with monkeys and taking some with him, Śrīkaṇṭha went to the mountain Kiṣku, where he founded the city Kiṣkupura, which is described. Once seeing gods proceeding towards Nandīśvara Island, he also started in order to pay homage to the Jina (7). With his retinue he reached Mountain Manuśottara, but his further movement was checked. Resolving to practise severe austerities so that he can get qualified to enter Nandīśvara, he returned to his city, handed over the reins of his kingdom to his son, and became a recluse. Successively eight kings in his line took the same course.

Amaraprabha, the ninth king, flourished during the interval between the Jinas Vāsupūjya and Śreyāṁsa (8). On the occasion of his marriage with the princess of Laṅkā, somebody executed drawings of monkeys in his courtyard, seeing which the bride swooned through fear. The angry king ordered to execute those who drew monkeys. The ministers pacified him by telling, 'Since Śrīkaṇṭha's time they are our family deities, cause of prosperity and the emblem for our Monkey Dynasty.' The remorseful king gave orders to mark the royal crown, the royal umbrella, banners etc., with the monkey insignia (9). Since then his line became famous as the Monkey Dynasty, which held overlordship of both the Ranges. Amarprabha's son was Kapidhvaja, Kapidhvaja's Pratibala, Pratibala's Gaganānanda, Gaganānanda's Khacarānanda, Khacarānanda's Girinandana, Girinandana's Udadhirava.

Udadhirava's friend was Taḍitkeśa, the king of Laṅkā, whose queen was once injured on breasts while they were bathing in the garden tank, whereupon he pierced the monkey with an arrow. The monkey went to a monk nearby. He heard the *namokkāra* from him, died, was reborn as an Udadhikumāra god and recalling his previous birth descended near Taḍitkeśa (10). As Taḍitkeśa was still revengefully killing monkeys whenever he came across one, the Udadhikumāra god created a magic army of innumerable monkeys, as huge as mountains, carrying trees fire and other weapons (11). Some of them challenged the king, who, in view of their human speech and arms, regarded them as unusual phenomena and trembling with freight humbly enquired: 'Who are you? Did I offend you? Why are you armed?' The god told him everything asking in the end either to meet the challenge or fall at his feet (12). The king bowed down to the god, who led him to the monk and showed him his dead body of the previous life. When that monk was requested to preach religion he took them to his Guru in a Jain shrine (13). On being requested to preach religion his Guru expounded the great merits of Dharma (14). Being asked by Taḍitkeśa, the Guru narrated, 'In your previous birth you were a monk

and this god, a hunter, who laughted at you. Thereupon as you bore ill-will towards him, you attained the Jyotiṣ heaven, instead of the Kāpiṣṭha. Thence you were reborn as the king of Laṅkā, while that hunter wandering in the labyrinth of transmigrations, was reborn as a monkey, who being killed by you was again born as an Udadhikumāra god.' Thereupon Taḍitkeśa installed his son Sukeśa on the throne of Laṅkā and renounced the world (15). The god also adopted the Jain faith. Now message was sent to Udadhirava that Taḍitkeśa took to practising austerities, whereupon he handed over the reins of his kingdom to his son Praticandra and entered the Order (16).

VII Sandhi.

Śrīmālā's Svayamvara: Lost Laṅkā won back by Sukeśa's sons

On receiving the news that in Ādityanagara on the Southern Range was to be held the Svayamvara of Śrīmālā, the beautiful daughter of Vidyāmandara and Vegavatī, Praticandra's sons Kiṣkindha and Andhraka went there (1). Description of the Svayamvara hall (2). Śrīmālā entered mounted on a cow-elephant. In due course she came to Kiṣkindha (3). She placed the garland round his neck, when Vijayasiṁha flared up: 'Who permitted the Monkeys to seat in the midst of the Vidyādharas? Snatch away the bride from the bridegroom and kill him.' Thereupon Andhraka challenged Vijayasiṁha to a fight (4), and there ensued a battle between the two parties. Sukeśa, the king of Laṅkā, also arrived on the scene. Vijayasiṁha was decapitated by Andhraka in the battle (5). The hostile forces being discomfited, Sukeśa told his ally to return to Kiṣkupura with Śrīmālā.

Somebody informed Aśanivega of his son's death. He surrounded Kiṣkupura and along with his son Vidyudvāhana challenged Kiśkindha and Andhraka to a fight. A terrible battle ensued wherein Aśanivega with a sword struck Andhraka on the throat and the latter went the way of Vijayasiṁha (6-7). Here Kiṣkindha who had swooned owing to a javelin blow was brought back to his camp by Sukeśa. Recovering, he enquired about Andhraka and being informed of his death again swooned. On recovery, he lamented grievously for his brother but Sukeśa told him: 'There is no room for crying, with the sword hanging over the head' (8). On his advice he began to fly towards Pātālalaṅka. Aśanivega stopped Vidyudvāhana from pursuing the escaping foe, saying that it was against the code of honour and that they had avenged the death of Vijayasiṁha. Laṅkā was placed in charge of one Nirghāta and other conquered cities also were entrusted to others (9). Thus usurping the cities of Kiṣkindha and Sukeśa and bringing all other Vidyādharas also under his control Aśanivega once recalled the grief of Vijayasiṁha's death. He gave the reins of his kingdom to Sahasrāra, and devoted himself to other-wordly activities.

After a big lapse of time, Kiṣkindha went for pilgrimage to Mount Meru. On his way back he saw the beautiful mountain Madhu. He called his subjects there and founded a city called Kiṣkindhapura (10). Madhu mountain also was renamed Kiṣkindha. Kiṣkindha got two sons: Ikṣurava and Sūryarava. Sukeśa's sons were Mālin, Sumālin and Mālyavat. They once proposed: 'Let us go to see king Kiṣkindha'. Their father said: 'All around

there is danger from the enemies. How can we leave Pātālalaṅka. Laṅkā which belonged to us since Toyadavāhana, was usurped from me.' Thereupon flaring up Mālin said: 'With our kingdom lost, how can we live even for a moment? (11). One should be satisfied only when whatever he has or does is of the highest order. I take a vow to triumphantly enter Laṅkā tomorrow' (12). The march was ordered in the morning. With a tumultous uproar Laṅkā was besieged. Nirghāta, the governor of Laṅkā, confronted Mālin in the battle (13). In that formidable encounter Mālin killed Nirghāta with a sword. Sukeśa, Mālin, Sumālin and Mālyavat entered Laṅkā and paid their homage at the shrine of Śānti-Jina (14).

VIII Sandhi.

Mālin's battle with Indra: Mālin's fall.

Mālin's sway spread over all the Vidyādhara states. At that time in the Rathanūpura city on the Southern Range, Indra, the son of Sahasrāra and Mānasasundarī established all his retinue and paraphernalia in a thorough imitation of the insignia of the celestial Indra, declaring himself to be the terrestrial Indra (1). As Mālin's feudatories left him and joined Indra, he ordered a march against the latter. Seeing ill-omens when they were setting out, Sumālin grasped Mālin's hand and drew his attention to them (2). Mālin replied that only one's fate and steadfastness were all-powerful and not the omens. And they started on their march (3). The kings on both the Ranges took refuge with Indra. Mālin's messengers asked Indra to pay tributes and avert the struggle with Mālin, the invincible, whereupon Indra said in rage: 'You are left alive because you are a messenger. Who is that king of Laṅkā and what is this talk of treaty? He among us who survives will become the sole lord of the earth' (4).

The messengers returned. All the generals and warriors on Indra's side got armed (5). Description of the battle (6). Fight between Mālin and Indra in which ultimately Mālin's head was severed by Indra with the discus (7-9). Thereupon seeing the Monkey and Demon forces fleeing in stampede, somebody suggested to Indra to pursue them, when Śaśin requested to entrust that task to him. Being permitted he ran shouting after the escaping enemies. But Mālyavat confronted him and ridiculing him as an empty braggart struck him with a javelin. Śaśin swooned and when he recovered, the enemies had cleared away (10-11). Indra entered Rathanūpura in great triumph and fell at the feet of Sahasrāra. He put Laṅkā in Dhanada's charge and Kiṣku in that of Yama and honoured others also with the gift of territory (12).

IX Sandhi.

Birth of Rāvaṇa, Bhānukarṇa, Vibhīṣana: They acquire Vidyās

Long after this Sumālin in Pātālalaṅkā got a son Ratnāśrava, who, when grown up, went to Puṣpavana for mastering Vidyās (magic charms). At this juncture there arrived Vyomabindu, who seeing Ratnāśrava there as was forecast by his Guru, told his daughter Kaikasī that that person was destined to be her husband. Stationing her there, he retired to his hermitage. Here Ratnāśrava

succeeded in mastering the Vidyās (1). Being asked by Ratnāśrava that charming damsel said: 'I am Vyomabindu's daughter Kaikasī, as yet unmarried. He has brought me here in accordance with his Guru's words. I am offered to you in marriage.' Thereupon Ratnāśrava founded there a city, called his relatives and married her.

Long after this she dreamt that a lion, after tearing open the temples of an elephant entered into her womb (2), and that the sun and the moon sat in her lap. Ratnāśrava interpreted these dreams: 'You will give birth to three sons, the eldest of whom will be a Universal Monarch of formidable prowess.' In due course were born Rāvaṇa, Bhānukarṇa, Candranakhī and Vibhīṣaṇa. Child Rāvaṇa was precociously adventurous (3). Once while playing he entered the treasure-house and got hold of the necklace, which was handed down in the family since Toyadavāhana, which had nine gems shaped after the nine planets and which was guarded by poisonous serpents against ordinary persons. As he put it on, there appeared nine reflections of his face in the nine gems. Thenceforth Rāvaṇa came to be known as Ten-headed (*Daśa-mukha*) (4). His parents as also Ikṣurava, Kiṣkindha, Sūryarava and others were overjoyed by this feat of Rāvaṇa and they saw in him the highest hope and promise of their lines.

Once Rāvaṇa hearing a roaring noise and seeing Vaiśravaṇa pass across the sky asked his mother about him (5). She replied with down-cast looks: 'He is your cousin-brother Vaiśravaṇa, the son of Viśvāvasu and my elder sister Kauśikī. He brought infamy to us by going over to our enemies and usurped our ancestral home Laṅka. When shall we regain it from him?' Vibhīṣana turning red with anger replied: 'What is this talk of Vaiśravana's fortune? Within a few days you will see even these so-called gods Yama, Kubera, Varuṇa, Indra and others as our servants' (6).

Once being permitted by their father, the three brothers went to the terrible forest Bhīmavana for mastering magic charms. The eight-syllable charm known as *Sarvakāmānnarūpā* ('yielding all desired foods') was mastered within two Praharas. Then they concentrated upon the sixteen-syllable charm to be mastered after ten thousand crore repeated recitations. At that juncture, the three brothers were seen by a Yakṣa woman (7). Smitten with love, she offered herself to Rāvaṇa but getting no response, she struck him on the chest with the ear-lotus. Another lady said, 'Know that man to be fashioned from wood'. Failing in their intent, they informed Anāvṛtta Yakṣa that three men having cared a straw for him were engaged in mastering magic charms (8). Full of rage he went to them and asked as to which deity was the object of their meditation. Not receiving any reply, he created numberless disturbances like serpents, lions, ghosts, fire etc. but to no avail (9). Then with the help of his magic powers he produced such an illusion that Ratnāśrava, Kaikasī, Candranakhī and other relatives, being mercilessly lashed by Mlecchas, were crying piteously for rescue and making heart-rending appeals to their sense of filial duty (10). As even then none of the three brothers was disturbed in the least, the magic forms of Ratnāśrava, Kaikasī and Candranakhī were killed and before their very eyes served to jackals and hounds. As still they were unmoved, he threw a blood-stained magic head of Rāvaṇa in front of Bhānukarṇa and Vibhīṣana. Thereupon the latter two were slightly perturbed. When their magic heads were

thrown in front of Rāvaṇa, he remained quite undisturbed. The gods cried bravo and Rāvaṇa got the mastery over one thousand magic charms (11). The names of some of the magic charms recounted (12). Bhānukarṇa was the master of five charms and Vibhīṣaṇa of four. Rāvaṇa founded a city called Svayamprabha and got constructed a shrine called Sahasraśikhara. Hearing the news of Rāvaṇa's prosperity, hoards of Monkeys and Demons poured in (13). Informed by the Avalokanī charm that the on-coming hoards consisted of his friends and relatives, Rāvaṇa, surrounded by his one thousand charms as also Bhānukarṇa and Vibhīṣaṇa went forth to receive them. Ratnāśrava with his kinsmen came to the royal palace and embraced his sons with love and joy (14).

X Sandhi.

Rāvaṇa's marriages: Laṅkā is won back.

Rāvaṇa came to possess the magic sword Candrahāsa through five-meal fasts. Once when he had been on a pilgrimage to Meru, Maya and Mārīca along with the beautiful princess Mandodarī came to Rāvaṇa's palace and being informed, on inquiry, by Candranakhī that after mastering Candrahāsa he had gone to Meru, and that he was to return shortly, they waited, when towards the dusk the earth began to shake, darkness and light appeared to play or at once it would rain, thanks to the Vidyās of Rāvaṇa, who was approaching (1). Candranakhī explained these unusual phenomena as being due to Rāvaṇa's wondrous powers.

On arriving Rāvaṇa saw Maya's tent and he was informed that two Vidyādharas, Maya and Mārīca, were waiting for an interview with him. Then he performed worship at the shrine and of a sudden he and Mandodarī happened to see each other. Seeing faultless beauty pervading every of her limbs, he felt unable to withdraw his glance from her (2-3). Divining Rāvaṇa's mind, Mārīca introduced himself and Maya as two brothers coming from their Devasaṁgīta City on the Southern Range and requested to immediately accept Mandodarī in marriage, it being the most auspicious moment. Rāvaṇa consenting, the marriage was celebrated and the bride and bridegroom entered the Svayamprabha city (4).

Once while he was passing by the Gandharva Tank on mount Meghadhara he was seen by the six thousand Gandharva princesses bathing there surrounded by guards. They declared their resolve not to accept as their husband any one else except Rāvaṇa (5). The guards informed Gandharva Surasundara, who together with Kamaka and Budha hastened in great rage to the scene. Seeing the huge army, the princesses dispaired. But Rāvaṇa with a smile used the sleep-inducing charm and fettered them with serpent bonds (6). Thus marrying the six thousand girls, he returned. Long after this Mandodarī gave birth to two sons, Indrajit and Ghanavāhana.

In Kumbhapura Bhanukarṇa also was married. Day and night he would make trespasses in the Laṅkā territory. As the subjects complained, messenger Vacanālaṅkāra was sent to warn Sumālin. He threatened: 'In spite of your hundreds of faults Vaiśravaṇa keeps calm. But if you will not check your grandson's mischief you shall have to reenter Pātālalaṅkā. You remember Mālin's fate and the same course of events appears to be repeating. So better hand over your grandson to us as a prisoner' (7). Full of rage at this Rāvaṇa

drew his Candrahāsa sword to finish the messenger on the spot, when Vibhīṣana checked him saying it was unbecoming (8). The messenger escaped with his life. Rāvaṇa and others became equipped and marched. Here on the report of the messenger the Yakṣa also made preparation and flew to Mount Guñja. The Demon forces arrived and the opposite armies closed in battle (9). Description of the battle: Vaiśravaṇa challenged Rāvaṇa (10). Their battle described. Ultimately Rāvaṇa struck Vaiśravaṇa who, as he swooned, was removed by his lieutenants. The Demons declared victory but Kumbhakarṇa wanted to pursue the enemy (11). Vibhīṣaṇa disuaded him. Vaiśravaṇ's aerial car Puṣpavimāna was captured. Recalcitrant elements were punished. Rāvaṇa established himself as the overlord of hundreds of states (12).

XI Sandhi.

Acquisition of a wonder elephant: defeat of Yama.

From the Puṣpavimāna Rāvaṇa saw the white Jina shrines, which, Sumālin told him, were erected by Hariṣeṇa (1). Sumālin related the episode of Hariṣeṇa—how for eight successive days Hariṣeṇa performed great exploits till in the end he came to possess the whole earth with its precious treasures (2). When Rāvaṇa halted on Mount Sammeta, a terrific noise was heard. They were roars of a marvellous elephant, which is described (3-4). Rāvaṇa undertook to tame that gigantic elephant, as to him the task was a child's play (5). With wonderful skill, strength and knowledge of the elephant lore, the elephant was tamed. One and all of Rāvaṇa's kinsmen danced for joy (6-7).

He was full with the talk of the elephant, which was named Tribhuvanālaṅkāra, when a wounded warrior arriving there gave him the news of the crushing defeat of Kiṣkindha's sons in a battle with Yama. Immediately Rāvaṇa marched to Yama's city (8). There he saw numerous inhuman instruments of torture and their wretched victims. Rāvaṇa released the convicts, threw Yama's guards in their place and destroyed the instruments of torture. The news reached Yama (9), who, veritably the death incarnate, came forth with his terror-striking and most destructive weapons (10). Fight between Yama and Rāvaṇa. Yama was worsted in the battle. He ran to Indra and declared his decision to resign his post (11-12). Thereupon Indra wanted to march on Rāvaṇa, but his minister advised him first to dispatch a messenger to him and give Surasaṅgīta city to Yama. Rāvaṇa gave Yamapurī to Ikṣurava and Kiṣkindhapurī to Sūryarava and started towards Laṅkā (13). Rāvaṇa reached Laṅkā where his installation ceremony was performed (14).

XII Sandhi.

Abduction of Candranakhī by Khara and Dūṣana: Rāvaṇa's reversal at Vāli's hand: Vāli renounces the world.

On enquiry from Rāvaṇa as to which of the kings were hostile to him, some one told him of the mighty Vāli, the son of Sūryarava, who excelled in strength and speed all the persons in the

three worlds (1), who had accepted Samyaktva and had vowed not to bend his head to anyone except the Jina. Hence his father Sūryarava fearing conflict with Rāvaṇa had renounced the world. Another person said: 'The Monkeys are friends with us since Śrikaṇṭha's days. Moreover, all are heroes only so long as they have not experienced onslaught of Rāvaṇa's arms' (2).

Once when Rāvaṇa had gone to marry Tanūdarī, Khara and Dūṣaṇa abducted Candranakhī and killing Candrodara occupied Pātālalaṅkā. The pursuing Demon forces, not finding the entrance to Pātālalaṅkā returned. When Rāvaṇa returned, he found his household wrapped in gloom (3). On receiving the news, as he was setting out to punish Khara and Dūṣaṇa, Mandodrī dissuaded him and Maya and Mārīca were sent to celebrate Candranakshī's marriage. Khara was crowned. Candrodara's queen Anurādhā gave bith to a son Virādhita in the forest (4).

Rāvaṇa sent a messenger to Vāli. He recounted to Vāli the history of their family friendship and advised him to go to Rāvaṇa to pay regards (5). But Vāli turned away his face and did not even listen to the messenger's words. The latter thus rebuffed rudely said: 'Either you come and salute Rāvaṇa or offer battle.' Thereupon Vāli's minister gave the messenger an idea of Vāli's strength (6). Returning, the messenger gave report to Rāvaṇa, who taking a vow to cure Vāli of his arrogance, marched against him (7). Vāli also came out. The armies were on the verge of closing in battle, when minister Vipulamati advised them to stop the vast scale destruction that was imminent and decide the issue by a personal combat. Both consenting, the combat began (8-9). Eventually Vāli with his right hand lifted up Rāvaṇa along with his aerial car. The Monkeys roared with victory. Thus curing Rāvaṇa of his pride, crowning Sugrīva and advising him to serve Rāvaṇa, Vāli went to Muni Gaganacandra, practised austerities and acquired divine powers. Later on he went to Mount Aṣṭāpada and continued his austerities there (10-11). Sugrīva married his sister Śrīprabhā to Rāvaṇa. Nala and Nīla, sons of Ikṣurava were sent to Kiṣkupura. One half of Sugīva's kingdom was given to Śaśikiraṇa, the son of Dhruvā and Vāli. To Sugrīva was married Sutārā, daughter of Jvalanaśikha, the king of the Northern Range, because though her hand was sued by Sahasragati, Jvalanaśikha's Guru was against that match. Sahasragati consumed by the fire of separation went to a forest to acquire a magic charm. Sugrīva got two sons Aṅga and Aṅgada (12).

XIII Sandhi.

Lifting of Kailāsa: Rāvaṇa marches against Indra.

Having married Ratnāvali, while Rāvaṇa was returning his aerial car stopped mid-way. Though urged on, the car did not proceed owing to venerable Vāli's presence down there (1). Angrily Rāvaṇa descended, as Mārīca informed him that below on Kailāsa was a sage practising austerities and that his ascetic power was the cause of stopping the car (2). He descended on Kailāsa, whose description follows. Seeing Vāli there, Rāvaṇa burned with jealous anger and to take revenge of his past defeat prepared to throw Vāli together with Kailāsa into the ocean (3). With the help of the excavating charm, he raised the mountain from its roots, starting

cataclysmic changes all around (4-5). Thereupon Dharaṇendra's seat in the nether world shook and he appeared before Vāli. As he bowed to the sage, Kailāsa was pressed downwards upon Rāvaṇa. His body was contorted like that of a tortoise. He began to vomit blood (6). He ejaculated a terrible scream. Hearing that his queens burst into cries and Mandodarī begged Vāli for her husband's life. Thereupon Dharaṇendra raised the mountain (7). Maimed and crippled Rāvaṇa came out, paid obeisance to Vāli, denounced his own thoughtlessness and praised Vāli's piety (8). Thence he went to worship the Jina shrines erected by Bharata. Description of the worship. Rāvaṇa sang (9). Pleased by Rāvaṇa's exquisite song Dharaṇendra presented him with a weapon called Amoghavijayā. After a month Rāvaṇa returned to his city. Vāli attained Kevala and eventually Nirvāṇa.

Thoughts of wreaking revenge on Indra rankled in Rāvaṇa's heart (10). He set out with his army. Coming to Pātālalaṅkā he was reminded of his past enmity and wanted to punish Khara and Dūṣaṇa. But being dissuaded by Maya, sent Indrajit with presents to call them (11). On their arriving, all went to Kiṣkindha city. Reinforcing the forces, they marched on. As they reached the intervening region between the Narmadā and the Vindhyas, the sun set. Description of the sun-set (12).

XIV Sandhi.

Description of the spring season: Sahasrakiraṇa's water-sports: Description of nature in the month of Phālguna.

Spring set in (1). Description of the advent of spring season represented as a king. The Narmadā is invested with charm (2). The Narmadā described as a lady, youthful and adorned, going to meet her lover. Her beauty attracted the attention of Rāvaṇa and of Sahasrakiraṇa, the king of Māheśvara (3). The latter's heart was fascinated by the irresistible charms of spring, and he went with his harem to the Narmadā for water-sports, the river-stream being dammed up by mechanical contrivances (4). Description of their water-sports (5). Description of the water rendered multi-coloured and variegated (6). Description of the bathing queens (7). Seeing these water-sports even gods in heaven praised the blessedness of Sahasrakiraṇa (8).

Rāvaṇa also enjoying water-sports, worshipped the idol of the Jina on the bank and as he was singing chants, the blocked up waters of the Narmadā that were now released rushed forth washing away everythig on the banks. Rāvaṇa catching hold of the idol came out in great flurry and forthwith ordered his men to find out the perpetrator of such wickedness (9). Description of the Narmadā after the waters were released (10). The searching party returned full of praises for Sahasrakiraṇa's water-sports (11). Somebody talked only of the great beauty of his harem (12). Another one was much impressed by the various mechanical contrivances employed by Sahasrakiraṇa to block the river-stream and explained that this water released from their check washed away Rāvaṇa's worship. Hearing all this Rāvaṇa drew his sword (13).

XV Sandhi.

Defeat of Sahasrakiraṇa and Nalakūbara

He marched against Sahasrakiraṇa. As Sahasrakiraṇa was coming out from water, guards informed him of the onset of some hostile king. He took his bow and stood ready to face the army (1). He comforted his highly frightened queens by telling them to fully trust the strength of his thousand arms (2). Seeing the whole army of Demons fighting from the sky with magic weapons on one side and Sahasrakiraṇa alone fighting from the earth on the other, gods denounced it as immoral. Thus shamed, the Demons came down to earth and forsook the use of magic weapons. Sahasrakiraṇa fought bravely (3). Hearing that Sahasrakiraṇa, though single-handed had kept the whole army at bay, Rāvaṇa went forth mounted upon his elephant and destroyed Sahasrakiraṇas chariot (4). Sahasrakiraṇa mounting on an elephant destroyed Rāvaṇa's armour and laughed at him as a novice in archery. Enraged thereby, Rāvaṇa struck him with a lance and with a jump captured him (5). Rāvaṇa brought him as a captive to his residence.

Some Jaṅghācāraṇa sages informed Śatakara, Sahasrakiraṇa's father, who was a recluse. He came to Rāvaṇa (6). He asked Rāvaṅa to release Sahasrakiraṇa, as he was a *caramdehin* (destined to get slvation during the current existence). Rāvaṇa obeyed and offered Sahasrakiraṇa his kingdom back. But the latter said: 'After enjoying such water-sports and such a fight with you, I find kingship tasteless. I prefer to strive for emancipation' (7). He installed his son in his place and renounced the world. As these news were communicated to Anaraṇya, the king of Ayodhyā, he too with his son Anantaratha renounced the world, putting the reins of the kingdom in Daśaratha's charge.

Rāvaṇa proceeded onwards and destroying the sacrifice (of King Marutta) marched towards Magadha (8). Comforting Nārada, subduing Marut and marrying his daughter he stayed there for nine years and thence went to Magadha. He married his daughter to Madhu, the King of Mathurā, to whom Camarendra had presented Śūlāyudha. Thence he went to Kailāsa. Paying obeisance to the shrines of the Jinas, Rāvaṇa showed to his people places where Bharata and Bāhubali had attained Nirvāṇa and where being pressed down by Vālin's foot, his body was contorted (9).

Hearing the news that Rāvaṇa was nearby Nalakūbara, the governor of Durlaṅghya City of Surendra, on the advice of his minister, planted machines for defence and put the Āśālī charm round the City, which was thus rendered impregnable. Rāvaṇa's forces besieged the city (10). But they informed Rāvaṇa that such machines were planted that nobody moving within one Yojana of their range would escape alive. Rāvaṇa was very much worried by this. Here Nalakūbara's wife Uparambhā fell in love with Rāvaṇa and unable to bear separation, told her friend that only in meeting Rāvaṇa lay the fulfilment of her youth and life (11). Her friend Vicitramālā undertook to arrange the meeting. Uparambhā told her: 'In case he shows unwillingness to accept me, tempt him with the offer of the secret of the Āśālī charm and promise the Sudarśana Cakra.' Vicitramālā went to Rāvaṇa and

told him that through his separation, Uparambhā was on the verge of death (12). If he accepted Uparambhā he would be the master of Āśāli, Sudarśana Cakra and Nalakūbara. At this Rāvaṇa looked at Vibhīṣaṇa. The messenger went to take her bath. Vibhīṣaṇa observed, 'This is the occasion for employing strategem (13). If you are bent on success, somehow acquire Āśālī and you can still manage not to touch Uparambhā.' Agreeing with this, Rāvaṇa presented garments and ornaments to the messenger and then asking for the Āśālī charm got it (14). Now the two hostile armies fell upon each other. Vibhīṣaṇa soon captured Nalakūbara. The city as well as the Sudarśana were also captured. Uparambhā was not accepted by Rāvaṇa. Nalakūbara was thus subdued, and the kingdom was given back to him (15).

XVI Sandhi.

Indra's consultation with his ministers: Failure of the negotations: Rāvaṇa and Indra prepare for war.

Indra's spies gave him an idea of Rāvaṇa's policy and the strength of his army (1), of how he spent his day and night according to a fixed schedule, which made provision for doing justice to all the state and private duties (2-3). As Indra did not avail any of the previous opportunities of extirpating the enemy, who had grown from strength to strength, now he had become very mighty. But Indra said: 'To have killed a boy was below my dignity' (4). Indra then proceeding to the consultation hall, where extreme secrecy was maintained, asked his ministers: 'As the enemy now appears almost invincible, what course of policy is to be followed?' Bharadvāja said: 'You act according to your best lights without consulting the counsellors.' Thereupon Viśālacakṣu said: 'Even in chess the king does not move without the help of the minister' (5). Parāśara, Piśuna, Kauṭilya, Manu and others stressed the necessity of an increasingly greater number of ministers for the successful running of the state. Eventually all expressed their opinion in favour of maintaining friendly relations with Rāvaṇa (6). So long as the expedients of conciliation, dissension or gift worked why should anybody resort to war? They pointed out various malcontents among Rāvaṇa's feudatories who provided a fruitful soil for sowing dissension. They advised, 'With this end in view the messenger Citrāṅga should be sent to Rāvaṇa's court' (7). Accordingly Citrāṅga was called and while Indra was giving him instructions, Nārada informed Rāvaṇa of the impending arrival of extremely clever Citrāṅga, and of the political design underlying it. He strongly advised him to reject the offer of friendship as at that moment Indra was weaker of the two. This good turn was done to him by Nārada remembering Rāvaṇa's help at the time of Marutta's sacrifice (8). Nārada left and Rāvaṇa gave instructions to his commander-in-chief to guard the forces against spies.

Citrāṅga came to Mārīca's palace and thence was brought to Rāvaṇa, who, after due ceremony inquired about the strength of Indra's forces. Citrāṅga said, 'Indra is all powerful' (9). Rāvaṇa praised him as a very clever messenger and asked the purpose of

his visit. Citrāṅga said, 'Let friendly relations be established between Indra and you. He offers to you his daughter Rūpavatī' (10). Rāvaṇa replied, 'You hand over to me all the cities on the Vijayārdha and we are friends, or prepare tomorrow for war.' Thereupon Citrāṅga gave him an idea of the strength of the various constituents and divisions of Indra's army and of his fortifications. Rāvaṇa said, 'If I fail to vanquish him in battle, I would throw myself in blazing fire' (11-12). These words were echoed by Indrajit. Citrāṅga while leaving invited them all to the feast of battle (13). Indra was informed. He made preparations for war and came forth on Airāvata (14). Strategic arrangement of Indra's forces (15).

XVII Sandhi.

War between Rāvaṇa and Indra: Indra's defeat

On Rāvaṇa's arrival both the armies fell upon each other (1). Description of the battle (2). Seeing his army retreat under pressure from the enemies Mahendra's son Prasannakīrti rushed through the ranks of Indra's forces (3). As he was engulfed in a volley of arrows from the Gods, Śrīmālin first confronted Candra, who retreated. Yama took his place. He also beat a retreat and Kubera too after him met the same fate. Nobody could give him a stand (4). Then Kesarin, Kanaka and Agni together confronted him. But they also turned their back. When Indra's sons faced him he severed their heads. Thereupon as Indra himself was moving, Jayanta offered to go (5). Jayanta challenged Śrīmālin, who forthwith broke Jayanta's bow and destroyed his chariot. Jayanta, saved by a hair's breadth swooned, but coming to himself destroyed Śrīmālin's chariot. Śrīmālin fell unconscious but recovering fell upon Jayanta who struck him on the chest with a bolt. Śrīmālin fell dead (6-7).

Now Indrajit rushed forth with a challenge and in the duel destoryed Jayanta's armour. Before he can jump and catch hold of him Indra intervened (8). Several stalwarts gathered and surrounded lonely Indrajit. But he displayed the highest heroism. On being informed of this Rāvaṇa rushed forth in his chariot (9). At Rāvaṇa's order, the charioteer brought him near Indra and the battle raged at its climax (10). Every one sought out his match and got engaged with him in a deadly struggle (11). Description of the fighting warriors (12). Description of the battleground (13). Description of the fight between Rāvaṇa and Indra. Rāvaṇa mounted his elephant and again fell upon Indra (14-15). Description of the elephants of Rāvaṇa and Indra (16). Young Rāvaṇa's agility put aged Indra at a considerable disadvantage. Rāvaṇa took a jump and bound his opponent with a garment. The Demons declared victory and all the generals of Rāvaṇa's army captured their opponents. Thus taking with him hundreds of captives Rāvaṇa returned to Laṅkā (17). Sahasrāra, Indra's father begged for his son's life. Rāvaṇa released Indra along with his vassals on their agreeing to perform the menial services allotted to each. But Indra gave up his kingdom and renounced the world (18).

XVIII Sandhi.

Rāvaṇa takes vow not to commit rape: Marriage of Pavanañjaya and Añjanā: Repudiation and re-acceptance of Añjanā

After Indra's defeat, while Rāvaṇa was returning from a pilgrimage to the summits of Mandara, he heard a great hubbub which was explained by Mārīca as being due to gods proceeding to pay homage to Anantaratha, who had attained Kevala. Rāvaṇa went to the Kevalin and saw there all people taking some one or other of the religious vows (1). Sage Dharmaratha urged Rāvaṇa to take a vow. Rāvaṇa replied, 'I can accomplish all the feats of physical strength considered impossible, but cannot observe a vow' (2). Still thinking hard he took a vow, not to accept any woman against her wish. After this, he returned to Laṅkā.

Mahendra, the king of Mahendra city, seeing her daughter Añjanā coming of age, went to seek for a suitable husband for her to Mount Aṣṭāpada where hundreds of Vidyādharas were assembling on the Aṣṭāhikā festival (3). There he became friends with Prahlāda, the king of Ravipura, to whose son, Pavanañjaya, Añjanā was betrothed and the marriage ceremony was fixed to take place after two days (4). In the meanwhile Pavanañjaya became so love-lorn that his friend Prahasita noticed his sudden emaciation and asked the cause (5). He said, 'If I do not see the face of my beloved today, I will die.' Thereupon both went at night to Añjanā's sleeping quarters and saw her from the window. Prahasita congratulated his friend for getting such a matchless beauty (6). Añjanā's friend Vasantamālā was congratulating her for getting a husband like Pavanañjaya. But another friend Miśrakeśī said, 'Before Vidyutprabha, Pavanañjaya counted for nothing.' Hearing these words Pavanañjaya raised his sword in indignation and was going to sever the heads of both the girls, when Prahasita checked him from doing anything rash. Grievous, he returned to his residence. Spending somehow that endless night, he started with his retinue in the morning. When other kings with great difficulty pursaded him, he decided that having accepted her hand, he would desert her for twelve years (7-8).

Through this long unbearable grief Añjanā became completely worn out. In the meanwwhile as his messenger returned without collecting tributes from Varuṇa, Rāvaṇa had declared war on him (9). In the battle that ensued Varuṇa's son Rājīva and Puṇḍarika took Khara and Dūṣaṇa captive and they retired with Varuṇa to their watery castle. Lest his brothers-in-law be killed Rāvaṇa removed the siege and sent directives to the Vidyādharas of all islands. One such came to Pavanañjaya and he started forthwith with his army, when crying Añjanā came out to give him a send-off. But he spurned her. She said, 'With your going away life too will depart from me, since it was sustained by your presence only' (10). Though struck with these words, Pavanañjaya went away disregarding her.

Encamping on the banks of Mānasa lake, Pavanañjaya saw there the female Cakravāka pathetically bewailing for her dear companion from whom she was separated because of the nighttime. This sight moved Pavanañjaya to imagine the plight of poor Añjanā for all these years and he resolved to shower his love on

her immediately. Thereupon Prahasita and Pavanañjaya flew across the sky (11). In a moment they arrived at Añjanā's quarters. Pavana hid himself and Prahasita informed her of Pavana's arrival. Vasantamālā did not believe it, but Pavana himself appeared and smothered Añjanā in a passionate embrace (12).

XIX Sandhi.

Añjanā accused of unchastity and abandoned: Birth of Hanumat: Pavana's Search: Their Reunion

In the last part of the night Pavana prepared to leave when Añjanā asked for some token for convincing others in case she conceived. Pavana gave his armlet and left. In course of time seeing Añjanā big with child her mother-in-law accused her of unchastity; Vasantamālā showed Pavana's armlet and girdle as evidences of his visit and offered to pass any other ordeal (1). But Ketumatī was unconvinced. She got them lashed and on her orders a fierce soldier drove them away from the city and left there (2). They spent a frightful night in that wilderness. Then she went to her father's city and as the news of her arrival reached him he gave orders to decorate the city and arrange for her reception (3). But coming to know that Añjanā was pregnant and had come crying with Vasantamālā alone, without any escort or paraphernalia, the king suspected some blot on her character and ordered to drive her out forthwith from the city. His minister advised him to make enquiries before taking any steps, for discord between mothers-in-law and daughters-in-law was proverbial. But the king was firm in his conviction and so Āñjanā and Vasantamālā were driven out of the city.

They entered a frightful forest, crying bitterly and blaming Fate for its cruelty (4-5). Añjanā's lament. Completely exhausted, they arrived near the Paryaṅka cave where sage Amitagati practised austerities. Añjanā paying obeisance to the sage asked about the wicked deeds committed by her in her previous lives on account of which she had been suffering (6). Vasantamālā attributed her sufferings to the unlucky child in her womb. But the sage said: 'That child is destined to become a hero and get emancipation during this very existence. But Añjanā in her previous existence threw away the Jina idol worshipped by her co-wife out of ill-will, hence her present suffering. Henceforth she will enjoy all blessings.' With these words, the sage left.

At this juncture a terrible lion appeared before them. Añjanā fell unconscious and Vasantamāla flew up in the sky and began to scream and lamentingly appeal for rescue. Hearing this Maṇicūḍa, a benevolent Gandharva-chief, assumed the form of Aṣṭāpada and chased the lion. Vasantamālā came down to Āñjanā (7-8). The Gandharva sang a charming song. They became conscious of some benevolent being residing there, who gave them protection and comfort. While they stayed there in the Paryaṅka cave, Añjanā gave birth to a son bearing all auspicious marks.

Pratisūrya passing across the sky saw them and coming down enquired about them (9). Vasantamālā introduced Añjanā and related their tale of woe. With tears in his eyes, the Vidyādhara introduced himself as Añjanā's maternal uncle and king of Hanuruha. Shedding tears of joy they embraced each other (10). Pra-

tisūrya comforted them, took them in his car and started. The mischievous child fell out of the flying car down on the earth. The Vidyādharas brought him back to Añjanā. Coming to the city Pratisūrya celebrated the child's birth. He was named Sundara, being very beautiful, Śrīśaila, because by his fall he pounded the mountain to dust, and Hanumat, as he was reared up in the Hanuruha Island (11).

Here securing the release of Khara and Dūṣaṇa and successfully negotiating friendly treaty between Varuṇa and Rāvaṇa, Pavana returned. Seeing the apartments of his wife empty, he made inquiries and coming to know what happened went with his friend to his father-in-law. Not finding Añjanā there, he went away somewhere, sending back his friends with the message to his mother that Pavana was consumed up by the fire of separation (12). His grievous friends returned. Pavana entered a wild wood and enquired the animals and birds there about his beloved. While thus roving, he saw a huge banyan (13). There he begged his elephant Kālamegha to excuse him for his past ill-treatment and took before him the vow of becoming a recluse in case no tidings of his beloved reached him. Thenceforth he observed complete silence. The elephant guarded him.

Prahasita informed Pavana's mother (14). She broke down with grief and lament. Prahlāda comforted her and made inquiries with the Vidyādharas of both the Ranges. Messages were despatched to all (15) including Pratisūrya. Hearing the bad news, Añjanā swooned. Pratisūrya comforted her and assured her of finding out Pavana (16). He went to King Prahlāda and thence wandering in search of Pavana, they came to Bhutaravā forest. There Kālamegha elephant attacked the party. He was tamed with the help of cow-elephants. Then the searching party found out Pavana. The Vidyādharas surrounded him but he was reticent and motionless (17). Then he wrote a verse on the ground, 'If Añjanā is no more, I will put an end to my life. If she is living, I would open my mouth.' Thereupon Pratisūrya related everything upto the naming of Añjanā's son. Hearing these words Pavana got up. Pratisūrya brought him to his city. Pavana and Añjanā were reunited. They talked of their tales of joys and sorrows (18)..

XX Sandhi.

Rāvaṇa's war with Varuṇa: Varuṇa's Defeat

Hanumat came of age, when Rāvaṇa declared war on Varuṇa. Messengers were sent to his allies and feudatories. Hanumat urged his elders to send himself to assist Rāvaṇa (1). He submitted that though he was young, he was second to none in valour. Eventually permitted, he went with his forces to Laṅkā. Rāvaṇa saw Hanumat coming (2). He received him with due honour and at once he marched against Varuṇa and encamped on Mount Velandhara (3). Spies informed Varuṇa. He was advised to submit to mighty Rāvaṇa. Wrathfully Varuṇa told them, 'What could Rāvaṇa do at the time of the captivity of Khara and Dūṣaṇa?' (4). Varuṇa armed himself. His numerous sons appeared on the battle front. The two armies fell upon each other (5). Description of the battle: Rāvaṇa was surrrounded by Varuṇa's son (6). Here Varuṇa was surrounded by

Rāvaṇa's sons and generals. Rāvaṇa's chariot and armour were destroyed. But Hanumat went to his succour and dispersed the siege (7). He was on the point of binding all the enemy forces with his magic tail, when Varuṇa challenged him. While they were fighting, Rāvaṇa intervened and threatened Varuṇa to send the way of Yama, Indra and others (8). Varuṇa retorted and both fell upon each other. At this juncture Hanumat bound Varuṇa's sons. Receiving these sad news, Varuṇa lost heart and Rāvaṇa captured him. Bhānukarṇa brought there the whole of Varuṇa's harem crying piteously. Rāvaṇa denounced his action as unbecoming (11). Rāvaṇa married Varuṇa's daughter and returned to Laṅkā in great triumph. He honoured Hanumat. Sugrīva and many others offered their daughters to Hanumat. Thus marrying eight thousand girls, he returned to his city. All other kings also were honoured.

Here, Śambukumāra went to a forest to acquire the Sūryahāsa sword (12).

APPENDICES.

APPENDIX I.

Introductory, colophon and praśasti stanzas, from PC. and RC.

From the Paumacariu:

I. Stanzas found in the beginning Section[1] of Ms. S of the *Paumacariu:*

1. चउमुह-मुहम्मि सद्दो दत्तीभद्दं(द्दे) च मणहरो अत्थो।
विण्णि वि सयम्भु-कव्वे किं कीरइ कइयणो सेसो॥

2. चउमुहएवस्स सद्दो सयम्भुएवस्स मणहरा जीहा।
भद्दासय-गोग्गहणं अज्ज वि कइणो ण पावन्ति॥

3[2]. जलकीलाएँ सयम्भू(म्भुं) चउमुहएवं च गोग्गह-कहाए।
भद्दं च मच्छवेहे अज्ज वि कइणो ण पावन्ति॥

4. तावच्चिय सच्छन्दो भमइ अवब्भंस-मच्च(?त्त)-मायङ्गो।
जाव ण सयम्भु-वायरण-अङ्कुसो [तच्छिरे?] पडइ॥

5. सच्छन्द(द्द)-वियड-दाढो छन्द(न्दो)लङ्कार-णहर-दुप्पिच्छो॥
वायरण-केसरड्ढो सयम्भु-पञ्चाणणो जयउ॥

II. One stanza given in the opening of the constituted text of the *Paumacariu:*

6. दीहर-समास-णालं सद्द-दलं अत्थ-केसरुग्घवियं।
वुह-महुयर-पीय-रसं सयम्भु-कव्वुप्पलं जयउ॥

III. Colophons of some of the Sandhis of the Paümacariu:

Colophon of the 1. Sandhi:

7. इय एत्थ पउमचरिए धणञ्जयासिय-सयम्भुएव-कए।
'जिण-जम्मुप्पत्ति' इमं पढमं चिय साहियं पव्वं॥

Colophon of the 2. Sandhi:

8. Same as 7, except जिणवर-णिक्खमणं and वीयं.

Colophon of the 13. Sandhi:

9. इय इत्थ पउमचरिए धणञ्जयासिय-सयम्भुएव-कए।
'कइलासुद्धरण'मिणं तेरसमं साहियं पव्वं॥
प्रथमं पर्व॥

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(1) See critical notes on p. 1 of the constituted text.
(2) This stanza is found again at the end of 14 Sandhi of PC in all the three Mss. *bhaṭṭaṁ* and *atthavohe* are variants respectively for *bhaddaṁ* and *macchavehe* in 2. line.

Colophon of the 17. Sandhi:

10. इय चारु-पउमचरिए, धणञ्जयासिय-सयम्भुएव-कए ।
जाणह ' रावणविजयं ' सत्तारहमं इमं पव्वं ॥

Colophon of the 18. Sandhi:

11. इय रामएवचरिए धणञ्जयासिय-सयम्भुएव-कए ।
' पवणञ्जणाविवाहो ' अट्ठारहमं इमं पव्वं ॥

Colophon of the 20. Sandhi:

12. इय ' विज्जाहरकण्डं ' वीसहिँ आसासएहि मे सिट्ठं ।
एण्हि ' उज्झाकण्डं ' साहिज्जन्तं णिसामेह ॥

13. धुअरायधोव तइलुअ पणत्ति णत्ती सुयाणु पाढेण (?) ।
णामेण साऽमिअव्वा सयम्भु-घरिणी महासत्ता ॥

14. तीए लिहावियमिणं वीसहिँ आसासएहिँ पडिवद्धं ।
' सिरि-विज्जाहर-कण्डं ' कण्डं पिव कामएवस्स ॥

Colophon of the 42. Sandhi:

15. अउज्झा-कण्डं समत्तं ।
आइच्चुएवि-पडिमोवमाएँ आइच्चम्वि (य णा) माए ।
वीअमउज्झा-कण्डं सयम्भु-घरिणीएँ लेहवियं ॥

Colophon of the 56. Sandhi:

16. सुन्दर-कण्डं समत्तं ।

Colophon of the 77. Sandhi:

17. जुज्झकण्डं समाप्तं ॥ उत्तरकाण्डं आरभ्यते ॥
सिरि-मुणि सुव्वय-तित्थं णमामि ॥ जुज्झकण्डं णिसामेह ॥

Colophon of the 78. Sandhi:

18. जुज्झकण्डं समत्तं ॥ ज्येष्ठ वदि १ सोमे ॥

Colophon of the 83. Sandhi:

19. इय पउमचरिय-सेसे सयम्भुएवस्स कह-वि उव्वरिए ।
तिहुवण-सयम्भु-रइयं समाणियं सीय-दीव-पव्वमिणं ॥

20. वन्दइआसिय-तिहुअण-सयम्भु-कइ-कहिय-पोमचरियस्स ।
सेसे भुवण-पगासे तेआसीमो इमो सग्गो ॥

21. कइरायस्स विजय-सेसियस्स वित्थारिओ जसो भुवणे ।
तिहुअण-सयम्भुणा पोमचरिय-सेसेण णिस्सेसो ॥

Colophon of the 84. Sandhi:

22. इय पउमचरिय-सेसे सयम्भुएवस्स कह-वि उव्वरिए ।
तिहुअण-सयम्भु-रइए स-परियण-ह्लीस-भव-कहणं ॥

23. इय रामएव-चरिए वन्दइ-आसिय-सयम्भु-सुअ-रइए ।
वुहयण-मण-सुह-जणणो चउरासीमो इमो सग्गो ॥

Colophon of the 85. Sandhi:

24. इय पोमचरिय-सेसे सयम्भुएवस्स कह वि उव्वरिए ।
तिहुयण-सयम्भु-रइयं सीया-सण्णास-पव्वमिणं ।।

25. वन्दइआसिय-महकइ-सयम्भु-लहु-अङ्गजाय-विणिवद्धो ।।
सिरि-पोमचरिय-सेसे पञ्चासीमो इमो सग्गो ।।

Colophon of the 86. Sandhi:

26. Same as 17.

27. Same as 19, except *d* मारुइ-णिव्वाण-पव्वमिणं ।

28. वन्दइआसिय-तिहुअण-सयम्भु-परिरइय-रामचरियस्स ।
सेसम्मि जग-पसिद्धे छायासीमो इमो सग्गो ।।

Colophon of the 87. Sandhi:

29. Same as 19, except *d* हरि-मरणं नाम पव्वमिणं ।

30. वन्दइआसिय-कइराय-तणय-तिहुअण-सयम्भु-णिम्मविय–
पोमचरियस्स सेसे सत्तासीमो इमो सग्गो ।।

Beginning of the 88. Sandhi:

31. तिहुअण-सयम्भु णवरं एक्को कइराय-चक्किणुप्पण्णो ।
पउमचरियस्स चूलामणि व्व सेसं कयं जेण ।।

Colophon of the 88. Sandhi:

32. Same as 19, except *d* राहव-णिक्खमण-पव्वमिणं ।।

33. वन्दइआसिय-कइराय-चक्कवइ-लहुअ-जाय-वज्जरिए ।
रामायणस्स सेसे अट्ठासीमो इमो सग्गो ।।

Beginning of the 89. Sandhi:

34. वायरण-दढ-क्खन्धो आगम-अङ्गो पमाण-वियड-पओ ।
तिहुअण-सयम्भु-धवलो जिण-तित्थे वहउ कव्व-भरं ।।

Colophon of the 89. Sandhi:

35. Same as 19 except *d* वल-णाणुप्पत्ति-पव्वमिणं ।

36. इय एत्थ महाकव्वे वन्दइआसिय-सयम्भु-तणय-कए ।
रामायणस्स सेसे एसो सग्गो णवासीमो ।।

Beginning of the 90. Sandhi:

37. तिहुअण-सयम्भु-धवलस्स को गुणो वण्णिउं जए तरइ ।
वोलीण (वालेण) वि जेण सयम्भु-कव्व-भारो समुव्वूढो ।।

Colophon of the 90, Sandhi:

38. Same as 19, except *d* राहव-णिव्वाण-पव्वमिणं ।।

39. वन्दइआसिय-तिहुअण-सयम्भु-परिविरइयम्मि महकव्वे ।
पोमचरियस्स सेसे संपुण्णो णवइमो सग्गो ।।

IV. Colophon at the end of the *Paumacariu:*

40. सिरि-विज्जाहर-कण्डे सन्धीओ होन्ति वीस-परिमाणा ।
उज्झा-कण्डम्मि तहा वावीस मुणेह गणणाए ॥

41. चउदह सुन्दरकण्डे एक्काहियं-वीस जुज्झ-कण्डे य ।
उत्तर-कण्डे तेरह सन्धीओ णवइ सव्वाउ ॥

42. Same as 28.

43. Same as 34, with trifling variants.

44. Same as 31, with trifling variants.

45. चउमुह-सयम्भुएवाण वाणियत्थं अचक्खमाणेण ।
तिहुअण-सयम्भु-रइयं पञ्चमिचरियं महच्छरियं ॥

46. सव्वे वि सुआ पञ्जर-सुअ व्व पढियक्खराइँ सिक्खन्ति ।
कइरायस्स सुओ पुण सुय व्व सुइ-गब्भ-संभूओ ॥

47. जइ ण हुउ छन्दचूडामणिस्स तिहुअण-सयम्भु लहुतणओ ॥
तो पद्धडिया-कव्वं सिरि-पञ्चमि को समारेउ ॥

48. सव्वो-वि जणो गेण्हइ णिय-ताय-विढत्त-दव्व-सन्ताणं ।
तिहुअण-सयम्भुणा पुणु गहियं सुकइत्त-सन्ताणं ॥

49. तिहुअण-सयम्भुमेक्कं मोत्तूण सयम्भु-कव्व-मयरहरो ।
को तरइ गन्तुमन्तं मज्झे णिस्सेस-सीसाणं ॥

50. इय चारु पोमचरियं सयम्भुएवेण रइयं समत्तं ।
तिहुअण-सयम्भुणा तं समाणियं परिसमत्तमिणं ॥

51. चेष्टितमयनं चरितं करणं चारित्रमित्यमी यच्छव्दाः ।
पर्याया रामायणमित्युक्तं तेन चेष्टितं रामस्य ॥

52. वाचयति श्रुणोति जनस्तस्यायुर्वृद्धिमीयते पुण्यं च ।
आकृष्ट-खड्ग-हस्तो रिपुरपि न करोति वैरमुपश(म)मेति ॥

53. माउर-सुअ-सिरिकइराय-तणय-कय-पोमचरिय-अवसेसं ।
संपुण्णं संपुण्णं वन्दइओ लहइ संपुण्णं ॥

54. गोइन्द-मयण-सुअणन्त (? त्त)-विरइयं वन्दइ-पढम-तणयस्स ।
वच्छल्लदाएँ तिहुअण-सयम्भुणा रइयं (?) महप्पयं ॥

55. वन्दइय-णाग-सिरिपाल-पहुइ-भव्वयण-गण-समूहस्स ।
आरोगत्त-समिद्धी-सन्ति-सुहं होउ सव्वस्स ॥

56. सत्त-महा-सग्गङ्गी ति-रयण-भूसा सु-रामकह-कण्णा ।
तिहुअण-सयम्भु-जणिया परिणउ वन्दइय-मण-तणयं ॥
इति रामायणपुराणं समाप्तम् ॥

From the Riṭṭhaṇemicariu.[1]

I. *The opening Kaḍavaka of the Riṭṭhaṇemicariu.*

57. सिरि-परमागम-णालु सयल-कला-कोमल-दलु ।
करहु विहूसणु कण्णे जायव-कुरुव-कुलुप्पलु ॥
चिन्तवइ सयम्भु काइँ करम्मि हरिवंस-महण्णउ कें तरम्मि ॥ २
गुरु-वयण-तरण्डउ लद्धु णवि जम्महो विं ण जोइउ को वि कवि ॥ ३
णउ णाइउ वाहत्तरि कलाउ एक्कु वि ण गन्थु परिमोक्कलाउ ॥ ४
तहिं अवसरें सरसइ धीरवइ करि कव्वु दिण्ण मइ विमल मइ ॥ ५
इन्देण समप्पिउ वायरणु रसु भरहें वासें वित्थरणु ॥ ६
पिङ्गलेंण छन्द-पय-पत्थारु भम्मह-दण्डिणेंहिं अलङ्कारु ॥ ७
वाणेण समप्पिउ घणघणउ तं अक्खर-डम्बरु अप्पणउ ॥ ८
सिरि-हरिसें णिय-णिउणत्तणउ अवरेहि मि कइहिं कइत्तणउ ॥ ९
छड्डणिय-दुवइ-धुवएँहि जडिय चउमुहेंण समप्पिय पद्धडिया ॥ १०
जण-णयणाणन्द-जणेरियएँ आसीसएँ सव्वहुँ केरियएँ ॥ ११
पारम्भिय पुणु हरिवंस-कहा स-समय-पर-समय-वियार-सहा ॥ १२
॥ घत्ता ॥
पुच्छइ मागह-णाहु भव-जर-मरण-वियारा ।
थिउ जिण-सासणें केम कहि हरिवंसु भडारा ॥ १३

II. Colophons of some of the Sandhis of the *Riṭṭhaṇemicariu.*

Colophon of the 1. Sandhi:

58. इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-कए ।
पढमो समुद्दविजयाहिसेय-णामो इमो सग्गो ॥

Colophon of the 92. Sandhi:

59. तेरह जाइवकण्डे कुरुकण्डेकूणवीस सन्धीओ ।
तह सट्ठि जुज्झकण्डे एवं वाणउदि सन्धीओ ॥

60. सोमसुयस्स य वारे तइया-दियहम्मि फग्गुणे रिक्खे ।
सिउ-णामेण य जोए समाणियं जुज्झ-कण्डं व(?) ॥

61. छव्वरिसाइँ तिमासा एयारस वासरा सयम्भुस्स ।
वाणवइ-सन्धि-करणे वोलीणो इत्तिओ कालो ॥

62. दियहाहिवस्स वारे दसमी-दियहम्मि मूलणक्खत्ते ।
एयारसम्मि चन्दे उत्तरकण्डं समाढत्तं ॥

63. वरं तेजस्विनो मृत्युर्न मान-परिखण्डनं ।
मृत्युस्तत्क्षणकं दुःखं मान-भङ्गो दिने दिने ॥

Colophon of the 99. Sandhi:

64. इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भु-कए
कविराज-धवल-विनिर्मिते श्री समवसरणकथनं
नाम निन्याणवो सन्धिः ॥

Beginning of the 100. Sandhi:

65. काऊण पोमचरियं सुद्धयचरियं च गुण-गणग्घवियं ।
हरिवंस-मोह-हरणे सरस्सई सुढिय-देह व्व ॥

(1) These passages are taken from Premi, 'Mahākavi Svayambhū aur Tribhuvana Svayambhu', 1942, 392-395, excepting 66, which is taken from the Poona Ms. of the *Riṭṭhaṇemicariu.*

Colophon of the 100. Sandhi:

66. इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए ।
तिहुवण-सयम्भु-महाकइ-समाणिए समवसरणं णाम सउमो सग्गो ।।

Colophon of the 102. Sandhi:

67. इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भु-उव्वरिए ।
तिहुवण-सयम्भु-महकइ-समाणिए कण्ह-महिल-भवगहणमिणं ।।

68. तिहुवणो जइ वि ण होन्तु णन्दणो सिरि-सयम्भुएवस्स ।
कव्वं कुलं कवित्तं तो पच्छा को समुद्धरइ ।।

105. Sandhi, 16 (last) Kaḍavaka, Ghattā and Colophon:

69. इउ जाणिवि जिण-मउ मणि धरहों, जिम जसकित्ति पवित्थरहों ।
संसारु महण्णवु अइ-विसमु, सइँभुएण हेलइ तरउ (हों) ।।

70. इय रिट्ठणेमिचरिए सयम्भुएव-कए दारावइदाह-पव्वमिणं ।। संधि १०५ ।।

106. Sandhi, last Kaḍavaka, Ghattā and Colophon:

71. ते धण्णा सउण्णा के-वि णरा पालिय-संजम फेडिय-दुम्मइ ।
इह भवें जसुकित्ति पवित्थरिवि हुन्ति सयम्भुवणाहिवइ ।।

72. इय रिट्ठणेमिचरिए-सयम्भु विरइए णारायणमरण-पव्वमिणं ।।

107. Sandhi, last Kaḍavaka, 2. line before the Ghattā.

73. जसुकित्ति अणुसरइ मणु कहि-मि ण धरइ ।।

107. Sandhi, last Kaḍavaka, Ghattā.

74. सइम्भुयएण विढत्तु धणु. जिम विलसिज्जइ सन्त ।
तेम सुहासुह-कम्मडा भुञ्जिज्जहि णि भन्त ।।

107. Sandhi, Colophon:

75. इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए ।
तिहुवण-सयम्भु-रइए समाणियं सोय-वलहद्दं ।।

108. Sandhi, last Kaḍavaka, Ghattā and colophon.

76. पिय-मायरिहि विराइय महि विक्खाइय भूसिय णिय जस कित्ति जणि ।
जिण-दिक्खहें कारणें दुक्ख-णिवारणें देउ सयम्भुय घरें वि मणि ।

77. इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए ।
तिहुवण-सयम्भु-रइए हलहर-दिक्खासमं कहियं ।।

78. जरकुमर-लम्भो पण्डवघरवास-मोहपरिचायं ।
सय-अट्ठाहिय-सन्धी समाणियं एत्थ वर-कइणा ।।

109. Sandhi, Colophon.

79. इय रिट्ठणेमि-पुराण-संगहे धवलइयासिय-कइ-सयम्भुएव उव्वरिए ।
तिहुयण-सयम्भु-रइए समाणियं पण्डुसुयहो भवं । णवाहिय-सयं संधी ।।

80. इह जसकित्ति-कएणं पव्व-समुद्धरण-राय-एक्कमणं ।
कइरायस्सुव्वरियं पयडत्थं अक्खियं जइणा ।।

81. ते जीवन्ति य भुवणे सज्जण-गुण-गणहरा य भावत्था ।
पर-कव्व-कुलं वित्तं विहडियं पि जे समुद्धरहिं ।।

110. Sandhi, last Kaḍavaka, Ghattā and colophon.

82. सव्वु सुयङ्गु णाणु जिण-अक्खिउ, भव्व-सहः रि किं-पि ण रक्खिउ ।
णिय-जसु्कित्ति तिलोएँ पयासिउ जिह सयम्भु-जिणेँ चिरु आहासिउ ॥

83. इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए ।
तिहुवण-सयम्भु-कइणा समाणियं दहसयं सग्गं ॥

84. एक्को सयम्भु-विउसो तहो पुत्तो णाम तिहुयणं-सयम्भू ।
को वण्णिउं समत्थो पिउ-भर-णिव्वहण-एक्कमणो ॥

111. Sandhi, last Kaḍavaka, Ghattā & colophon.

85. तेतीस-सहस-वरिसे असणं गिण्हन्ति माणसे सुच्छं ।
तेत्तिय पक्खुस्सासं जसकित्ति-विहूसिय-सरीरे ॥

86. इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए ।
तिहुवण-सयम्भु-रइए णेमिणिव्वाणं पण्डुसुयतिण्णं ॥

112. Sandhi, last Kaḍavaka, and the colophon of the work.

87. इह भारह-पुराणु सुपसिद्धउ णेमिचरिय-हरिवंसाइद्धउ ॥ १
वीर-जिणेसें भवियहोँ अक्खिउ पच्छइँ गोयमसामिण रक्खिउ ॥ २
सोहम्में पुणु जम्बूसामें विण्हुकुमारें दिगयरगामें ॥ ३
णन्दिमित्त-अवरज्जियणाहें गोवद्धणेण सु-भद्दह(?)वाहें ॥ ४
एम परम्पराइँ(इ) अणुलग्गउ आयरियह मुहाउ आवग्गउ ॥ ५
सुणि संखेव-सुत्तु अवहारिउ विउसें सयम्भें महि-वित्थारिउ ॥ ६
पद्धडिया-छन्दें सु-मणोहरु भवियण-जण-मण-सवण-सुहङ्करु ॥ ७
जस-परिसेसि-कविहिँ जं सुण्णउ तं तिहुवण-सयम्भु-किउ पुण्णउ ॥ ८
तासु पुत्तें पिउ-भर णिव्वाहिउ पिय-जसु णिय-जसु भुवणेँ पसाहिउ ॥ ९
गय तिहुयण-सयम्भु सुर-ठाणहोँ जं उव्वरिउ किं-पि सुणियाणहोँ ॥ १०
तं जसकित्ति-मुणिहि उद्धरियउ णिएँवि सुत्तु हरिवंसच्छरियउ ॥ ११
णिय-गुरु-सिरि-गुणकित्ति-पसाएं किउ परिपुण्णु मणहोँ अणुराएं ॥ १२
सरहसेणदं(?)-सेठि-आएसें कुमर-णयरि आविउ स-विसेसें ॥ १३
गोवगिरिहेँ समीवेँ विसालएँ पणियारहेँ जिणवर-चेयालएँ ॥ १४
सावय-जणहोँ पुरउ वक्खाणिउ दिढु मिच्छत्तु मोहु अवमाणिउ ॥ १५
जं अ-मुणन्तें इह मइँ साहिउ तं सुयदेवि खमउ अवराहउ ॥ १६
णन्दउ सासणु सम्मइ-णाहहोँ णन्दउ भवियण कय-उच्छाहहोँ ॥ १७
णन्दण(उ) णरवइ पय पालन्तहोँ णन्दउ दय-धम्मु वि अरहन्तहोँ ॥ १८
कालम्वि(णि) य णिच्च परिसक्कउ कासु वि धणु कणु दिन्तु ण थक्कउ ॥ १९
भद्दव-मासि विणासिय-भवकलि हुउ परिपुण्णु चउद्दसि णिम्मलि ॥ २०

॥ घत्ता ॥

इय चउविह-सङ्घहँ विहुणिय-विग्घहँ णिण्णासिय-भव-जर-मरणु ॥ २१
जसकित्ति-पयासणु अखलिय-सासणु पयडउ सन्ति सयम्भु जिणु ॥ २२

88. इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए ।
तिहुवण-सयम्भु रइए समाणियं कण्ह-कित्ति-हरिवंसं ॥
गुरु-पव्व-वास भयं सुय-णाणाणुक्कमं जहा-जायं ।
सयमिक्क-दुद्दह-अहियं संधीओ परिसमत्ताओ ॥ संधि ११२ ॥

89. इति हरिवंशपुराणं समाप्तं ।

APPENDIX II.

Citations in SC. identified from Svayambhū's Epics

1. Said to be Caumuhassa·

हउँ अज्जुणु तुम्हए उरणु। SC. IV 3*a*.
कुरु पच्चारिउ अज्जुणेँण, ते तुम्हइँ सो हउँ एउ रणु।
रक्खहोँ सीसु जयद्दहहोँ, लइ धरहु सव्व मइँ एक्कु खणु ॥ RC. 67 11 Ghattā

2. गअविन्धइ, जसु सिद्धइं परसमाणु जसु अप्पओ ॥
पहु एक्कहो तइलोक्कहो, सोज्ज देव परमप्पओ ॥ SC. V 5.
इय चिन्धइँ जसु सिद्धइँ पर-समाणु जसु अप्पउ।
गह-चक्कहोँ तइलोक्कहोँ सो जें देउ परमप्पउ ॥ PC. 3 3 11.

3. कहवि सरुहिरइं, णहरइं, थणसिहरोपरि सुपउत्ताइं ॥
वेग्गे वलग्गहो. मअणतुरंगहो. णं पइ छुइछइदु ग त्ताइं ॥ SC. V 9.
कहेँ वि स-रुहिरइँ दिट्ठइँ णहरइँ थण-सिहरोवरि सु-पहुत्तइँ।
वेगेँण वलग्गहो मयण-तुरङ्गहो णं पायइँ छुडुछुडु खुत्तइँ ॥ PC. 14 7 9.

4. णवफग्गुणे गिरिसिहरोवरि फुल्लपलासु ॥
को डढ्ढु मे. को ण डढ्ढु जोअइ व हुआसु ॥ SC. VI 24.
कत्थइ अङ्गारय-संकासउ रेहइ तम्विरु फुल्ल-पलासउ ॥
णं दावाणलु आउ गवेसउ को मइँ दड्ढु ण दड्ढु पएसउ ॥ PC. 71 1 1-2
फग्गुणेँ फुल्लपलासु जिह, लक्खिज्जइ गिरिवरे। PC. 80 11 Ghattā *b*.

5. व(ह)णुमंत्त रणे परिवेढिज्जइ णिसिअरहिं ॥
णं गअणे. बालदिवाअरु जलहरहिं ॥ SC. VI 42.
हणुवन्तु रणेँ परिवेढिज्जइ णिसियरेँहिं।
णं गयणयलेँ वाल-दिवायरु जलहरेँहिं ॥ PC. 65 1.

6. भाइविओअए जिह जिह करइ विहीसणु सोओ
तिह तिह दुक्खेँण रुअइ सह विवइ वाणर-लोओ ॥ SC. VI 71.
भाइ-विओएं जिह जिह करइ विहीसणु सोउ।
तिह तिह दुक्खेँण रुवइ स-हरि-वल-वाणर-लोउ ॥ PC. 71 1.

सुरवरतासअरु, रावण दठ्ठु जासु जग कंपइ ॥
अणुकहिं मग्गइं चुक्कइ पवणो इसिहिं जंपइ ॥ SC. VI 74.
सुरवर-डामरु, रावणु दड्ढु जासु जगु कम्पइ।
'अण्णु कहिं महु, चुक्कइ' एव णाइँ सिहि जम्पइ ॥ PC. 77 13 13.

वाआला फरुसा विन्धणा गुणेहिं विमुक्का पाणहरा ॥
जिह दुज्जणु सज्जणउवरि, तिह पसरु ण लहन्ति सरा ॥ SC. VI 50.
दुम्मुह सलोह वण्णुज्जला, विन्धण-सीला पाणहरा।
गुण-मुक्का धम्म-विवज्जिय, तो वि मोक्ख पावन्ति सरा ॥ RC. 64 11 Ghattā

9. ताव पडुपडहपडिपहअपहपङ्गणे।
   णाइँ सुरदुन्दुही दिण्ण गअणङ्गणे ॥
   रसिअ सअसंख गाअन्ति वरमङ्गलं।
   तिवलि ढढ्ढन्त घुम्मन्तवरमद्दलम् ॥ SC. VIII 4.
   ताम पडु पडह पडिपहय पहु-पङ्गणे,
   णाइँ सुर-दुन्दुही दिण्ण गयणङ्गणे ॥
   रसिय सय सङ्ख जायं महा-गोन्दलं,
   टिविल-टण्टन्त-घुम्मन्त-वर-मन्दलं ॥ PC. 24 2 1-2.

10. वारणहोमज्झ उम्मगिम करेवि ॥
    सीहकिसोर ठिउ, वणे पइसरेवि ॥ SC. VIII 6.
    वारन्तहोँ मज्झु, उम्मग्गिम करेँवि।
    रिसि-सीह-किसोर(व), थिय वणेँ पइसरेँवि ॥ PC. 33 3 9.

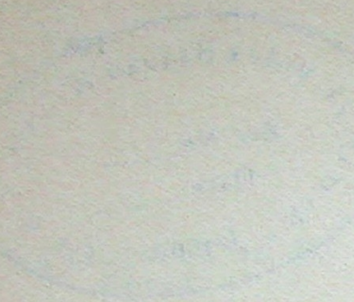
11. तिहुअणगुरु तं गअ गुरु मेल्लवि झीणकसाअउं।
    गउ संततविरहं तउ, पुरिम ताणु संपाइअउ ॥ SC. VIII 17.
    तिहुअण-गुरु, तं गयउरु, मेल्लेँवि खीण-कसाइउ ॥
    गय-सन्तउ, विहरन्तउ, पुरिमतालु संपाइउ ॥ PC. 3 1.

12. धणधण्णुसमिद्धहों, पुहविसिद्धहो जणमणणअणाणन्दणहो ॥
    रणवासहो एन्तहिं, रामाणेन्तेहिं किउ उम्माह पट्टणहो ॥ SC. VIII 21.
    धण-धण्ण-समिद्धहोँ   पुहइ-पसिद्धहोँ   जण-मण-णयणाणन्दणहोँ।
    वण-वासहोँ जन्तेँहिँ   रामाणन्तेँहिँ   किउ उम्माहउ पट्टणहोँ ॥ PC. 31 1 1.

13. खरदूसण लिलेवि। रणेवि ते त्तिण जाइआ ॥
    णं खअकाले इह। रावणहो पडवी धाइआ ॥ SC. VIII 25.
    खर-दूसण गिलेँवि   चन्दणहिहेँ तित्ति ण जाइय।
    णं खय-काल-छुह   रावणहोँ पडीवी धाइय ॥ PC. 41 1.

14. अवखइ गउतमसामि। तिहुअणें लद्धपसंसहो ॥
    सुण सेणिअ उप्पत्ति। रक्खसवाणरवंसहो ॥ SC. VIII 27.
    अवखइ गोत्तम-सामि,   तिहुअण-लद्ध-पसंसहुँ।
    सुणि सेणिय उप्पत्ति,   रक्खस-वाणर-वंसहुँ ॥ PC. 5 1.

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APPENDIX III

Parallel Passages

of the

Paumacariu (I-XX), Raviṣeṇa's *Padmacarita*

and Vimalasūri's *Paumacariya*

(pp. 1-32)

APPENDIX III

Parallel Passages of the *Paumacariu* (I–XX), Raviṣeṇa's *Padmacarita* and Vimalasūri's *Paumacariya*.

PC.	RP.[1] (and/or VP.)
1 (a) वद्धमाण-मुह-कुहर-विणिग्गय, रामकहा-णइ एह कमागय ॥ 1 2 1. (b) एह रामकह-सरि सोहन्ती, गणहर-देवहिँ दिट्ठ वहन्ती ॥ पच्छइ इन्दभूइ-आयरिएं, पुणु धम्मेण गुणालङ्करिएं ॥ पुणु पहवें संसाराराएं, कित्तिहरेण अणुत्तरवाएं ॥ पुणु रविसेणायरिय-पसाएं वुद्धिएँ अवगाहिय कइराएं ॥ 1 2 6-9.	1 वर्धमान-जिनेन्द्रोक्तः सोऽयमर्थोगणेश्वरम् । इन्द्रभूतिं परिप्राप्तः सुधर्मं धारिणी-भवम् ॥ प्रभवं क्रमतः कीर्तिं ततोऽनुत्तरवाग्मिनम् । लिखितं तस्य संप्राप्य रवेर्यत्नोऽयमुद्गतः ॥ 1 41-42.
2 जहिँ फाडिम-वयणइँ दाडिमाइँ, णज्जन्ति ताइँ णं कइ-मुहाइँ ॥ 1 4 6.	2 तथा शाखामृगाननैः । संदिग्ध-कुसुमैर्युक्तः पृथुभिर्दाडिमीवनैः ॥ 2 16.
3 जहिँ दक्खा-मण्डव परियलन्ति, पुणु पन्थिय रस-सलिलइँ पियन्ति ॥ 1 4 8.	3 फलस्वाद-पयःपान-सुखसंसुप्त-मार्गगाः । वनदेवी-प्रपाकारा द्राक्षाणां यत्र मण्डपाः ॥ 2 18.
4 तहिँ तं पट्टणु रायगिहु, × × × णं पिहिविएँ णव-जोव्वणएँ सिरेँ सेहरु आइद्धउ ॥ 1 4 9.	4 तत्रास्ति सर्वतः कान्तं नाम्ना राजगृहं पुरम् । कुसुमामोद-सुभगं भुवनस्यैव यौवनम् ॥ 2 33.
5 घुम्मइ व गएँहिँ मय-भिम्भलेहिँ । उड्डइ व तुरङ्गहिँ चञ्चलेहिँ ॥ etc. 1 5 4-8.	5 (a) हसद्भिरिव शुक्लानां पङ्कजानां कदम्बकैः । etc. 2 21*b*-22. (b) नमतीव सदा या(?वा)त-घूर्णितादर. पादपैः ॥ etc. 2 104-106*a*।
6 तहिँ ओसप्पिणि-कालेँ गएँ, कप्पयरुच्छण्णा ॥ चउदह रयण-विसेस जिह, कुलयर उप्पण्णा ॥ 1 11 9.	6 अथ कालान्तरोत्पत्त्या हानिं यातेष्वनुक्रमात् - कल्पपादप-खण्डेषु श्रुणु कौलकरीं स्थितिम् ॥ 3 74.
7 चन्दहों रोहिणि व । 1 13 4*a*.	7 रोहिणीव कलावतः । 1 3 91.
8 1 13 5-9.	8 3 100-110.
(a) आहरण-रिद्धि पर भार-मेत्त । 1 13 5*b*.	(a) असितोत्पल-दामानि केवलं भारमात्रकम् । 3 100*b*.

1. The passages in the right hand column are taken from RP. unless indicated otherwise.

(b) तहँ णिय-लायण्णु जें दिण्णु-सोहु, मलु केवलु पर कुङ्कुम-रसोहु ॥ 1 13 6.	(b) निर्गुणः कौङ्कुमः पङ्को लावण्यस्य कलङ्कजम् । 3 106*b*.
(c) पासेय-फुलिङ्गावलि जें चारु, पर गरुयउ मोत्तिय-हारु भारु ॥ 1 13 7.	(c) मण्डनं स्वेत(?द)बिन्दवः । कुचयोः हार-भारस्तु वृथैव परिकल्पितः ॥ 3 108.
(d) लोयण जि सहावें दल-विसाल, आडम्बरु पर कन्दोट्ट-माल ॥ 1 13 8.	(d) मण्डनं मुण्डमालाया(?) यस्याश्चक्षुरभूद्वरम् असितोत्पल-दामानि केवलं भारमात्रकम् 3 100
(e) कमलासाएँ भमन्तएँण, अलिवलएं मन्दें । मुहलीहूयउ कम-जुयलु किं णेउर-सद्दें ॥ 1 13 9.	(e) भूषणं भ्रमरा एव निलीनाः कमलाशया । पादयोरैन्द्रनीले च नूपुरे निष्प्रयोजने ॥3 110
9 1 14 4-8.	9 3 114-120.
(a) का-वि × × गायइ वायइ ॥ 1 14 4.	(a) काश्चित् ×× उपगायन्ति वीणया। 3 114
(b) का-वि देइ तम्बोलु सहत्थें। 1 14 5*a*.	(b) ताम्बूलदायिनी काचित् । 3 116*a*.
(c) सव्वाहरणु का-वि सहुँ वत्थें। 1 14 5*b*.	(c) आनेत्री वाससां काचिद् भूषणानां ततः परा। 3 118*b*.
(d) पाडइ का-वि चमरु। 1 14 6*a*.	(d) चामरग्राहिणी काचित् । 3 118*a*.
(e) उक्खय-खग्ग का-वि पडिरक्खइ 1 14 7*a*.	(e) मण्डलाग्रकरा काचित् सततं पालनोद्यता । 3 116 *b*.
(f) का-वि जक्खकद्दमेंण पसाहइ । 1 14 8*a*.	(f) काचिद् गन्धानुलेपने । 3 119*b*.
10 वर-पल्लङ्कें पसुत्तियएँ सुविणावलि दिट्ठी । 1 14 9*a*.	10 (a) शयनीये स्वे सुप्ता साऽत्यन्त-कोमले । 3 121*b*. (b) अद्राक्षीत् × × स्वप्नान् । 3 123*b*.
11 एम वुत्तु, तउ होसइ तिहुअण-तिलउ पुत्तु । 1 16 1*b*.	11 जगाद 'त्वयि संभूतस्त्रैलोक्यस्य गुरुः शुभे' 3 153*b*.
12 (a) जिण-सूरु समुट्ठिउ । 1 16 8*a*. (b) उइउ × × × दिवायरु। 1 16 9*b*.	12 उदितस्त्वं दिवाकरः । 3 202*b*.
13 वोहन्तु भव्व-जण-कमल-सण्डु । 1 16 8*b*	13 प्रबोधं यास्यतीदानीं भव्यसत्त्वकुमुद्वती । 3 203*b*. VP. जिणिन्दभाणू वोहिन्तो भविय-कमलाइँ 2 36*b*.
14 केवल-किरणायरु । 1 16 9*a*	14 VP. केवल-किरण-दिवायर । 2 43*b*
15 मोहन्धार-विणासयरु । 1 16 9*a*.	15 अज्ञान-तमसावृते । 3 202*a*. VP. मोहन्धयार-तिमिरे । 2 43*a*.
16 लहु सकेय-णयरि किय जक्खें परियञ्चिय ति-वार सहसक्खें ॥ 2 2 5.	16 (a) ततः साकेतनगरं धनदेन विनिर्मितम्। 3 169*a*. (b) पुरं प्रदक्षिणीकृत्य त्रिः शक्रः । 3 172*a*.
17 अग्गएँ माया-वालु थवेप्पिणु । 2 2 7*b*.	17 मायाबालम् । 3 173*a*. VP. मायाबालं ठविय पासे । 3 76*a*.

18 अङ्कँ चडाविउ तिहुअण-णाहउ । 2 3 1*b*.	18 तं अङ्कमारोप्य । 3 175*a*.
19 पण्डु-सिलोवरि सुरवर-सारउ, लहु सिंहासणेँ ठविउ भडारउ ॥ 2 3 8.	19 पाण्डुकम्बलसंज्ञायां शिलायां सिंहविष्टरे । ततो जिनः सुरेशेन स्थापितः ॥ 3 177. VP. ठविऊण पण्डुकम्बल-सिलाए सीहासणे । 2 15*a*.
20 ण्हवणारम्भ-भेरि अप्फालिय । 2 4 1*a*.	20 ततः समाहि(?ह)ता भेर्यः । 3 178*a*.
21 2 4 1–8.	21. 3 166–168; 178–181. VP. 3 87–91.
22 वहु-मङ्गल-कलसेँहिँ जिणवरु । णं णव-पाउस-कालेँ, मेहेँहिँ अहिसित्तु महीहरु ॥ 2 5 9.	22 महीध्रमिव तं नाथं कुम्भैर्जलधरैरिव । अभिषिच्य । 3 187.
23 गेण्हेँवि वज्ज-सूइ सहसक्खें । कण्ण-जुअलु जग-णाहहोँ विज्झइ, कुण्डल-जुअलु झत्ति आइज्झइ ॥ 2 6 2–3.	23 कर्णयोः कुण्डले कृते । तत्क्षणं सुरनाथेन वज्रसूची-विभिन्नयोः ॥ 3 188.
24 तिहुअण-तिलयहोँ तिलउ थवन्तें, मणेँ आसङ्किउ दससयणेत्तें ॥ 2 6 5.	24 (a) तिलकेन भ्रुवोर्मध्यं × × विभूषितं । तिलकत्वं त्रिलोकस्य विभ्रतः ॥ 3 200. (b) त्रैलोक्य–मण्डनस्यास्य कुतोऽन्यन्मण्डनं परम् । 3 196.
25 रूवालोयणेँ रूवासत्तइँ, तित्ति ण जन्ति पुरन्दर-णेत्तइँ ॥ 2 7 2.	25 रूपं पश्यन् जिनस्यासौ सहस्रनयनोऽपि सन् । तृप्तिरिन्द्रो न संप्राप ॥ 3 174. VP. पुलयन्तो य न तिप्पइ अच्छीण सहस्समेत्तेणं । 3 77*b*.
26 वामकरङ्गुट्ठउ णिहोँरेवि, वालहोँ तेत्थु अमिउ संचोरेँवि ॥ 2 7 4.	26 कराङ्गुष्ठे ततो न्यस्तममृतं वज्रपाणिना । 3 221. VP. अङ्गुट्ठय–अमय–लेहण–वलेण । 3 107*a*.
27 जणणिएँ जं जि दिट्ठु अहिसित्तउ, रिसहु भणेँवि पुणु रिसहु जेँ वुत्तउ ॥ 2 7 8.	27 सुरेन्द्र–पूजया प्राप्तः प्रधानत्वं जिनो यतः । ततः तमृषभाभिख्यां निन्यतुः पितरौ सुतं ॥ 3 219.
28 कालेँ गलन्तएँ णाहु, णिय-देह-रिद्धि परियड्ढइ । 2 7 9*a*.	28 कनीयसैव कालेन परां वृद्धिमवाप सः ॥ 3 224*a*. VP. (a) अणुदियहं परिवड्ढइ । 3 107*a*. (b) पत्तो सरीरविड्ढिं कालेण अप्पेण । 3 108*a*.
29 अमर-कुमारेँहिँ सहुँ कीलन्तहोँ । 2 8 1*a*.	29 कुमारकैर्युक्तो वयस्यैरिन्द्रनोदितेः(?तैः) । चकारासौ क्रीडां ॥ 3 222. VP. सुरदारयपरिकिण्णो × × कीलन्तो । 3 107.
30 देवदेव भुअ भुक्खा-मारें । 2 8 2*b*.	30 क्षुधा–संतापितान् । 3 237*b*.
31 ते कप्पयरु सव्व उच्छण्णा । 2 8 1*a*.	31 नाथ याताः समस्तास्ते प्रक्षयं कल्पपादपाः । 3 237*a*.
32 धिद्धिगत्थु संसारु असारउ । 2 10 2*a*.	32 एवं धिगस्तु संसारम् । 3 266*a*.

33 अण्णहों अण्णु करइ भिच्चत्तणु, तं जि हूउ वइरायहों कारणु ॥ 2 10 3*b*.	33 (a) अत्र कश्चित् पराधीनो लोके भृत्यत्वमागतः । 3 265*a*. (b) इयं तस्य समुत्पन्ना बुद्धिर्वैराग्यकारणम् । 3 263*a*.
34 चारु देव जं सइँ उम्मोहिउ । 2 10 4*b*.	34 (a) साधु नाथावबुद्धं ते । 3 269*a*. (b) तस्य प्रबुद्धस्य स्वयमेव । 3 272*a*.
35 सिविया-जाणें सुरवर-सारउ, × × × चडिउ भडारउ ॥ देवेंहिँ खन्धु देवि उच्चाइउ ॥ 2 11 1–2.	35 सुरनाथार्पितस्कन्धां × × × आरुह्य शिबिकां नाथः ॥ 3 278.
36 'णमह परम-सिद्धाण' भणन्तें । 2 11 4*a*.	36 नमः सिद्धेभ्य इत्युक्त्वा । 3 282*a*. VP. सिद्धाण नमुक्कारं काऊण । 3 136*a*.
37 चामीयर-पडलोवरें थवियउ । गेण्हेंवि जण-मण-णयणाणन्दें, घित्तउ खीर-समुद्दें सुरिन्दें ॥ 2 11 5*b*–6.	37 रत्नपटे केशान् प्रतिपद्य सुराधिपः चिक्षेप × × क्षीरकूपारवारिणि ॥ 3 284. VP. वज्जाउहो × × केसे मणिपडलयम्मि घेत्तूणं × × खीरसमुद्दम्मि पक्खिवइ ॥ 3 137.
38 तेण समाणु सणेहें लइया, रायहँ चउ सहास पव्वइया ॥ 2 11 7.	38 सहस्राणि च चत्वारि नृपाणां स्वामिभक्तितः । × × × × × प्रतिपन्नानि नग्नतां ॥ 3 286. VP. चउहि सहस्सेहि समं पत्ता जइणं परमदिक्खं । 3 136*b*.
39 अद्धु वरिसु थिउ काउसग्गें । 2 11 8*b*.	39 वर्षार्धमात्रं स कायोत्सर्गेण निश्चलः । 3 287*a*.
40 पवणुद्धुयउ जडाउ, रिसहहों रेहन्ति विसालउ, सिहिहेँ वलन्तहों णाइँ, धूमाउल-जालामालउ ॥ 2 11 9.	40 वातोद्धूता जटास्तस्य रेजुराकुलमूर्तयः । धूमाल्यः इव सद्ध्यानवह्निश(?स)क्तस्य कर्मणः ॥ 3 288.
41 अचलु । 212 1*a*.	41 निश्चलः । 3 287*a*.
42 दारुण-दुक्खाएं लइया । 2 12 2*b*.	42 दुःखानिलसमाहताः । 3 290*a*.
43 केण-वि महियलें घत्तिउ अप्पउ । 2 12 6*b*.	43 केचिन्निपतिता भूमौ । 3 290*a*.
44 को-वि फलइँ तोडेप्पिणु भक्खइ । 2 12 8*a*.	44 गताः केचित् फलाशनं । 3 291*a*.
45 'जाहुँ' भणेवि । 2 12 8*b*.	45 (a) उक्तं 'व्रजामः' । 3 302*a*. (b) व्रजामः । 3 301*a*.
46 दइवी वाणी समुट्ठिय अम्बरे । 2 13 1*b*.	46 विचेरुर्गगने वाचो × × × सुधाभुजाम् । 3 294*b*. VP. अम्बरतलम्मि घुट्ठं । 3 142*b*.
47 तहिँ अवसरें णमि-विणमि पराइय । 2 13 6*b*.	47 VP. ताव य संपत्ता णमि-विणमि । 3 143*a*.
48 पुच्छिय धरणिधरेण, विण्णि वि × × × । थिय कज्जें कवणेण, उक्खय-करवाल-विहत्था ॥ 2 14 9.	48 VP. अह भणइ नागराया भो भो तुम्हेत्थ किं निमित्तेणं असिलट्ठिगहियहत्था × × ठिया 3 147.
49 (a) 2 16 2–5*a*. (b) ढोयइँ । 2 16 5*a*.	49 (a) 4 8–9. (b) ढौकितवान् । 4 8*b*.

50 पट्टणु हत्थिणयरु संपत्तउ । 2 16 6*b*.	50 हास्तिनपुरं × × × स समागतः । 4 6*a*. VP. गयपुरनयरं कमेण संपत्तो । 4 2*a*.
51 सयडामुह-उज्जाण-वणु । 3 1 1*b*.	51 VP. सयडामुहउज्जाणे । 4 16*b*.
52 वीयउ मन्दरु णाइँ समुट्ठिउ । 3 6 2*b*.	52 कैलासमिव जङ्गमम् । 2 115*a*. VP. हिमगिरिसिहरस्स संकासं । 2 38*b*.
53 केण वि पञ्चाणुव्वय लइया । etc. 3 12 2–4.	53 अणुव्रतानि संप्राप्ताः केचित् । etc. 2 196–197.
54 छण्णवइ सहास वरङ्गणाहँ । तहों दह-पञ्चासउ णन्दणाहुँ । × × × चउरासी लक्खइँ गयवराहुँ, अट्ठारह कोडिउ हयवराहुँ ॥ कोडीउ तिण्णि वर-धेणुवाहँ, वत्तीस सहास णराहिवाहँ ॥ वत्तीस सहासइँ मण्डलाहुँ, कम्मन्तें कोडि पवहइ हलाहुँ ॥ णव णिहियउ रयणइँ सत्त सत्त । 3 13 2–7*a*.	54 अक्षया निधयस्तस्य नव × × । × × × त्र्यं सुरभिकोटीनां हलकोटिस्तथोदिताः । चतुर्भिरधिकाशीतिर्लक्षाणां वरदन्तिनाम् ॥ कोट्यश्चाष्टौ दशोद्दिष्टा वाजिनां × × । द्वात्रिंशच्च सहस्राणि पार्थिवानां × × ॥ तावन्त्येव सहस्राणि देशानां × × । चतुर्दश च रत्नानि × × × ॥ पुरंध्रीणां सहस्राणि नवतिः षड्भिरन्विताः । 4 62–66*a*. VP.(a) मत्तवारणाणं चउरासीइं च सयसहस्साइं। तावइया परिसंखा रहाण × × ॥ 4 59. (b) पुत्ता य पञ्चसया । 4 62b.
55 णवणवइ सहास महागराहुँ । 4 2 3*a*.	55 आकराणां सहस्राणि नवतिर्नवसंयुताः 4 62.
56 किं वहिएण वराएं, भड-संघाएं, दिट्ठि-जुज्झु वरि मण्डहों । 4 8 8*b*.	56 (a) किं वराकेन लोकेन निहतेनामुनावयोः । 4 70*b*. (b) दृष्टियुद्धे प्रवर्त्यताम् । 4 71*b*. VP. किं वहेण लोयस्स । 4 43*a*.
57 वेढ्विउ × × ×, वेल्ली-जालेंहिँ अहिविच्छिय-वम्मीयहिँ । 4 12 9*a*.	57 वाल्मीक-विवरोघातै(?)रत्युग्रैः समहोरगैः × × × वल्लीभिः वेष्टितः × × । 4 76.
58 (a) कइलासें परिट्ठिउ रिसहणाहु । 4 13 1*a*. (b) भरहु वि णिव्वुइ पत्तउ । 4 14 9*b*.	58 कैलासशिखरे प्राप निर्वृतिं नाभिनन्दनः । 4 180*b*.
59 उच्छण्णें णरवर-तरु-जालें । विमलेक्खुक्क-वंसें उप्पण्णउ, धरणीधरु सुरूव-संपण्णउ ॥ 5 1 2*b*–3.	59 अथेक्ष्वाकुकुलोत्थेषु तेष्वतीतेषु राजसु । × × समुत्पन्नो धरणीधरनामतः ॥ 5 59.
60 दसहिँ सहासहिँ सहियउ । 5 2 9*b*.	60 सहस्राणि दशानेन समं । 5 69*a*.
61 थिउ छट्ठोववासें सुरसारउ, वम्हयत्त-घेरें थक्कु भडारउ ॥ × × × पारणउ करेप्पिणु, चउदह संवच्छर विहरेप्पिणु ॥ 5 3 1–2.	61 षष्ठोपवासयुक्ताय तस्मै नाथाय पारणं । ब्रह्मदत्तो ददौ × × × चतुर्दशस्वतीतेष्वस्य ॥ 5 70–71*a*.
62. पुणु उप्पण्णु णाणु तहों केवलु । 5 3 3*b*.	62 ततोऽभवत् केवलज्ञानं । 5 71.
63. अट्ठ वि पाडिहेर । 5 3 4*a*.	63 अष्टौ च प्रातिहार्याणि । 5 72*b*.

64 गणहर णवइ लक्ख वर-साहुहुँ 5 3 5*a*.	64 नवतिः × गणेशाः × साधूनां × लक्षं । 5 73.
65 (a) पेक्खेंवि माणत्थम्भु जिणिन्दहों, मच्छरु माणु वि गलिउ णरिन्दहों (b) सो वि गम्पि समसरणु पइट्ठउ, जिणु पणवेप्पिणु पुरउ णिविट्ठउ ॥ 5 7 8–9.	65 प्रभामण्डलमेवासौ दृष्ट्वा दूरे जिनोद्भवं । सर्वं गर्वं परित्यज्य प्रणनाम × × ॥ 5 94. VP पेच्छइ तमतिमिरहरं जिणस्स भामण्डलं दिव्वं । मोत्तूण निययगव्वं × × ॥ तत्थेव संनिविट्ठो नच्चासन्ने समोसरणे ॥ 5 79*b*-80.
66 विहि-मि × × वइरइँ परिहरियइँ । 5 7 10*b*.	66 मुक्तवैरौ । 5 95*a*.
67 भीम-सुभीमेंहिँ । 5 7 11*a*.	67 भीम-सुभीमौ । 5 149*a*.
68 (a) पुव्व-भवन्तर-णेहें । 5 7 11*b*. (b) तुहुँ महु अण्ण-भवन्तरें णन्दणु । 5 8 1*b*.	68 जन्मान्तरसुतप्रीत्या । 5 162*a*.
69 कामुकविमाणु । 5 8 3*a*.	69 विमानं कामगं नाम । 5 167*a*.
70 लइ रक्खसिय विज्ज सहुँ हारें । 5 8 3*b*.	70 (a) राक्षसीं विद्यां । 5 167*a*. (b) ददावस्मै हारम् । 5 161*a*.
71 दुप्पइसार । 5 8 4*b*.	71 अत्यन्तदुष्प्रवेशः । 5 155*b*.
72 तीस परम-जोयण-विच्छिण्णी, लङ्काणयरि तुज्झु मइँ दिण्णी ॥ 5 8 5.	72 त्रिंशद्योजन–मानाधः सर्वतः × × × लङ्केति नगरी ॥ 5 158.
73 अण्णु-वि एक्क-वार छज्जोयण, लइ पायाललङ्क घणवाहण ॥ 5 8 6.	73 षड्योजनीगतं × × × अलङ्कारोदयाभिख्यम् ॥ 5 163*a*.–164. VP. पायालङ्कारपुरं × × × से । दिन्नं छज्जोयणमवगाढं ॥ 5 132.
74 विमलकित्ति-विमलामल-मन्तिहिँ परिमिउ । 5 8 8.	74 विमलामलकान्त्याद्याः × × । वेष्टितोसौ ॥ 5 169*a*; 170*a*
75 लङ्काउरिहें पइट्ठु । 5 8 9*a*.	75 प्रविष्टो नगरीं लङ्काम् ॥ 5 177*a*.
76 वहन्तें कालें × × ×, अजियजिणहों गउ वन्दणहत्तिऍ ॥ 5 9 1.	76 वन्दनायान्यदा यातोऽजितं तोयदवाहनः । 5 184*a*.
77 (a) कइ होसन्ति भवन्तें कालें । तुम्हें जेहा । 5 9 3*b*–4*a*. (b) कइ तित्थयर देव अइकन्ता । 5 9 4*b*.	77 भवद्विधजिनेश्वराः × × भविष्यन्त्यपरे कति । कति वा समतिक्रान्ताः ॥ 5 186–187*a*.
78 मागहभासऍं कहइ भडारउ । 5 9 5*b*.	78 भाषाऽर्धमागधी तस्य भाषमाणस्य 5 190*a*.
79 पइँ जेहउ छक्खण्ड-पहाणउ, भरह-णराहिउ एक्कु जि राणउ ॥ पइँ विणु दस होसन्ति णरेसर, णव वलएव णव जि णारायण, × × × × णव जि दसाणण ॥ 5 9 7–9.	79 (a) एकस्त्वत्सदृशोऽतीतश्चक्रचिह्नश्रियः पतिः । भवानेको × जनिष्यन्ति दशापरे ॥ 5 221. (b) वासुदेवा भविष्यन्ति नव सार्धं प्रतीश्वरैः । बलदेवाश्च तावन्तः ॥ 5 225.
80 दस-उत्तरेंण सएण, भरहु जेम णिक्खन्तउ ॥ 5 9 11.	80 (a) प्राव्रजत् सः । 5 239*b* (b) दशाधिकं शतं तेन साकं खेचरभोगिनां × × × निष्क्रान्तं । 5 240.
81 सट्ठि सहास हूय वर-पुत्तहुँ । 5 10 4*a*.	81 पुत्राणां बिभ्रतां शक्तिमुत्तमां जाताः षष्टिसहस्राणां ॥ 5 248.

82 एक्क-दिवसेँ × × ×, वन्दणहत्तिएँ गय कइलासहोँ ॥ 5 10 5.	82 ते कदाचिदथो याताः कैलासं वन्दनार्थिनः । 5 249*a*.
83 भरह-कियइँ । 5 10 6*a*.	83 VP. कारियाइ भरहेणं । 5 171*a*.
84 करहुँ किम्पि जिण-भवणहोँ रक्खणु । 5 10 7*b*.	84 VP. रक्खणत्थं किंचि उवायं लहुं कुणह । 5 171*b*.
85 दण्डरयणु ×× भमाडिउ । 5 10 9*a*.	85 दण्डरत्नेन परिक्षेपं प्रचक्रिरे । 5 250*b*.
86 सयल वि छारहोँ पुञ्जु पवत्तिय । 5 11 2*b*.	86 भस्मसाद् भावमायाताः सुतास्ते । 5 252*b*.
87 कहवि कहवि । 5 11 3*a*.	87 कथमपि । 5 253*a*.
88 दुम्मण दीण-वयण × × × सकेय-णयरि संपत्ता । 5 11 4.	88 (a) दुःखितौ । 5 254*b*. (b) दीनवदनौ । 5 278*b*. VP. साएयपुरिं समणुपत्तो । 5 175*b*.
89 उड्डन्ति ण पाण णरिन्दहोँ । 5 11 5*b*.	89 नायं प्राणांस्त्याक्षीत् क्षणाद् । 5 255*a*.
90 घण-घट्टियइँ विज्जु-विप्फुरियइँ, सुविणय ×××× ॥ जलबुब्बुव-तरङ्ग-सुर-चावइँ । 5 12 8.	90 फेनोर्मीन्द्रधनुःस्वप्नविद्युद्बुद्बुदसंनिभाः । 5 270*a*. VP. इन्दधणु-फेण-सुविणय-विज्जुलया-कुसुम-बुब्बुय-सारिच्छा । 5 185.
91 तं णिसुणेवि राउ मुच्छंगउ पडिउ । 5 13 4.	91 VP. राया तं चिय सोऊण ×× मुच्छावसवेम्भलो पडिओ । 5 192.
92 किं सोएं किं खन्धावारें । 5 13 7.	92 VP. किं मज्झ वसुमईए । 5 199*a*.
93 णिवडिय तासु दिट्ठि ×××, जहिँ मुउ महुयरु कमलब्भन्तरें ॥ 5 14 8.	93 (a) राजीव-सम्पुटेऽपश्यद् द्विरेफं स निपीडितम् । 5 305*b*. (b) मृतिं मधुकरः प्राप्तः । 5 307*b*. VP. पेच्छइ भमरं पउम-मज्झे । 5 218*b*.
94 जिह धुअगाउ, रस-लम्पडु अच्छन्तउ । तिह कामाउरु सव्वु, कामिणि-वयणासत्तउ ॥ 5 14 9.	94 (a) मकरन्दरसासक्तः । 5 307*a*. (b) यथाऽयमत्र संश(?स)क्तः प्राप्तो मृत्युं मधुव्रतः । प्राप्स्यामो वयमप्येवं सक्ताःस्त्री-मुख-पङ्कजे ॥ 5 308. VP. जह पउमगन्धलुद्धो नट्ठो च्चिय महुयरो अविन्नाणो । तह जुवइ-वयण-कमले, आसत्तो चेव नट्ठो हं ॥ 5 219.
95 सव्वउ कण्णउ पर-भायणउ । 6 3 2*b*.	95 स्वभाव एष कन्यानां यत्परागार-सेवनम् । 6 44*a*. VP. होही पर-सोवत्था ×× वर-कन्ना । 6 20*a*.
96 6 4 5–9*a*. (Names of Islands)	96 6 67–69*a*. VP. 6 31–33.
97 माहव-मासहोँ पढम-दिणेँ, तहिँ सिरिकण्ठें दिण्णु पयाणउ । 6 5 9*b*.	97 चैत्रस्य दिवसे प्रथमे ×× ययौ ×× असौ द्वीपं वानर–लाञ्छितम् ॥ 6 86. VP. चेत्तस्स पढमदिवसे सिरिकण्ठो निग्गओ । 6 36*a*,

98 इहु तेण समाणु खेड्डु करेंवि । 6 7 1*a*.

98 (a) ततस्तैर्महती रन्तुं प्रीतिरस्य समुत्थिता । 6 111*a*.
(b) तैरसौ साकं रन्तुं प्रवव्रते नृपः । 6 114*a*.
Vp. कीलणहेउं नरिन्देण । 6 43b.

99 अवरेहि मि धरावेंवि सइँ धरेंवि । 6 7 1*b*.

99 ग्राहयित्वा च तान् । 6 121*a*.
VP. घेतूण ताण । 6 43*a*.

100 गउ किक्कु-महीहर-गिरि-सिहरु,
चउदह-जोयण-पमाणु णयरु ।
किउ सहसा सव्वु सुवण्णमउ,
णामेण किक्कपुरु अण्णमउ ॥ 6 7 2–3.

100 (a) किष्कुमारोहत् । 6 123.
(b) पुरं तत्र ×× ख्यातं किष्कुपुराख्यया ॥ 6 123*a*.
(c) प्रमाणं योजनान्यस्य चतुर्दशसमन्ततः 6 124*a*.
VP. किक्किन्धि पव्वओवरि सुवण्णपायारं ।
चोद्दसजोयण-विउलं किक्किन्धिपुरं कयं तेण 6 49.

101 जहिँ चन्दकन्तमणि-चन्दियउ,
ससि भणेंवि अ-दिवसेंहँ जें वन्दियउ । 6 7 4.

101 (a) शशाङ्कसदृशाकारैर्मणिभिः ××××
रजनीष्वपि कुर्वाणा सन्देहं रजनीकरे ॥ 6 129.
(b) चन्द्रकान्तमणिच्छायाकल्पितोदारचन्द्रिका । 6 130*a*.

102. 6 7 6–7.

102. 6 126–128.

103 अवरोप्परु विहसन्ति व घरइँ । 6 7 7*b*.

103 हसन्त्य इव शेषाणां भवनानां सुरूपताम् । 6 128*b*.

104 एक्क-दिवसेँ देवागमणु,
णियवि जन्तु णन्दीसरदीवहोँ ।
वन्दणहत्तिएँ सो वि गउ ॥ 6 7 9.

104 (a) कदाचिदथ ×× व्रजन्तं वन्दनां (?ना)
भक्त्या द्वीपं नन्दीश्वरश्रुतिम् ।
पाकशासनमैक्षिष्ट सत्रा देवैः ॥ 6 137–138*b*.
(b) अकरोद् गमने मतिम् । 6 142*a*.

105 स-पसाहणु सपरिवारु सधउ,
मणुसुत्तर महिहरु जाम गउ ॥
पडिकूलिउ ताम गमणु णरहोँ ।
6 8 1–2*a*.

105 (a) खेचरैश्च समं सर्वैः । 6 142*b*.
(b) सहाङ्गनः मानुषोत्तरशैलेन
निवारितगतिः कृतः । 6 143.

106 मइँ अण्ण-भवन्तरेँ काइँ किउ,
जें सुर गय महु जि विमाणु थिउ ॥
वरि घोर वीर-तउ हउँ करमि,
णन्दीसरक्खु जें पइसरमि ॥
गउ एम भणेंवि णिय-पट्टणहोँ,
संताणु समप्पेंवि णन्दणहोँ ॥
णीसङ्कु जाउ णिविसन्तरेंण,
जिह वज्जकण्ठु कालन्तरेंण ॥
तिह इन्दाउहु तिह इन्दमइ,
तिह मेरु स-मन्दरु पवणगइ ॥
तिह रविपहु × × ॥
णवमउ णामें अमरपहु,

106. (a) अतिक्रान्तांस्ततो दृष्ट्वा ××
गीर्वाणनिवहान् ×× परिदेवमथो चक्रे । 6 144–145*a*.
(b) मनोरथाः कथं ते कर्मभिर्भग्ना
अशुभैः पूर्वसंचितैः ॥ 6 148.
(c) तस्मात् करोमि कर्माणि तानि यैरन्यजन्मनि ।
यातुं नन्दीश्वरं द्वीपं गतिर्मे न विहन्यते ॥
इति निश्चित्य मनसा न्यस्य राज्यभरं सुते ।
अभूत् महामुनिर्धीरस्त्यक्तसर्वपरिग्रहः ॥
वज्रकण्ठस्ततः ॥ 6 151–153*a*.
(d) इन्द्रायुधप्रभोप्येवं ××।
तत इन्द्रमतो जातो मेरुस्तस्माच्च मन्दरः ।

वासुपुज्ज-सेयंस-जिणिन्दहों ।
अन्तरें विहि मि परिट्ठियउ ॥ 6 8 3–9.

समीरणगतिः तस्मात्तस्मादपि रविप्रभः ॥
ततोऽमरप्रभो जातः । 6 161a–163a.
(e) श्रेयसो देवदेवस्य वासुपूज्यस्य चान्तरे ।
अमरप्रभसंज्ञेन ॥ 6 216.
VP. सेयंस-भअवओ जिणन्तरे तह य
वासुपुज्जस्स अमरपहेणं ॥ 6 90.

107 तहों पङ्गणें केण वि कइ लिहिय ।
दीहरलङ्गूल ॥ 6 9 1b–2a.

107. VP. तेहि तत्थ आलिहिए
××× पवङ्गमे दीहणङ्गूले । 6 70.

108 एत्थन्तरें कुविउ णराहिवइ,
'तं मारहु लिहिया जेण कइ' ॥ 6 9 4

108 केन विवाहे मम चित्रिताः । कपयः ×× ॥
××× करोम्यस्य वधं स्वयम् ॥ 6 173.
VP. कुमारो रुट्ठो जेणेएँ धरणीपिट्ठम्मि
लिहिआ वाणर–अहमा ॥ 6 74a.
तस्स फुडं निग्गहं काहं ॥ 6 72.

109 कुल-देवयइँ । 6 9 8b.

109 VP. देवभूया । 6 75.

110 मउडें चिन्धें धएँ छत्तें लिहाविय । 6 9 9b.

110 मौलिकोटिषु ।
ध्वजेषु गुहशृङ्गेषु तोरणानां च मूर्धसु ।
शिरस्सु चातपत्राणामेतानाशु प्रयच्छत ॥
6 190b–191.
VP. छत्तेसु तोरणेसु य धएसु पासाय-सिहरे
मउडेसु ।
काऊण रयणघडिए ठावेइ पवङ्गमे सिग्घं ॥ 6 80.

111 विण्णि वि सेविउ वसें करेंवि थिउ ।
6 10 1b.

111 श्रेणिद्वयं विजित्वा(त्वा?)ऽसौ ×××
आस्थापयद् वशे राजा । 6 195.

112 उप्पण्णु कइद्धउ तासु सुउ । ×××
पडिवलहों वि णयणाणन्दु पुणु,
पुणु खयराणन्दु विसालगुणु ॥
पुणु गिरिणन्दणु । 6 10 2–4a

112 (a) तस्य सुतो जातः कपिकेतुः । 6 199a.
(b) सुतः प्रतिबालस्यापि गगनानन्दसंज्ञितः ।
तस्यापि खेचरानन्दस्तस्यापि गिरिनन्दनः ॥6 206.

113 एक्कहिँ दिणें उववणु णीसरिउ । 6 10 6.

113 अन्यदाऽथ ×× निष्क्रान्तो रन्तुमुद्यानं ।
6 228.

114 महएवि ताम तहों तक्खणेंण,
थणसिहरहिँ फाडिय मक्कडेंण ॥ 6 10 7.

114 देव्यास्तस्य पयोधरौ ×× कपिना
नखकोटिभिः विपाटितौ ॥ 6 237–238a.
VP. पवंगमो ×× नहेहि फाडेइ थणकलसे ।
6 102.

115 तेण-वि नारायहिँ विद्धु कइ । 6 10 8a.

115 निहतो बाणमाकृष्य तडित्केशेन वानरः ।
6 239b.
VP. राया वि हु तडिकेसो वाणेण पवंगमं हणइ ।
6 103.

116 उयहिकुमारु देउ उप्पण्णउ । 6 10 9a.

116 महोदधिकुमारोऽभूत । 6 243b.
VP. समुप्पन्नो उयहिकुमारो । 6 109.

117 बुक्कार-घोर-घग्घर-सरइँ । 6 11 5*b*.	117 कृतभीषणनिःस्वनैः । 6 246*b*. VP. (a) महाघोरे । 6 107*b*. (b) बुक्कारवं करेन्ता । 6 108*b*.
118 जलें थलें आयासें ण माइयइँ 6 11 6*b*.	118 VP. जलथलायासे । 6 107*b*.
119 अण्णइँ उम्मूलिय-तरुवरइँ, अण्णइँ संचालिय-महिहरइँ ॥ 6 11 7.	119 उत्क्षिप्य पर्वतान् केचित् केचिदुन्मूल्य पादपान् । 6 247*a*. VP. के एत्थ सिलाहत्था अवरे गिरि-विविह-रुक्ख-हत्था य ॥ 6 108*a*.
120 तिह पहरु पाउ जिह णिहउ कइ । 6 12 1*b*.	120 निहत्य वानरं पाप तवाय शरणं कुतः । 6 249*b*.
121 चिन्तेवि । 6 12 4*a*.	121 व्यचिन्तयत् । 6 251*a*.
122 के तुम्हइँ । 6 12 5*a*.	122 के यूयं । 6 253*a*.
123 महएवि-कज्जें कइ घाइयउ । 6 12 7*b*.	123 अपराधः स्वजायायां हतो योऽसौ प्लवंगमः । 6 255*b*.
124 रिसि-पञ्चणमोकारहुँ वलेंण, सुरवरु उप्पण्णु तेण फलेंण ॥ 6 12 8.	124 साधुप्रसादेन संप्राप्तो देवतामिमां 6 256*a*. VP. साहु-पभावेणं उदहिकुमारा अहं जाओ । 6 110*b*.
125 णिउ वि ुकेसु ××× तहिँ, णिवसइ महरिसि ××× जहिँ 6 13 2.	125 तेन ×× असौ गुर्वन्तिकमुपाहृतः । 6 260.
126 पुणु पुच्छिउ महरिसि 'धम्मु कहें' । 6 13 7 *a*.	126 पप्रच्छत्तुर्मुनिं धर्मम् । 6 273*a* VP. साहुं पुच्छन्ति जिणधम्मं । 6 112*b*
127 जाओ सि आसि कासीविसऍं । 6 15 2*b*.	127 अभूत् ×× विषये काशीनामनि । 6 318 VP. वाणारसीऍ एक्को जाओ । 6 135*a*
128 भऍवि काविरथ-सग्ग-गमणु, पत्तो सि णवर जोइस-भवणु ॥ तत्थहों वि चवेप्पिणु सुद्धमइ, हूओ सि एत्थ लङ्काहिवइ ॥ घाणुक्किउ हिण्डेंवि भव-गहणें, उप्पण्णु पवङ्गमु पमय-वणें ॥ पइ हउ समाहि-मरणेण मुउ, पुणु गम्पिणु उवहिकुमारु हुउ ॥ 6 15 5-7	128 कापिष्ठगमनं ×× अस्य ×× भस्समुपागतम् । ततोसौ ×× ज्योतिःसुरोऽभवत् । ततः प्रच्युत्य जातस्त्वं विद्युत्केशो नभश्चरः ॥ व्याधोऽपि सुचिरं भ्रान्त्वा भवद्रुममहावने । लङ्कायां प्रमदोद्याने शाखामृगगतिं गतः ॥ ततोऽसौ निहतः स्त्र्यर्थं त्वया बाणेन चापलात् । प्राप्य पञ्चनमस्कारं जातोऽयं सागरामरः ॥ 6 325–328 VP. जोइसवासित्तणं पत्ते । तओ चुओ समाणो इहतडिकेसो तुमं समुप्पन्नो । वाहो वि परिभमित्ता संसारे वाणरो जाओ ॥ 6 142*b*–143
129 रज्जें सुकेसु थवेंवि । 6 15 9*b*.	129 सुकेश-संज्ञके पुत्रे संक्रमय्य निजं पदम् । 6 334*a*
130 अङ्गइँ मोडन्ति वलन्ति हत्थ । 7 2 8*b*.	130 चक्रे देहस्य वलनं स्फुटत्सन्धिकृतस्वनम् । 6 367*a*
131 (a) पुर उज्जोवन्तिय दीवि जेम, पच्छइ अन्धारु करन्ति तेम ॥ 7 3 8 (b) ससि-जोण्हऍं विणु णं महिहरिन्द । 7 4 3*b*.	131 ततोऽसौ चन्द्रलेखेव व्यतीयाय नभश्चरान् । पर्वता इव ते प्राप्ताः श्यामतां शोकवाहिनः ॥ 6 424

132 गणियारिएँ वाल, णिय किक्किन्धहों पासु किह। सरि-सलिल-रहल्लएँ कलहंसहों कलहंसि जिह ॥ 7 3 10	132 अभाषयदिमां बालां ततोऽन्यं व्योमचारिणम्। धात्री सदःसरस्यब्जं हंसीमुत्कलिका यथा ॥ 6 415
133 भअन्ति खम्भ विहडन्ति मञ्च। 7 9 4*a*.	133 मञ्चस्य स्तम्भमादाय बभञ्जांसे परः कपिः। 6 441*a*
134 लङ्काहिउ पत्तु सुकेसु ताम। 7 5 6*b*.	134 सुकेशो राक्षसाधिपः × × × आयातः। 6 450*a*. VP. सुकेसिराया समणुपत्तो। 6 18 3*b*
135 किएँ पाराउट्ठएँ वल-समुद्दें। 7 6 1*b*.	135 तेनैकेन विना सैन्यमित्तश्चेतश्च तद्गतम्। 6 454*a*
136 जें विजयसीहु हउ भुय विसालु, सो णिउ कियन्त-दन्तन्तरालु ॥ 7 9 7	136 निहतश्च तव भ्राता येन पापेन वैरिणा प्रापितोऽसौ महानिद्रां ॥ 6 498
137 घण-पडलइँ णिएवि। 7 10 2*a*.	137 दृष्ट्वा शरदि तोयदम्। 6 503*a*.
138 सहसारकुमारहों देवि रज्जु। 7 10 3*a*.	138 सहस्रारं सुतं राज्ये स्थापयित्वा। 6 505*a*.
139 किक्किन्धाहिवो वि। गउ वन्दणहत्तिएँ मेरु सो-वि ॥ 7 10 4*b*.	139 गतो मेरुं किष्किन्धो वन्दितुं जिनम्। 6 508
140 जोवइ व पईहिय-लोयणेहिँ, हसइ व कमलायर-आणणेहिँ ॥ गायइ व भमर-महुअरि-सरेहिँ, ण्हाइ व णिम्मल-जल-णिज्झरेहिँ॥ वीसमइ व ललिय-लयाहरेहिँ, पणवइ व फुल्ल-फल-गुरुभरेहिँ ॥ 7 10 1–8	140 (a) निर्झरैर्हसतीवायमट्टहासेन भासुरः। 6 513*b*. (b) अभ्युत्थानं करोतीव नमनं च नमत्तरुः। 6 515*b*.
141 महु महिहरो वि किक्किन्धु वुत्तु। 7 11 1*a*.	141 पर्वतोऽपि स किष्किन्धः प्रख्यातः × × पूर्वं तु मधुरित्यासीत् ॥ 6 522
142 पइट्ठ लङ्क। 7 14 8*b*.	142 प्रविष्टास्ते ततोलङ्काम्। 6 565*a*.
143 छव्वीस वि सहसइँ पेक्खणयहुँ। 8 1 6*a*.	143 षड्विंशति सहस्राणि च योषिताम्। 7 25*b*
144 अट्ठायाल-सहस-वरजुवइहिँ। 8 1 8*b*.	144 चत्वारिंशत्सहाष्टाभिः सहस्राणि च योषितां 7 24*b*.
145 तं मालि सुमालि करें धरइ। 8 2 9*b*.	145 अथ मालिनमित्यूचे सुमाली। 7 41*a*.
146 मोक्कल-केस णारि। 8 3 1*b*.	146 वनिताः × × मुक्तकेश्यः। 7 47*b*.
147 विद्धु णिडालें मालि णाराएं। 8 9 1*b*.	147 मालिनो भालदेशेऽथ × शरं × निचखान। 7 85
148 रुहिरायम्बिरु। 8 9 3*a*.	148 रक्ताहणितदेहम्। 7 86*a*.
149 वाम-पाणि वणें देवि अखन्तिएँ, भिण्णु णिडालें सुराहिउ सत्तिएँ ॥ 8 9 4	149 संस्तम्भ्य वेदनां क्रोधान्मालिनाऽप्यमरोत्तमः ललाटस्य तटे शक्त्या हतः ॥ 7 86
150 तं णिसुणेवि गउ चोइउ जावँहिँ, ससहरु पुरउ परिट्ठिउ तावँहिँ ॥ 8 10 6.	150 तद् वधार्थं गतं शक्रं अनुमार्गेण गत्वरं। उवाच प्रणतः सोमः ॥ 7 91
151 महु आदेसु देहि परमेसर। 8 10 7*a*.	151 स्वयं मे यच्छ शासनम्। 7 92*b*.
152 इन्दीवरच्छि पङ्कय-वयणि। 9 2 2*b*.	152 नीलोत्पलेक्षणां पद्मवक्त्राम्। 7 150*a*.

153 कसु केरी ××× तुहुँ । 9 2 3*a*.	153 कस्याऽसि दुहिता बाले । 7 159*a*.
154 वोमविन्दु णिवइ । हउँ तासु धूय ××× कइकसि णामें ×× ॥ गुरु-वयणेंहिँ आणिय एउ वणु । तउ दिण्णी ॥ 9 4*b*–6	154 व्योमविन्दोरहं सुता । कैकसीति भवत्सेवां कर्तुं पित्रा निरूपिता ॥ 7 162
155 अट्ठङ्गणणिमित्तइँ जाणएँण, वुज्झइ रयणासव-राणएँण ॥ 9 3 2	155 ततोऽष्टाङ्गनिमित्तज्ञः ×× रत्नश्रवाः ××× व्यजृणोत् । 7 185 VP. अट्ठङ्गनिमित्तधरो ×× नेमित्तिओ ॥ 7 80
156 होसन्ति पुत्त तउ तिण्णि । 9 3 3*a*.	156 उत्पत्स्यन्ते त्रयः पुत्राः । 7 186*a*. VP. होहिन्ति तिण्णि पुत्ता । 7 81*a*.
157 जो परिपालिज्जइ पण्णएँहिँ । 9 4 3*a*.	157 नागेन्द्रकृतरक्षेण । 7 219*a*. VP. नागसहस्सेणं चिय जो सो रक्खिज्जइ । 7 95.
158 दहमुहु दहसिरु जणेण किउ । 9 4 9*b*.	158 यातोऽसौ तद्दशाननसंज्ञिताम् । 7 222*b*. VP. कयं दहमुहो नामं । 7 96.
159 आणन्दें कहि मि ण माइयइँ । 9 5 2*b*.	159 VP. न मायइ नियगेसु अङ्गेसु । 7 154.
160 परिचिन्तिउ णउ सामण्णु णरु । 9 5 5*a*.	160 महानेष नरः कोऽपि भवितेति व्यचिन्तयत् । 7 218*b*. VP. चिन्तेइ तो मणेणं होहिइ एसो महापुरिसो । 7 94.
161 णहेँ जन्तउ पेक्खेंवि वइसवणु, पुणु पुच्छिय जणणि 'एहु कवणु' । 9 5 8*b*.	161 (a) वैश्रवणं वीक्ष्यांचक्रे । 7 233*b*. (b) ×× पप्रच्छेति स मातरम् । 7 234. (c) अम्ब कोऽयम् ॥ 7 235*a*.
162 (a) तं णिसुणेंवि ×× वज्जरिउ । ×× । 9 6 1 (b) इहु भाइ तुहारउ वइसवणु । 9 6 3*b*.	162 ततः साऽकथयत्तस्य मातृस्वस्रीय एष ते । 7 236*a*.
163 कमागय । 9 6 4*b*.	163 कुलक्रमायाताम् । 7 238*a*
164 कइयहुँ माणेसहुँ राय-सिय । 9 6 5*b*.	164 लक्ष्मीं कदा तु त्वं प्राप्स्यसि ॥ 7 241*a*.
165 गय विण्णि वि भीसणु भीम-वणु । 9 7 1*b*.	165 (a) प्राप्तं ×× भीमं नाम महावनम् । 7 257*a*. (b) सुभीषणम् । 7 259*b*.
166 जहिँ णीसासन्तेंहिँ अयगरेंहिँ, डोल्लन्ति डाल सहुँ तरुवेंरेंहिँ । 9 7 3*a*.	166 सुप्ताजगरनिःश्वासप्रेङ्खितोदारपादपैः । 7 258*a*.
167 जा अट्ठक्खरेंहिँ पसिद्धि गय । 9 7 6*a*.	167 विद्याश्चाष्टाक्षरी । 7 264*a*.
168 सव्व-कामण्ण-रूय । 9 7 6*b*.	168 सर्वकामान्नदा । 7 264*b*. VP. सव्वकामा । 7 107*b*.
169 पुणु झाइय सोलह-अक्खरिय, जय (?) कोडि-सहास-दहोत्तरिय ॥	169 ततो जपितुमारब्धाः सुचिताः षोडशाक्षरम् । मन्त्र-कोटि-सहस्राणि यस्यावृत्तिर्दशोदिताः 7 266 VP. जविऊण समाढत्ता विज्जा वि हु सोलसक्खर निबद्धा । दह-कोडि-सहस्साइं जीसे मन्ताण परिवारो ॥ 7 108.

170 वच्छत्थलें पहउ सुकोमलॅण, कण्णावयंसणीलुप्पलॅण ॥ 9 8 5	170 विशाले हृदये चक्रुरवतंसेन ताडनम् । 7 279*b*.
171 ऍहु णरु......कट्ठमउ । 9 8 7	171 काष्ठमया इमे । 7 278*a*.
172 जक्खहों वजरिउ अणढियहों । 9 8 8*b*.	172 यक्षः ×× अनादृत्त इति ख्यातः । 7 267. VP. जक्खो आणाढिओ नामं । 7 109.
173 कं झायहों कवणु देउ थुणहों । 9 9 4*b*.	173 आराधयत वा देवं कतरम् । 7 282*b* VP. कयरं देवं विचिन्तेह । 7 115*b*.
174 उवसग्गु घोरु पारम्भियउ । 9 9 6*a*.	174 VP. घोरुवसग्गं कुणइ तेसिं । 7 116*b*.
175 वहुरूवेंहिँ । 9 9 6*a*.	175 नानारूपधराः । 7 286*b*. VP. विविहेहि रूवेहिं । 7 117*b*.
176 आसीविस-विसहर अजयॅरहिँ, सद्दूल-सीह-कुञ्जर वरेंहिँ ॥ गय-भूय-पिसाऍहिँ रक्खसॅहिँ, गिरि-पवण हुआसण-पाउसॅहिँ ॥ 9 9 7-8	176 RP. 7 287-289 mention सर्प, केशरिन्, दंश, हस्तिन्, मरुत्, दाव, समुद्र, and VP. 7 118-120 mention वेयाल, वाणमन्तर, गह, भूया विसहर, सीह.
177 सयलु वि वन्धु-जणु कलुणउ कन्दन्तु । 9 10 2.	177 अन्तःपुरं च कुर्वाणं विप्रलापं मनच्छिदम् । 7 293*a*. VP. अन्तेउरं विलावं कुणमाणं बन्धवय । 7 123*a*.
178 मेच्छहिँ पिट्टिज्जन्ताइँ । 9 10 8*a*.	178 ताड्यमाना च चाण्डालैः । 7 295*a*.
179 सिर-कमलइँ ताह मि केराइँ, रावणहों गम्पि दरिसावियइँ । 9 11 7-8*a*.	179 पुरो दशाननस्यापि मूर्धा भ्रात्रोर्निपातितः 7 308*b*.
180 सिरु अग्गऍ घत्तिउ ×××× भाइहिँ । 9 11 3*a*-4	180 तयोरपि पुरो मूर्धा दशग्रीवस्य पातितः । 7 309*a*
181 तें झाणहों चलिय मणामणउ । 9 11 5*a*.	181 येन तौ...प्राप्तावीषद् ध्यान-विकम्पनम् ।
182 विज्जहुँ सहासु उप्पण्णु । 9 11 9*a*.	182 VP. सहस्सं विज्जाणं ×× सिद्धं । 7 130
183 PC. 9 12 1-8. RP. 7 324-332 and VP. 7 135 142 enumerate the Vidyās several names are common.	
184. Similarly cf. PC. 9 13 1, RP. 7 333 and VP. 7 144 and PC. 9 13 3, RP. 7 334 VP. and VP. 7 145.	
185 णामेण सयंपहु णयरु किउ । 9 13 6*a*	185 स्वयंप्रभमिति ख्यातं नगरं च निवेशितम् । 7 337*a*.
186 तं रिद्धि सुणेवि दसाणणहों, आयइँ कइ-जाउहाण-वलइँ । 9 13 9 6 *a*.	186 तं रत्नश्रवजं श्रुत्वा विद्यालिङ्गितवक्षसम् । सर्वतो रक्षसां संघाः प्राप्ताः ॥ 7 347.
187 साहेप्पिणु चन्दहासु, गउ अहिमुहु मेरु महीहरासु । 01 16	187 संसाध्य चंन्द्रहासं शैलराजं गतो भ्राता, वन्दितुं जिनपुङ्गवान् ॥ 4 36.
188 एत्तिऍ आवइ वइसरहु ताम । 10 1 7*a*.	188 क्षणमात्रं ततोऽत्रैव स्थानं कुर्वन्तु सज्जनाः । 8 38*b*.

189 दीसइ सुणासु ××× णं णयण-जलहों किउ सेउ-बन्धु ॥ 10 3 7

189 नेत्र-कान्ति-नदी-सेतु-बन्ध-सन्निभ-नासिकाम् 8 62*b*.

190 दहगीव-कुमारहों लहेंवि चित्तु । 10 4 1*a*.

190 cf. अभिप्राय-कोविदः । 8 78*a*.

191 तं वहुवरु ××× विसइ सयंपहु पट्टणु । 10 4 9*a*.

191 समं तया ततो यातः स्वयंप्रभुपुरं कृती । 8 81*a*.
VP. पत्तो सयंपहपुरं तीएँ समं दहमुहो । 8 22*a*.

192 जलहरधरु णामें गिरि विसालु । 10 5 2*a*.

192 नाम्ना मेघरवं गिरिम् । 8 90*a*.
VP. मेहवरं पव्वयं पत्तो । 8 29*b*.

193 कुमारिहिँ छह सहास । 10 5 3*a*.

193 षट् सहस्राणि कन्यानाम् । 8 95*b*.

194 रयणासव-णन्दणु ×××। सहसत्ति दिट्ठु परमेसरीहिँ ॥ 10 5 5*a*-5*a*.

194 ता युगपद् दृष्ट्वा कन्या रत्नश्रवःसूतम् । 8 99*a*.

195 तउ अम्हहँ कारणे ढुक्कु मरणु । 10 6 6*a*.

195 अस्मत् प्रयोजनान्नाथ प्राप्तोऽस्यत्यन्त-संशयम् 8 122*a*.

196 किर काइँ सियालहिँ घाइएहिँ 10 6 7*a*

196 cf. VP. गरुडस्स किं य कीरइ वहुएसु वि वायसेसु मिलिएसु । 8 45*a*.

197 वद्धा विसहर-पासेंहिँ । 10 6 8*a*.

197 नागपाशैः ××× बद्ध्वा । 8 135*b*.
VP. अह बन्धइ नागपासेहिं । 8 51*b*

198 आमेल्लेंवि पुज्जेंवि । 10 7 1 *a*.

198 मोचितास्ते ततस्ताभिः पूजां च परिलम्भिताः । 8 136*a*.

199 एँत्तहे वि कुम्भपुरें कुम्भयण्णु । 10 7 4*a*.

199 (a) अथ कुम्भपुरे । 8 142*a*.
(b) भास्करश्रवणः । 8 143*a*.
VP. तत्थेव कुम्भनयरे । 8 57*a*.

200 वयणालङ्कार-दूउः । 10 7 6 *a*.

200 दूतो वाक्यालङ्कारसंज्ञितः । 8 165*a*.
VP. वयणालङ्कारदूयं । 8 67*a*.

201 पइट्ठु गम्पि । तेहि मि किउ अब्भुत्थाणु किं पि । 10 7 7

201 प्रविवेश ततो दूतः ×××। उपचारं च संप्राप्तः कृतकं लोकमार्गतः । 8 164

202 पोत्तउ णिवारि इउ कुम्भयण्णु । 10 7 8 *a*.

202 तेऽयुक्तं ×× प्रमत्तचेतसं पौत्रं णिवारयितुमात्मनः । 8 168*b*.

203 एयहों पासिउ पायाल-लङ्क, पइवेसउ पुणु-वि करेवि सङ्क ॥ 10 8 3

203 अलङ्कारोदयं ××× तदेव विवरं भूयः प्रवेष्टुमभिवाञ्छसि ॥ 8 176
VP. पुणरवि धरिणीविवरं ×× किं पविसिउं महसि ॥ 8 75*b*.

204 कहों तणउ धणउ कहों तणउ इन्दु । 10 8 7 *a*.

204 कोऽसौ वैश्रवणो नाम को वेन्द्रः परिभाष्यते । 8 181*a*.
VP. को वेसमणो नाम को वा वि हु भण्णइ इन्दो । 8 77*a*.

205 पइँ पढमु करेप्पिणु वलि-विहाणु । 10 8 9 *a*.

205 चिरस्तावत् पातयामि रुषे बलिम् । 8 183*b*

206 विणिवाएण दूएण एण ।
परिभमइ अयसु परमण्डलेंहिँ ॥
10 8 10 *a* 11*a*.

206 अकीर्तिरुद्द्रवत्युर्व्यां लोके क्षुद्रवधे कृते ।
8 189*b*.
VP. दूएण मारिएण-वि सुहडाण जसो न निव्वडइ ।

207 णीसारिउ दूउ । 10 9 1*a*.

207 दूतः × × क्षिप्रं निष्कासितो । 8 192*b*.
VP. दूओ × × निच्छूढो । 8 84*b*.

208 गिरि-गुञ्जक्खें । 10 9 8*a*.

208 गुञ्जाख्यस्य × × × पर्वतस्य । 8 201*a*.
VP. गुञ्ज(ञ्ज)-वरपव्वयं । 8 88*b*.

209 सर-मण्डउ किउ तहिँ दससिरेण ।
10 11 1*b*.

209 ततः वार्णर्दशाननः मण्डपं च वनं चक्रे ।
8 235*b*.
VP. दहमुहो गयणे सरमण्डवं कुणइ ।
8 117*b*.

210 धणु पाडिउ × × ×,
दहमुह-रहु किउ सय-खण्ड-खण्डु ।
10 11 6.

210 दशास्यस्याच्छिनच्चापं चक्रे चैतं रथच्युतम् ।
VP. चावं दुहा विणकं रहो य संचुण्णिओ ।
8 118*b*.

211 हउ धणउ भिण्डिवालेण उरसें ।
10 11 8*a*.

211 हृदये × × भिण्डिमालेन × × जघान कैकसेयस्तम् । 8 239.
VP. भिण्डिमालेण वच्छत्थलम्मि पहओ धणओ ।
8 120.

212 णिउ णिय-सामन्तेंहिँ वइसवणु ।
10 11 9*a*.

212 भृत्यैः × × × नीतो धनदः । 8 241*b*.
VP. भिच्चेहि रणे वेसमणो गेण्हिऊण हक्खुत्तो ।
8 122.

213 घण-विन्दइँ । 11 1*b*.

213 सुमहान्तः पयोमुचः । 8 274*b*.
VP. मेहा इव । 8 136*b*.

214 °जिणालाइँ । 11 1*b*.

214 जिनालयाः । 8 276*b*.
VP. जिणालया । 8 138*b*.

215 पुच्छिउ पुणु सुमालि दहगीवें । 11 1 1*b*.

215 अथासावन्यदाऽपृच्छत् सुमालिनम् ।
8 272*a*
VP. पुच्छइ दसाणणो × × य सुमालिं ।
8 135*b*.

216 (a) कहइ सुमालि दसाणणहों । 11 1 9*a*.
(b) जिणभवणइँ × × ×
एयइँ हरिसेणहों केराइँ । 11 1 9b.

216 सुमाली तमथाऽगदत् । × × अमूनि × × × विराजन्ते जिनालयाः कारिता हरिषेणेन ॥
8 275–277*a*.
VP. भणइ सुमाली दसाणणं । तेण इमे × × जिणालया करिया ॥ 8 137

217 एयइँ तेण वि णिम्मियइँ
× × × °कुन्दुज्जलइँ । 11 2 9*a*.

217 तेनामी कारिताः । 8 399*a*
VP. तेण इमे × × कारिया धवलतुङ्गा ।
8 209*a*.

218 गउ सुणन्तु हरिसेण-कहाणउ, सम्मेय-इरिहिँ मुक्कु पयाणउ। 11 3 1.	218 (a) हरिषेणस्य चरितं श्रुत्वा ××× प्रस्थितः पुनः। 8 401. (b) सम्मेदभूधरस्यान्ते ××× चकार शिबिरम्। 8 405 VP. (c) हरिसेण-कहं सोऊण ××× पत्थिओ सहसा। 8 211. (b) अवइण्णो ××× सम्मेय-पव्वय नियम्बं। 8 212*a*.
219 इन्दु वि चडेँवि ण सक्कियउ खन्धासणेँ एयहोँ वारणहोँ। 11 3 9*a*.	219 (a) इन्द्रेणाप्युज्झितो धर्तुमसमर्थेन वारणः। 8 412*b*. (b) मन्ये पुरन्दरस्यापि दुर्ग्रहोऽयम्। 8 413*a*.
220 सव्वङ्गिय-सुन्दरु। 11 4 2*a*.	220 VP. सुपइट्ठिय-सव्वङ्गं। 8 215*b*.
221 (a) सत्त समुत्तुङ्गउ णव दीहरु। 11 4 3*a*.	221 (a) हस्तानां सप्तकं तुङ्गं दशकं परिणाहतः। 8 418*a*. VP. सत्तुस्सेहं नव-हत्थं आययं। 8 215*a*.
(b) महु-पिङ्गल-लोयणु। 11 4 4*a*.	(b) मधुपिङ्गललोचनः। 8 418*b*. VP. महुपिङ्गललोयणं। 8 215*b*.
(c) वट्ट° ×× °कुम्भत्थलु। 11 4 6*a*.	(c) वृत्तं 'महाकुम्भम्। 8 420*a*.
(d) गलिय-गण्डत्थलु। 11 4 6*b*.	(d) गलद्गण्ड°। 8 421*a*.
222 (a) विज्जुल-विलसिय-करणेँ, तावेँहिँ पच्छलेँ चडिउ। 11 6 5-6.	222 (a) विद्युद्विलसितेन ×× करु(?र)णेन ततो ×× उत्पत्य ××× आरुक्षन् मतङ्गजम। 8 339. VP. विज्जुलविलसिएण ×× चडिओ। 8 176*a*.
(b) अप्फालिउ। 11 6 6*b*.	(c) आस्फालनैः। 8 343*a*. VP. अप्फालणेहिँ। 8 177*b*.
223 मेल्लिउ कुसुम-वासु सुर-विन्देँ 11 7 6*b*.	223 सकुसुमा मुक्ताः साधुवादाः ×× सुरैः। 8 431*a*.
224 तिजगविहूसणु णामु पगासिउ 11 8 1*a*.	224 त्रिलोकमण्डनाभिख्यां प्रापायं दशवक्त्रतः। 8 432*a*. VP. भुवणालङ्कारनामधेयं। 8 225.
225 थिउ सहसा-करि-कह-अणुराइउ, तहिँ अवसरेँ भडु एक्कु पराइउ 11 8 2	225 स्थिते दशमुखे दन्तिकथया ××× सहसा ×× प्राप्तः पुरुषः। 8 436*b*-437*a*. VP. गयकहासत्तो ताव य समागओ खेयरो॥ 8 226*b*-227*a*.
226 पहर-विहुरु। 11 8 3*a*.	226 संप्रहारव्रणः × × दर्शयज्ज(ज्ञ)र्जरां तनुं। 8 438 VP. पहरणजज्जरियतणू। 8 227*b*.
227 णिविसेँ ××× पराइउ। 11 9 1*b*.	VP. गओ सिग्घं। 8 236*b*.
228 विद्धंसिउ असिपत्तवणु। 11 9	228 VP. विद्धंसिया य नरया। 8 237*a*.

229 एस भणेँवि णीसरिउ ससाहणु 11 10 6*b*.	229 VP. निग्गओ जमो ×× रहगयतुरङ्गसहिओ। 8 238.
230 तं णिसुणेँवि ××× किर णिग्गइ सण्णहेँवि पुरन्दरु, अग्गएँ ताम मन्ति थिउ 11 13 1–2*a*.	230 इति श्रुत्वा सुराधीशः संग्रामाय कृतोद्यतिः निरुद्धो मन्त्रिवर्गेण। 8 487. VP. एयं जमस्स वयणं सुणिऊण रणारम्भं कुव्वन्तो ×× मन्तीहि निवारिओ। 8 252.
231 सुरसंगीयणयरु जमरायहोँ। 11 13 6*b*.	231 प्राप्य वा सुरसंगीतपुरस्य पतितां यमः। 8 494*a*.
232 दहमुहो वि जमउरि उच्छुरयहोँ किक्किन्धउरि देवि सूररयहोँ। 11 13 8.	232 नगरं सूर्यरजसे ददौ किष्किन्धसंज्ञकं तथर्क्षरजसे किष्कुपुरम्। 8 497*b*–498*a*. VP. अह रावणो-वि पत्तो आइच्चरयस्स देइ किक्किन्धी। रिक्खरयस्स वि दिन्नं रिक्खपुरं। 8 255.
233 गउ लङ्कहेँ सवडंमुहउ णहेँ लग्ग विमाणेँ मणोहरउ। 11 13 9.	233 आरुह्य पुष्पकं चारुविमानम्। 8 502*b*. त्रिकूटशिखरं ××× प्रस्थितः। 8 503. VP. पुप्फविमाणारूढो उप्पइओ दहमुहो गयणं, वच्चइ लङ्काभिमुहो। 8 256*b*–257*a*.
234 भीसण°। 11 14 1*a*.	234 °भीषणम्। 8 509*a*.
235 किं तमालतरु-पन्तिउ। 11 14 3*a*.	235 तमालवनसंकाशम्। 8 508*b*.
236 (a) इन्दणील। 11 14 3*b*. (b) मरगय°। 11 14 4*b*. (c) सूरकन्ति-मणि°। 11 14 5*b*.	236 नाना-रत्न-कर-व्रातम्। 8 509*b*.
237 °जल-कल्लोलउ। 11 14 6*b*.	237 °ऊर्मिसंहतिम्। 8 508*b*.
238 परिभमन्ति ××× जलयर। 11 14 7*b*.	238 महाग्राहसमाकुलम्। 8 508*a*.
239 जणु णीसरिउ सव्वु परिओसें। 11 14 9*a*.	239 सर्वे पौराः समागत्य ××× आनर्तुः। 8 521. VP. सव्वे वि नायर-जणो विणिग्गओ अहिमुहो। 8 271*b*.
240 णन्द-वद्ध-जय-सद्द-पउत्तिहि 11 14 10*a*.	240 जय नन्द चिरंजीव वर्धस्वो देहि संततम्। इति मङ्गलवाक्यानि प्रयुञ्जानाः। 8 505.
241 °अग्घपत्त°। 11 14 10.	241 गृहीतार्घम्। 8 519.
242 (a) लङ्काहिवइ पइट्ठु पुरें। 11 14 11*a*. (b) जिह सुरवइ। 11 14 11*b*.	242 (a) प्रविवेश निजामीशो लङ्काम्। 8 518*b*. VP. लङ्कापुरी पविट्ठो दहवयणो। 8 201*b*. (b) त्रिदशेश इव। 8 518*b*. VP. इन्द-सम-विभवो। 8 201*b*.
243 ता मेरुहेँ भमेँवि, जिणवरु णवेँवि, तहिँ जेँ पडीवउ आवइ। 12 1 9*b*.	243 VP. जम्बुद्दीवं पयाहिणं काउं नमिऊण जिणहराइं ××× पुणो एइ। 9 3.
244 गउ एक्क-दिवसेँ सुर-सुन्दरिहेँ ॥ जा अवहरणेण तणूयरिहेँ ॥	244 कन्यां नम्रा तनूदरीं गतस्ते नयितुं यावद् निप्रभिस्तावद् ×× चन्द्रनखां जहे ॥ 9 24–25.

ता ××× चन्दणहि हरिय खर-दूसणेंहिँ ॥ 12 3 2-3.	VP. जावच्चिय दहवयणो विवरोक्खो ××× तणुकज्जु कारणत्थं ताव खरदूसणेणं ××× हरिया चन्दणही । 9 11–12.
245 जिह कण्ण तेव पर-भायणिय । 12 4 4.	245 कन्या नाम ×× देया परस्मायेव निश्चयात् । 9 32. VP. अन्नस्स होइ ××× कन्ना । 9 15.
246 चउदह सहास विज्जाहरहुँ । 12 4 5.	246 VP. विज्जाहराण ××× चोद्दस सहस्सा । 9 16.
247 वणें णिवसन्तियहेँ ××× सुउ उप्पण्णु विराहिउ । 12 4 9.	247 असूत च सुतं ××× विपिनवासया । ×× विराधिताभिख्यां प्राप्तः । 9 42–44. VP. सा दारयं पसूया नामेण विराहियकुमारं । 9 21.
248 एत्थन्तरें जम-जूरावणेंण ××× रावणेंण ॥ पट्ठविउ महामइ दूउ तहिँ ××× वालि जहिँ ॥ 12 5 1–2.	248 (a) यमस्य परिमर्दकः । (b) दशास्येन ततो दूतः प्रेषितोऽसौ महामतिः । 9 51*a*. VP. अह रावणेण तइया वालि-नरिन्दस्स पेसिओ दूओ । 9 24.
249 ××× पुणु सूररउ, जमु भञ्जेंवि तहोँ पइसारु कउ । 12 5 12.	249 यमारातिं समुद्वास्य ××× अर्करजाः स्थापितः । 9 54. VP. रिक्खरयाइच्चरया ××× निय-रज्जे ठविया मए ×× जिणिऊण जमं । 9 27.
250 आउ ××× णमहि तुहुँ । 12 5 14*a*.	250 एहि प्रणामं मे कुरु । 9 56. VP. (*a*) लहुं एहि । 9 26. (*b*) कुणह पणामं । 9 28.
251 वलेंवि थिउ अण्णमणु । 12 6 1.	251 विमुखं ज्ञात्वा । 9 58.
252 सीहविलम्बिएँण । 12 6 6.	252 नाम्ना व्याघ्रविलम्बीति । 9 64. VP. वग्घविलम्बी । 9 31.
253 अरें वालि देउ किं पइँ ण सुउ ××× ॥ जो णिविसद्धेण पिहिवि कमइ, चत्तारि वि सायर परिभमइ ॥ 12 6 8.	253 चतुःसमुद्रपर्यन्तं जम्बूद्वीपं क्षणेन यः । त्रिः परीत्य ××× पुनरागमत् ॥ 9 6. VP. (a) रे दूय किं न-याणसि वालिं । 9 32. (b) चउसागरपेरन्तं जम्बुद्दीवं पयाहिणं काउं । 9 3.
254 पणवेप्पिणु तिलोकाहिवइ, सामण्णहोँ अण्णहोँ णउ णवइ 12 11 2.	254 अन्यं न प्रणमामीति जिनपादाब्जयुग्मतः । 9 84. VP. मोत्तूण जिणवरिन्दं न पडइ चलणेसु अन्नस्स । 9 29.
255 गुरु गयणचन्दु णामेण जहिँ । 12 11 6.	255 गगनचन्द्रस्य गुरोः । 9 90. VP. मुणिगयणचन्दस्स । 9 46.
256 अत्तावण-सिलहँ । 12 11 9*b*.	256 VP. आयावन्तं सिलावट्टे । 9 61.

257 सिरिप्पह भइणि तहों, सुग्गीवें दिण्ण दसाणणहों। 12 12 1	257 दशग्रीवाय सुग्रीवो वितीर्य श्रीप्रभाम्। 9 100. VP. सुग्गीवो वि हु कन्नं सिरिप्पभं देइ रक्खसिन्दस्स। 9 50.
258 विज्जाहरु णामें जलणसिहु। तहों धीय सुतार-णाम णरेंण, मग्गिज्जइ दससयगइ-वेरेंण॥ गुरु-वयणें तासु ण पट्ठविय, सुग्गीवहों णवर परिट्ठविय॥ परिणेवि कण्ण णिय णियय-पुरु, दससयगइहें वि विरहग्गि गुरु॥ पज्जलइ॥ 12 12 4*b*–8*a*.	258 (a) हुताशनशिखस्यासीत् सुता ×××। सुतारेति गतां ख्यातिं ×× तां साहसगतिर्नाम्ना ×× दूतैरयाचत॥ 10 2–6. (b) ततो मुनिगिरं ज्ञात्वा ××× सुग्रीवाय सुता दत्ता ×××। कृत्वा पाणिगृहीतां तां सुग्रीवः पुण्यसंचयः। इयाय॥ 10 10–11. (c) चक्राङ्कस्य शरीरजः ××× कामाग्निदग्धः॥ 10 13–14. VP. (a) जलणसिह-खेयर-सुया ××× तारा नामेण। साहसगई ×× अहिलसइ परिणेउं॥ 10 2–3. (b) सुग्गीवस्स वरतणू दत्ता। परिणेऊण सुतारा सुग्गीवो॥ 10 8–9.
259 विज्जाहर-कुमारि रयणावलि णिच्चालोयपुरवरे। परिणेंवि वलइ जाम ता थम्भिउ पुप्फविमाणु अम्बरे॥ 13 1 1.	259 (a) विद्याधरकुमार्यः। 9 101. (b) नित्यालोकेऽथ नगरे ×× रम्भावलीं सुतां। उपयम्य पुरीं यातो निजां ×× नभसा ×××। सहसा पुष्पकं स्तम्भमार॥ 9 102–104 VP. निच्चालोए नयरे ×× रयणावलि त्ति दुहिया ×××। तीए विवाहहेउं पुप्फविमाणट्ठियस्स गयणयले वच्चन्तस्स निरुद्धं जाणं॥ 9 52–53.
260 णं कञ्चण-सेलें पवण-गमणु। 13 1 5.	260 मेरोरिव तटं प्राप्य सुमहद् वायुमण्डलम्। 9 104.
261 णीसद्दउ हूयउ किङ्किणीउ। 13 1 6.	261 शब्दभग्ने घण्टादिजन्मनि। 9 105.
262 मारिच्चें वुच्चइ देव देव, स-भुअङ्गमु चन्दण-रुक्खु जेम॥ लम्बिय-थिर-थोर-पलम्ब-वाहु, अच्छइ कइलासहों उवरि साहु॥ मेरु व अकम्पु॥ 13 2 5–7*a*.	262 (a) मारीचस्तत आचख्यौ ×××। 'श्रुणु देवैष कैलाशे स्थितः प्रतिमया मुनिः॥ 9 107. (b) आशकारिकराकारप्रलम्बितभुजद्वयं। पन्नगाभ्यामिवाश्लिष्टं महाचन्दनपादपम्॥ 9 127. 9 128 (c) सुनिश्चलम्। 9 55. VP. (a) साहिउं पयत्तो मारीई। 9 62*a*. (b) पलम्बभुयजुयलं। 9 62*b*. (c) मेरुं पिव निच्चलं।

263 ओसारि विमाणु दवत्ति देव, फुट्टइ ण जाव। 13 2 9.	263 निवर्तयाम्यतो देशाद् विमानं निर्विलम्बितम्। ××× यावन्नायाति खण्डशः ॥ 9 110.
264 तं माम-वयणु णिसुणेप्पिणु। 13 2 10.	264 श्रुत्वा मारीच-वचनम्। 9 111.
265 किं थम्भिउ विमाणु। 13 3 9.	265 विमानं स्तम्भ्यते मम। 9 131.
266 उम्मूलेँवि कइलासु जेँ सायरेँ घिवमि। 13 3 10*b*.	266 कैलासनगमुन्मूल्य क्षिपाम्यब्धौ। 9 133. VP. एयं चिय पव्वयं ××× उम्मूलिऊण सयलं घत्तामि लहुं सलिलनाहे। 9 66.
267 तलु भिन्देँवि पइट्ठु। 13 4 1*b*.	267 प्रविष्टो धरणीं भित्वा। 9 135. VP. भूमी भेत्तुं पविट्ठो। 9 67.
268 आसण-कम्पु जाउ पायालयले धरणिन्दरायहों। 13 6 1*b*.	268 चलितं नागराजस्य विष्टरं धरणश्रुतेः। 9 191.
269 रेहइ फणालि मणि-विप्फुरन्ति ॥ 13 6 9.	269 स्फुरत्फणामणि°। 9 192.
270 दहमुहु कुम्मागारु किउ। 13 6 10b.	270 बभूव संकुचद्गात्रो कूर्माकारो दशाननः। 9 151.
271 घोराराउ मेल्लिओ। 13 7 1*b*.	271 रवं च सर्वयत्नेन कृत्वा रावितवान् जगत्। 9 152. VP. रवो कओ जेण तत्थ अइघोरो। 9 78.
272 भत्तार-भिक्ख महु देहि। 13 7 9.	272 भर्तृभिक्षं मे प्रयच्छ। 9 157.
273 अच्छइ अत्तावण-सिलहिँ वालि 13 8 6.	273 आतापन-शिलापीठ-मस्तकस्थम्। 9 128.
274 परिअञ्चेँवि वन्दिउ दससिरेण, पुणु किय गरहण गग्गर-गिरेण। 13 8 7.	274 प्रणम्य त्रिःप्रदक्षिणं। नितान्तं स्वं च निन्दित्वा सूत्कारमुखराननः ॥ 9 172.
275 जं तिहुवण-णाहु मुएप्पिणु, अण्णहोँ णमिउ ण सिरकमलु। तं सम्मत्त-महद्दुमहोँ, लद्धु देव पइँ परम-फलु ॥ 13 8 10.	275 जिनेन्द्र-चरणौ मुक्त्वा करोमि न नमस्कृतिं। अन्यस्येति त्वयोक्तं यत् सामर्थ्यस्यास्य तत्फलम्। 9 160. VP. मोत्तूण जिणवरिन्दं अन्नस्स न पणमिओ तुमं जं से तस्सेय फलमउलं। 9 8.
276 कय पुज्ज जिणिन्दहोँ। 13 9 2.	276 चक्रे जिनवरार्चनम्। 9 174. VP. रएइ पूयं। 9 87*b*.
277 सत्ति अमोहविजय। 13 10 4.	277 अमोघविजयानाम शक्तिम्। 9 209. VP. सत्ती अमोहविजया। 9 101.
278 अत्थवणहोँ ढुक्कु पयङ्गु ताम। 13 12 5.	278 ततो ××× जगामास्तं दिवाकरः। 10 52 VP. कमेण अत्थं चिय दिणयरो समल्लीणो 10 27.
279. 14 3 3–10.	279 ददर्श नर्मदां फेनपटलैः सस्मितामिव शुद्धस्फटिकसंकाशसलिलां द्विपभूषितां ॥ तरंगभ्रूविलासाढ्यामावर्तोत्तमनाभिकां विस्फुरच्छफरीनेत्रां पुलिनोरुकलत्रिकां ॥ नानापुष्पसमाकीर्णां विमलोदकवाससम्। 10 60–62*a*. VP. 10 30–32.

280 मोहुप्पाइउ।	14 3 12*b*.	280 महाप्रीतिमुपागतः।	10 62.
281 जलु जन्तिएँहिँ णिरुद्धउ णिम्मलु।	14 4 8.	281 यंत्रसंवाहनांमशैः × × × जले यंत्रप्रयोगेण क्षणेन विधृते सति।	10 68-69.
		VP. विविह-जलजन्त-विरइय-निरुद्धजल°।	10 36.
282 माहेसरपुर-परमेसरु।	14 4 9*a*.	282 माहिष्मतीपुरेशः।	10 65.
283 कहि मि × × × धवलिउ जलु etc.	14 6 2-8.	283 काचिचंदनलेपेन चकार धवलं जलम्। अन्या कुंकुमपंकेन हुतचामीकरप्रभम्॥ धौतताम्बूलरागाणामधराणां सुयोषिताम्। चक्षुषां व्यंजनानां च लक्ष्मीरभवदुत्तमा॥	10 81-82.
284 पहणइ कोमल-कुवलय-घाएं।	14 7 1.	284 VP. घेत्तुं इन्दीवरं हणइ अन्ना।	10 39.
285 दिट्ठइँ णहरइँ थण-सिहरोवरि सुपहुत्तइँ।	14 7 9*a*.	285 कुचौ नखपदाङ्कितौ।	10 71.
		VP. उरे नहक्खयं दट्ठूण।	10 40.
286 तिहुअणेँ सहसकिरणु पर धण्णउ। जुवइ-सहासु जासु॥	14 8 2-3.	286 प्रथितो भुवि × × × सहस्ररश्मिरैवैष सत्यं परमसुन्दरः॥ सहस्रं यस्य दाराणाम्॥	10 65-66.
287 रावणो वि जल-कील करेप्पिणु, सुन्दर सियय-वेइ विरएप्पिणु॥ उप्परि जिणवर-पडिम चडावेँवि, विविह-वितावण-णिवद्धु वन्धावेँवि॥ × × × × × × × × × णाणाविहहिँ विलेवण-भेएँहिँ, दीव-धूव-वलि-पुप्फ-णिवेएँहिँ॥ पुज्ज करेँवि किर गायइ जावेँहिँ॥	14 9 1-5*a*.	287 (a) रावणोऽपि सुखं स्नात्वा।	10 85.
		(b) सिकता-रचितोत्तुङ्ग-पीठबन्ध°।	10 87.
		(c) प्रतिमार्हतः।	10 86.
		(d) स्थापयित्वा।	10 89.
		(e) °वितानके।	10 88.
		(f) धूपैरालेपनैः पुष्पैर्मनोज्ञैर्बहुभक्तिभिः। विधाय महतीं पूजाम्॥	10 89-90.
		VP. (a) वरवालुया पुलिणे।	10 47.
		(b) कणयपीढे ठावेइ पडिमाओ जिणवरिन्दाणं।	10 46.
		(c) धरिय-वियाण°।	10 47.
		(d) काऊण महापूयं संथुणइ × × × तस्स संथुणन्तस्स तओ॥	10 47-48.
288 दहमुहु पडिम लेवि विहडप्फडु।	14 9 8.	288 दशाननः क्षिप्रं गृहीत्वा प्रतियातनाम्।	10 92.
289 तुरिउ गवेसहोँ।	14 9 9*a*.	289 विज्ञायतामरम्।	10 92.
		VP. गवेसेह।	10 49.
290 'लेहु' भणेप्पिणु।	14 13 9*a*.	290 आज्ञापयत् × ×। त्वरितं गृह्यतामेषः।	10 99.
291 सलिलहोँ णीसरिउ।	15 1 6.	291 निर्जगाम जलाशयात्।	10 102.
292 थिउ सम्मुहाणणु।	15 1 9*b*.	292 VP. अहिमुहं।	10 59.
293 मम्भीसिउ।	15 2 2	293 दत्वाऽभयम्।	10 102.

294 चविउ परोप्परु सुर-पवरु ॥ 'अहों अहों अणीइ रक्खेहिँ किय, एक्कु एँ वहु अण्णु वि गयणें थिय । ॥ ××× ××× ××× तं णिसुणेंवि णिसियर लज्जियइँ, थिय महियलें ॥ 15 3 3-6.	294 (a) विचेरुरंबरे वाचः सुराणाम् ×××। अहो महानयं वीरैरन्यायः कर्तुमीप्सितः । 10 108-109. (b) बहवश्च नभश्चराः । 10 110. (c) इति श्रुत्वा ××× त्रपायुक्ताः भुवं याताः खेचराः । 10 111.
295 पडिहारें अक्खिउ रावणहों, परमेसर ×××' । 15 4 1	295 प्रतीहारेण चाख्यातमिति कैलासकम्पिने । 'देव ×××। 10 120. VP. पडिहारेणक्खाए । 10 6.
296 तिजगविहूसणें आरुहिउ । 15 4 6	296 आरुह्य त्रिजगद्भूषनामानं मत्तवारणम् । 10 122. VP. आरूढो ××× भुवणालङ्कारमत्तगयं । 10 61.
297 माहेसर-पुरवइ विरहु किउ, णिविसद्धें मत्त-गइन्दें थिउ ॥ 15 5 1.	297 सहस्रकिरणं चक्रे विरथं ××× ततः सहस्रकिरणः समारुह्य द्विपोत्तमम् । 10 123-124. VP. विरहो सहस्सकिरणो कओ खणद्धेण संगामे । ××× आरूढो गयवरं ॥ 10 63.
298 सण्णाहु खुरुप्पें कप्परिउ । 15 5 3	298 मुक्ता बाणा निर्भिद्य कङ्कटम् । 10 125. VP. मुञ्चइ सुनिसियबाणे दहमुह-सन्नहणमेयकरे । 10 64.
299 कहिँ धणु सिक्खियउ ॥ जज्जाहि ताम अब्भासु करें, पच्छले जुज्झेज्जहि पुणु समरें ॥ 15 5 5-6	299 कुतस्तव उपदेशोऽयमायातः ×××। तावद्धनुर्वेदमधीश्व कुरु च श्रमं ततो मया समं युद्धं करिष्यसि ॥ 10 127-128. VP. सिक्खाहि ताव रावण धणुवेयं × ताहे मए समाणं जुज्झसु । 10 65.
300 णरवइ णिडालें कोन्तेण हउ । 15 5 8.	300 बिभेद ×× तं कुन्तेनालिकपट्टके 10 129.
301 ताम दसासेंण आयासेंण, उप्पएवि पहु धरियउ । 15 5 9*b*.	301 तावदुत्पत्य ××× तमष्टापदकम्पनः । ××× गृहीतवान् । 10 131.
302 णिउ णिय-णिलयहों ××× णियलियउ । 15 6 1.	302 नीतः स्वनिलयं बद्धा । 10 132. VP. बन्धिऊण नीओ निययावासं । 10 68.
303 णं भइयएँ रवि गउ अत्थवणु । 15 6 2	303 इव नी(?भी)तिमुपागतः सहस्ररश्मिरैदस्तम्। 10 133.
304 जङ्घचारण-रिसिहें ××× सयकरहों ××× गय वत्त । 15 6 6-7	304 शतबाहुरथ श्रुत्वा ××× जङ्घाचारण- लब्धीशः । 10 139.
305 गुरु वन्दिय दिण्णइँ आसणइँ 15 7 1.	305 प्रणामं च चक्रे । वरासनोपविष्टे यतौ ॥ 10 142-143. VP. कयपणामो ×× दिण्णासण° । 10 72.
306 मुएँ सहसकिरणु । 15 7 2	306 सहस्रकिरणं ततो मुञ्च । 10 147. VP. मुञ्चसु इमं सुयं मे । 10 76.
307 पणवेप्पिणु वुच्चइ रावणेण । 15 7 4.	307 उवाच कैकसीपुत्रः प्रणतः । 10 148.

308 णिय-णन्दणु णियय-थाणें थवेंवि 15 8 2.	308 VP. ठविऊण नियरज्जे पुत्तं । 10 83.
309 चमरें अमरें दिण्णु वरु सूलाउहु 15 9 4.	309 असुरेन्द्रेण यद्दत्तं शूलरत्नं महागुणम् । 12 12.
	VP. एयस्स सूलरयणं दिन्नं असुरेण । 12 6.
310 थिउ णवर गम्पि कइलास-धरें 15 9 5.	310 चिरेण × × प्रापाष्टापदभूधरम् । 12 72.
	VP. अट्ठावयपव्वयं पत्तो । 12 36.
311 वन्देप्पिणु जिणवर-भवणाइँ । 15 9 8.	311 नमस्कृतजिनालयः । 12 78.
312 णलकुब्बरहों दुलङ्घ-णयर-परमेसरहों । 15 10 2.	312 नलकूबरः × × पुरे दुर्लङ्घ्यसंज्ञके 12 79.
	VP. नलकुव्वरो त्ति नामं दुलङ्घपुरे परिवसइ । 12 38.
313 वलवन्तइँ जन्तइँ । 15 10 6.	313 उदारय ाणि । 12 92.
314 मइँ होन्तिएँ । 15 12 1.	314 मयि सत्याम् । 12 104.
315 तहिँ तुमुलें जुज्झें × × ×, जिह सहसकिरणु रणें रावणेंण ॥ तक्खणेंण, णलकुव्वरु धरिउ विहीसणेंण ॥ 15 15 6–7.	315 ततो महति संग्रामे × × विभीषणेन वेगेन × × × नलकूबरः गृहीतः × × × । सहस्रकिरणे कर्म दशवक्त्रेण यत्कृतं । विभीषणेन × × तत्कृतं नलकूबरे ॥ 12 142–144.
	VP. गहिओ विहीसणेणं नलकुव्वरपत्थिवो समरे। 12 68
316 वाणर-चिन्धु × × × महिन्दहों णन्दणु । 17 3 9	316 सूनुर्महेन्द्रस्य कपिकेतोः । 12 205
	VP. कइद्धओ महिन्दसुओ । 12 96
317 मइँ ताय जियन्तें । 17 5 10.	317 सत्येव मयि देवेन्द्र । 12 225
318 सिरिमालि पहरिसिउ । 17 6 8.	318 श्रीमाली × × × तुष्टः । 12 231
	VP. सिरिमालीण सहरिसं । 12 103
319 दहमुह-पित्तिएण × × × । मुसुमूरिउ महारहो कणय-पहरणेणं 17 7 1	319 कनकेन ततो भित्वा जयन्तो विरथीकृतः । श्रीमालिना ॥ 12 234
	VP. सिरिमालीण × × × कणएणं विरहो कओ जयन्तो । 12 103
320 मुच्छा-विहलङ्घलु उट्ठिउ । 17 7 3.	320 मूर्च्छायाश्च परित्यागादुत्थिते । 12 235
	VP. मुच्छावस-वेम्भलो जाओ । 12 103
321 भीसण-भिण्डिवाल-पहरण-धरु, जाउहाण-रहु किउ सय-सक्करु । 17 7 4	321 आहत्य भिण्डिमालेन जयन्तेन ततः कृतः श्रीमालिर्विरथो रोषात् प्रहरणेन । 12 236
322 सुरवइ-णन्दणेण × × × गय भामेंवि ॥ आहउ वच्छत्थलें, पडिउ रसायलें ॥ 17 7 9–10	322 सुरराजस्य सूनुना स्तनान्तरे हतो गाढं गदया पतितो भुवि । 12 240
	VP. जयन्तेण × × × पहओ थणन्त- रोवरि सिरिमालि गयप्पहारेणं । 12 104
323 सन्दण सन्दणेण संचूरइ, गयवर गयवरेण मुसुमूरइ । तुरउ तुरङ्गमेण विणिवायइ, णरवर णरवर-घाएं घायइ ॥ 17 9 4–5.	323 हन्यते वाजिना वाजी वारणेन मतङ्गजः । तत्रस्थेन च तत्रस्थो रथेन ध्वस्यते रथः ॥ 12 264

324 सारहि वाहि वाहि रहु तेत्तहें ××× जेत्तहें सुरवइ। 17 10 1–3.

324 उवाच सारथिं ××× तस्यैव शक्रसंज्ञस्य संमुखो वाह्यतां रथः ॥ 12 305–306
VP. वाहेहि रहवरं मे तुरियं इन्दस्स अहिमुहं । 12 120

325 सरु अग्गेउ मुक्कु सहसक्खें। 17 14 6.

325 निक्षिप्तमस्त्रमाग्नेयं नाथेन स्वर्गवासिनाम् । 12 322
VP. अग्गेयं पहरणं सुरिन्देण ×× विसज्जियं । 12 126

326 सरवरग्गि उल्हाविउ ××× धूमलगत्तउ। 17 14 9.

326 धूमलक्ष्मांसं (? मास्त्रं) विध्यापितम् । 12 327

327 वहल-तमोह-पहरणं पेसियं सुरेणं ॥ किउ अन्धारउ तेण रणङ्गणु ॥ 17 15 1–2.

327 सुरेन्द्रेण ततोऽसर्जि तामसास्त्रं समन्ततः। तेनान्धकारिता चक्रे ककुभाम् । 12 328.
VP. इन्देण पुणरवि लहुं विसज्जियं तामसं महासत्थं । 12 128.

328 पेक्खेंवि णिय-वलु ओणल्लन्तउ । मेल्लिउ दिणयरत्थु पजलन्तउ॥ 17 15 4.

328 ततो निज-बलं मूढं दृष्ट्वा रत्नश्रवः सुतः । प्रभास्त्रममुचत् ॥ 12 330.

329 णागपास सर मुअइ दसाणणु॥ 17 15 5.

329 यमविमर्दन ××× नागास्त्रमुज्झितम् । 12 332.
VP. नाय-सरा ××× लङ्काहिवेण मुक्का 12 129.

330 गारुडत्थु वासवेंण विसज्जिउ। 17 15 7.

330 गारुडास्त्रं ततो दध्यौ सुरेन्द्रः । 12 336.

331 खगउड-पवणन्दोलिय मेइणि, डोलारूढी णं वरकामिणी। 17 15 8.

331 पक्षवातेन तस्याभूत् ××× दोलारूढमिवाशेषं ××× बलम् । 12 337.

332 तिजगविहूसणें गएँ चडिउ। 17 15 10*a*.

332 आरूढस्त्रिजगद्भूषम् । 12 340
VP. आरुहइ ××× भुवणालङ्कार-मत्तगयं । 12 131.

333 झम्प देवि अंसुएँण णिवद्धउ। 17 17 4.

333 तत उत्पत्य ××× बद्धांशुकेन देवेन्द्रम् । 12 346–347.
VP. दिव्वंसुएण बद्धो । 12 137.

334 ताव जयन्तु दसाणण-जाएं आणिउ वन्धेंवि। 17 17 6.

334 राक्षसाधिपपुत्रोऽपि गृहीत्वा वासवात्मजम् । 12 348.

335 तं पडिवण्णु सव्वु सहसारें। 17 18 9.

335 VP. सहस्सारो इच्छइ सव्वमेयं तु । 12 137.

336 गउ पव्वजेंवि। 17 18 10*a*.

336 दीक्षां जैनेश्वरीं प्राप। 13 106.
VP. गिण्हइ ××× पव्वज्जं। 13 51.

337 रणें माणु मलेवि पुरन्दरहों परियञ्चेंवि सिहरइँ मन्दरहों। आवइ पडीवउ जाव पहु ॥ 18 1.

337 असौ देवाधिपग्राहो यातो मन्दि(?न्द)रमन्यदा। जिनेन्द्रवन्दनां कृत्वा प्रत्यागच्छत्॥ 14 2.
VP. सो ××× मेरुं गन्तुण चेइयहराइ थोऊण पडिनियत्तो आगच्छइ। 14 1.

338 मारिच्चि पपुच्छिउ रावणेण। 18 1 2.	338 पप्रच्छ × × × मारीचम्। 14 5. VP. परिपुच्छइ मारीई। 14 3.
339 उट्ठु कलयलु सुम्मइ काइँ माम। 18 1 3.	339 अयि मारीच मारीच कुतोऽयं निनदो महान्। 14 6. VP. कस्सेसो मेघसरिसनिग्घोसो। 14 3.
340 जइ णामेण अणन्तवीरु। 18 1 4.	340 अनन्तबल-संज्ञया कथितो मुनिः। 14 10.
341 देवागमु। 18 1 6.	341 देवागमः। 14 7.
342 परियञ्चेंवि णवेंवि थुणेंवि णिविट्ठु 18 1 8.	342 नमस्कृत्य स्तुत्वा × × × स्थितः समुचितावनौ। 14 14.
343 महवयइँ को वि कों वि अणुवयइँ × × ×। कों वि सम्मत्तु लएवि थिउ॥ 18 1 9.	343 सम्यग्दर्शनमायाताः केचित् केचिदणुव्रतं। महाव्रतधराः केचिज्जाताः। 14 354.
344 धम्मरहु महारिसि भणइ तेत्थु × × ×। × × रयणायरें रयणु ण लेहि 18 2 1–2.	344 अथ धर्मरथाख्येन मुनिनाऽभाषि × × ×। द्वीपोऽयं धर्मरत्नानां × × × गृह्यतामेकमप्यस्माद्रत्नम्॥ 14 355–356. VP. भणिओ धम्मरवणं मुणिणा × × × रयणद्दीवे जहा रयणं। 14 151.
345. 18 2 5–7.	345 cf. हुताशनशिखा पेया बद्धव्यो वायुरंशुके। उत्क्षेप्तव्यो धराधीशः। 14 363.
346 णउ सक्कमि वउ धरेंवि। 18 2 9*b*.	346 न समर्थोऽहं सेवितुं यत्तपोव्रतं। 14 364. VP. असमत्थोहं। 14 152.
347 परिचिन्तेंवि। 18 3 1.	347 अवधार्य। 14 370.
348 जं मइँ ण समिच्छइ चारुगत्तु, तं मण्डएँ लएमि ण पर-कलत्तु। 18 3 2	348 न मया नारी, परस्वेच्छाविवर्जिता। गृहीतव्या॥ 14 371
349 महिन्दु महिन्द-णामें पुरवरें। 18 3 4	349 महेन्द्राख्यः × × × महेन्द्रनगरं तच्च पुरम्। 15 13–14 VP. महिन्दनयरं कयं महिन्देणं। 15 10
350 तहों हिययवेय णामेण भज्ज, तहों दुहिय अञ्जणसुन्दरि मणोज्ज। 18 3 5	350 (a) नार्यां हृदयवेगायाम्। 15 15 (b) अञ्जनासुन्दरी त्रैलोक्यसुन्दरी 15 16 VP. (a) हिययसुन्दरीए महिन्द-भज्जाएँ 15 11. (b) वरअञ्जणसुन्दरि। 15 12
351 झिन्दुएण रमन्तिहें। 18 3 6	351 कन्दुकेनासौ रममाणा। 15 21 VP. कीलन्ती ते(?गे)न्दुएण। 15 13
352 उप्पण्ण चिन्त। 18 3 7	352 °चिन्तातिदुःखतः। 15 22
353 गउ × × × जिणु-अट्ठाहिएँ अट्ठावयहों। 18 3 9	353 फाल्गुनाष्टदिनोत्सवे जग्मुरष्टापदे। 18 74-75
354 एत्तहें वि ताव पल्हाय-राउ × × × आउ। 18 4 1	354 प्रह्लादोऽपि तदाऽयासीत्। 18 78 VP. पल्हाओ वि नरवई × × गन्तूण। 15 33
355 मयणाउरु पवणञ्जय-कुमारु। णउ विसहइ तइयउ दिवसु एन्तु॥ 18 5 1-2	355 दिवसानां त्रयं सेहे न प्राह्लादिः प्रतीक्षितुम्। मन्मथसंभवैः पूरितो × × बाणैः॥ 15 94–95. VP. न सहइ पवणंजओ गमिउं मयणोरगावरद्धो। 15 43–44.

356 णउ विसहउँ तइयउ दिवसु । 18 6 2.	356 अतिवाहयितुं नाहं प्रभवामि दिनत्रयम् । 15 125
357 जइ अज्जु ण लक्खिउ पियहेँ वयणु, तो कल्लऍं महु णित्तुलउ मरणु ॥ 18 6 3.	357 VP. जइ तं महिन्दतणयं अज्ज । न पेच्छामि × × × तो विगयजीविओ हं होहामि न एत्थ संदेहो ॥ 15 54.
358 तं णिसुणेंवि वुच्चइ पहसिएण, ××× वयणें पहसिएण । 18 6 4	358 एवमुक्तस्ततोऽवोचदाशु प्रहसितो हसन् । 15 128.
359 थिय जाल-गवक्खऍं दिट्ठ वाल । 18 6 7	359 वातायनस्थितौ मुक्ताजालतिरोधानावञ्जनां तामपश्यताम् । 15 139.
360 एत्थन्तरें ××× चवइ वसन्तमाल । 18 7 1	360 अत्रान्तरे ××× वसन्ततिलकाभिधा । अभाषत ॥ 15 147. VP. एयन्तरम्मि सहिया वसन्ततिलयत्ति नामओ भणइ । 15 65.
361 सहलउ तउ माणुस-जम्मु माऍं भत्तारु पहञ्जणु लद्धु जाऍं ॥ 18 7 2	361 अहो परमधन्यत्वं सुरूपे भर्तृदारिके । पित्रा वायुकुमाराय यद् दत्तासि । 15 148. VP. धन्नासि तुमं बाले जा दिन्ना पवणवेगस्स । 15 65.
362 सिरु विहुणेंवि भणइ वि मीसकेस । सोदामणिपहु पहु परिहरेवि, थिउ पवणु कवणु गुणु संभरेवि ॥ 18 7 3-4	362 मिश्रकेशीति ××× अवदत् ××× धूत- धम्मिल्लपल्लवम् । विद्युत्प्रभं परित्यज्य वायो- र्गृह्वासि यद् गुणान् ॥ 15 155. VP. विज्जुप्पभं पमोत्तुं पवणंजयं पसंससि ××× परममूढे । 15 68-
363 (a) जं अन्तरु गोपय-सायराहुँ 18 7 5 (b) तं विज्जुप्पह-पवणञ्जयाहुँ । 18 7 8	363 भेदो वायोर्विद्युत्प्रभस्य च ××× गोष्पदस्याम्बुधेश्च यः । 15 160.
364 आऍंहिँ आलावेंहिँ कुविउ णरु । थिउ ××× उक्खय-खग्ग-करु ॥ 'रिउ रक्खउ विहि-मि लेमि सिरइँ ॥ 18 7 9.	364 (a) इत्युक्ते क्रोधानलविदीपितः । 15 163. (b) समाकर्षन् सायकः । 15 164. (c) लुनाम्यतोऽनयोः ××× मूर्धान- मुभयोरपि । विद्युत्प्रभोऽधुना रक्षां करोतु ॥ 15 166. VP. सोऊण वयणमेयं पवणगई रोसपस- रियामरिसो आयड्ढइ असिवरं । 15 71. (b) सिराइं छिन्दामि दोह्न वि जणीणं ××× करेउ विज्जुप्पहो इहइं । 15 73.
365 करि-सिर-रयणुज्जलिय । 18 8 2.	365 मत्तेभकुम्भदारणकारिणः । 15 173 VP. गयकुम्भदा[र]णसमत्थं । 15 75.
366 णिय-आवासहों । 18 8 3.	366 वसतिमात्मनः । 15 177. VP. निययावासं । 15 77.
367 गय रयणि तासु । 18 8 4.	367 आगता क्षयं विभावरी । 15 185. VP. रयणी वोलीणा । 15 80.

368 रवि उग्गउ । 18 8 4.	368 उदियाय च तिग्मांशुः । 15 181. VP. दिवसयरो उदिओ । 15 83.
369 उम्माहउ लाइउ जन्तएण । 18 8 6.	369 तेन नितान्तं दुःखिताऽभवत् । 15 193. VP. सोऊण गमणं तिस्स बाला चिन्तेइ 15 85.
370 कर-चरण धरेप्पिणु राणऍहिँ । 18 8 8.	370 श्वसुरेण धृतः पाणौ जनके च । 15 215.
371 परिचिन्तियउ । 18 8 9*a*.	371 दध्यौ । 15 216.
372 एक्क-वार करयलें धरेंवि॒ पुणु × × × परिहरेंविँ । 18 8 9*b*.	372 समुह्य शातयाम्येनां दुःखेनासङ्गजन्मना । 15 217.
373 दूउ विसज्जियउ । 18 9 9.	373 दूतः प्रेषितः । 16 35.
374 वरुणहों णन्दणेहिँ । × × राजीव-पुण्डरीएहिँ × × खरदूसण × × धरिय णवर ॥ 18 10 1–2.	374 (a) राजीवपौण्डरीकायाः × × × वरुणनन्दनाः । 16 43. (b) गृहीतः खरदूषणः । 16 51. VP. (a) राईवपुण्डरीया पुत्ता । 16 19. (b) वरुणसुएहि गहिओ खरदूसणो । 16 24.
375 सालयहुँ म होसइ कहि-मि घाउ । 18 10 4.	375 खरदूषणभद्रस्य × × × मा भून्मरणसंप्राप्तिः 16 53.
376 ओसरु दुट्ठ-दारें । 18 10 8.	376 अवसर्पाशु × × × दुरीक्षणे । 16 87.
377 अच्छिउ अच्छन्तें जीउ महु, जन्तें जाएसइ पइँ जि सहुँ ॥ 18 10 9.	377 (a) तिष्ठताऽपि त्वया × × × जीवितास्मि । जीविष्याम्यधुना स्वामिन् कथं दूरंगते त्वयि ॥ 16 91–92. (b) मरणं भवेत् । 16 95. VP. जीयं मरणं वि तुमे आयत्तं मज्झ । 16 43.
378 माणस-सरवरें आवासु मुक्कु, अत्थवणहों ताम पयट्टु दुक्कु ॥ 18 11 2.	378 संप्राप्तो मानसं सरः । आवासयत्तटे तस्य ॥ 16 98. VP. उवट्ठिओ माणससरम्मि × × × रइओ तत्थ णिवेसो । ताव च्चिय अत्थगिरिं कमेण सूरो समल्लीणो । 16 44–45
379 चक्की वि दिट्ठ विणु चक्कएण, वाहिज्जमाण मयरद्धएण ॥ 18 11 4.	379 (a) एकाकिनीमेकामाकुलां चक्रवाकिकां वियोगानलसंतप्ताम् । 16 107. (b) ददर्श । 16 113. VP. तत्थेक्का चक्काई दिट्ठा × × विरहग्गिगतवियङ्गी । 16 51.
380 पङ्खाहणन्ति × × पक्कन्दन्ति धन्ति ॥ 18 11 5.	380 (a) धुन्वानां पक्षती वेगात् । 16 109. (b) नानाचेष्टितकारिणीम् । 16 107. VP. विहुणइ पक्खावलिं उड्डाइ चलइ वेवइ । 16 52. 16 113.
381 जाउ तहों कलुण-भाउ, मइँ सरिसु अण्णु ण को वि पाउ 18 11 6.	381 (a) कृपाहतः । 16 122. (b) पापचेतसः ।

382 उप्पएंवि णहङ्गणें वे वि गय। 18 11 9.	382 पुरः प्रहसितं कृत्वा वायुर्गगनमुद्ययौ। 16 148. VP. दोण्णि वि गयणङ्गणेण वच्चन्ता। 16 63.
383 पत्त अञ्जणहें भवणु पच्छण्णु होवि थिउ कहि-मि पवणु॥ गउ पहसिउ अब्भन्तरें पइट्ठु, ××× आगमणु सिट्ठु॥ 18 12 1–2.	383 (a) प्राप्तश्चाञ्जनसुन्दर्या गृहे प्रग्रीवकोदरे। वायुरस्थात्प्रविष्टस्तु तस्याः प्रहसितोऽन्तिकं। 16 151. (b) अकथयत्तस्यै पवनञ्जयमागतम्। 16 154. VP. पहसिओ ××× अब्भिन्तरं पविट्ठो। 16 64.
384 एवड्डु पुण्णु जइ। 18 12 5.	384 अपुण्याम्। 16 156.
385 पल्लङ्कें चडिउ करें लेवि देवि। 18 12 8.	385 गृहीत्वा दयितः पाणौ शयने समुपाविशत्। 16 171.
386 तं मरुसेज्जहि मिगणयणि। 19 1*b*.	386 देवि मा कार्षीरुद्वेगं त्वम्। 16 229. VP. मा उव्वेयस्स देहि अत्ताणं। 16 84.
387 कर मउलिकरेप्पिणु विण्णवइ, रयसलहें गब्भु जइ संभवइ। तो उत्तरु काइँ देमि जणहों॥ 19 1 2–3.	387 कृत्वा करयुगाम्भोजं जगादाञ्जनसुन्दरी ×× ऋतुमती ××× ततस्त्वद्विरहे गर्भो ममावाच्यो भविष्यति॥ 16 231–232. VP. अज्जं चिय उदुसमओ ××× गब्भो कयाइ उयरम्मि होही वयणिज्जयरो। 16 86.
388 कङ्कणु ××× समल्लेवँवि। 19 1 4.	388 वलयं दत्वा। 16 238
389 एउ काइँ कम्मु पइँ आयरिउ। 19 1 7.	389 तव केनेदं कृतं कर्म। 17 4
390 °भयाउरउ संजायउ वे वि णिरुत्तरउ। 19 2 4.	390 भीत्या निरुत्तरीभूताम्। 17 16
391 हक्कारेँवि पभणिउ कूर-भड्डु। 'एयउ ××× माहेन्दपुरहों दूरन्तेरँण। परिधिववि आउ सहुँ रहवरेँण॥ 19 2 5–7.	391 क्रूरनामानं क्रूरमाहूय किङ्करं ××× इत्यूचे। ××× नीत्वेमां महेन्द्रपुरगोचरं यानेन सहितां सख्या निक्षिप्यैहि। 17 12–13.
392 गउ वे वि चडावेँवि। 19 2 9.	392 सख्या समं समारोप्य यानम्। 17 18. VP. समयं सहियाएँ अञ्जणा ××× जाणम्मि समारूढा। 17 8.
393 अञ्जण ××× ओआरिया। 19 2 10.	393 अवतार्यैताम्। 17 21.
394 रवि अत्थन्तओ, अञ्जणाएँ केरउ दुक्खु वि असहन्तओ। 19 3 1.	394 ततोऽञ्जनां समालोक्य दुःखभारादिवोत्तमां ××× रविरस्तमुपागमत्। 17 22. VP. ताव य अत्थंगओ सूरो। 17 9.
395 सा दुक्खु दुक्खु परियलिय णिसि 19 3 5.	395 निशां निन्ये कृच्छ्रेणासौ। 17 29.
396 पट्टणें हट्ट-सोह करहों। 19 3 8.	396 पुरस्य क्रियतां शोभा। 17 36.
397 णं ××× सिरें वज्जेण हउ। 19 4 5.	397 वज्रेणेवाहते श्रुती। 17 39.
398 दुस्सील दुट्ठ ××× विणु खेवें णयरहों णीसरउ। 19 4 6.	398 निर्वास्यतां पुरादस्मादरं सा पापकारिणी। 17 39. VP. (a) धाडेह पावकम्मा बाला ×× एसा। 17 20. (b) धाडेह लहुं पुरवराओ। 17 24.

399 पभणइ आणन्दु मन्ति सुचवि । 19 4 7.	399 ततो नाम्ना महोत्साहः सामन्तोऽख्याति- वल्लभः जगाद । 17 40. VP. नामेण महुच्छाहो सामन्तो भणइ । 17 21.
400 वणु गम्पि पइट्ठउ । 19 5 8.	400 समं सख्या × × प्राविशद् वनम् । 17 65.
401 धाहाविउ । 19 5 8.	401 सा चक्रे परिदेवनम् । 17 66 VP. करेइ परिदेवणं बाला ॥ 17 30.
402 विहि मि कलुणु कन्दन्तियहिँ 19 5 10.	402 अत्यन्तदीनमेतस्यां रुदन्त्याम् । 17 79.
403 हरिणेहिँ वि दोवउ मेल्लियउ । 19 5 10.	403 मृगीभिरपि निर्मुक्ताः सुस्थूला बाष्पबिन्दवः । 17 79. दर्भानुपात्तान् विजहुर्हरिण्यः । Raghuvaṃs'a 14 37.
404 पलियङ्क-गुह । 19 6 6.	404 पर्यङ्कगुहाख्याम् । 17 213. VP. पलियङ्कगुहा° । 17 75.
405 णामेण भडारउ अमियगइ । 19 6 7.	405 अमितगत्याख्यः । 17 139. VP. अमियगई । 17 47.
406 जिण-पडिम सवत्तिहेँ मच्छरेण, परिघित्त पत्त तं एहु दुहु । 19 7 4–5	406 (a) सपत्न्यै क्रुद्धया तया चक्रे बाह्याव- काशासौ जिनेन्द्रप्रतियातना ॥ 17 168. (b) तेनातिदुःखं समागमत् । 17 198. VP. (a) °सवत्तीए × × रुट्ठाए सिद्धपडिमा ठविया घरबाहिरुद्देसे । 17 62. (b) तं एस-महादुक्खं अणुहूयं । 17 70.
407 एवहिँ पावेसहि सयल-सुहु । 19 7 5.	407 अल्पैरेव च तेऽहोभिः । प्रियसङ्गो भविष्यति । 17 210.
408 कीलाल-सित्त-केसर-पसरु । 19 7 8.	408 °कीलालशोणकेसरसञ्चय° । 17 224. VP. केसरारुणिओ । 17 77.
409 °गुञ्ज-सरिस-णयणु । 19 7 9	409 गुञ्जाक्षः । 7 235.
410 उप्पएँवि आयासेँ वसन्तमाल । 19 7 11	410 उत्पत्य त्वरिता व्योम्नि सख्यस्याः । 17 240.
411. 19 8 1-6	411. 17 255–257.
412 रक्खहोँ सहिय । 19 8 6.	412 कुरुत त्राणमस्याः । 17 257. VP. रक्खसु । 17 81.
413 गन्धव्वाहिवइ ××× पर-उवयार-मइ । 19 8 7	413 गन्धर्वः × × × कारुण्याश्लेषमीयिवान् । 17 242.
414 मणिचूडु रयणचूडहेँ दइउ ।	414 मणिचूलाख्यं रत्नचूला निजाङ्गना 17 243.
415 गीउ गीउ ××× मणोहरु । 19 9 1	415 गीतं केनाप्येतन्मनोहरम् । 17 284. VP गाइउं पवत्तो × × × मणहरं । 17 85.
416 को वि सुहि वसइ वणेँ । 19 9 2	416 (a) कोऽप्यनुकम्पकः । 17 285. (b) महारण्येऽपि × × सुहृदो जनः 17 287.
417 कहोँ धीयउ कहोँ कुलउत्तियउ, कसु केरउ एवड्डु दुहु, वणेँ अच्छहोँ जेण । 19 9 10.	417 इयं का दुहिता कस्य वा शुभा । पत्नी वा कस्य कस्माद् वा महारण्यमिदं श्रिता । 17 328.
418 माहवमासहोँ बहुलट्ठमिएँ । 19 9 5.	418 चैत्रस्य बहुलाष्टमी । 17 364. VP. बहुलट्ठमी य चेत्तस्स । 7 107

419 णक्खत्तें सवणें। 19 9 6.	419 नक्षत्रे श्रवणः। 17 364 VP. समणो च्चिय नक्खत्तं। 17 107
420 रयणिहें पच्छिम-पहरद्धें थिएँ ××× उप्पण्णु सुउ। 19 9 5-6.	420 अर्धयामावशेषायां रजन्यामथ बालकः प्रजातः। 17 361 VP. रयणीए अजपच्छिमे जामे वरदारयं पसूया। 17 101
421 अञ्जणसुन्दरि णामेण इम ××× महिन्दु तेण जणिय। 19 10 2-3.	421 सुता महेन्द्रराजस्य नामतः प्रथिताञ्जना। 17 335 VP. महिन्दनिवधूया नामेण अञ्जणा। 17 97
422 पवणञ्जयहों घरिणि। 19 10 4.	422 पत्नी पवनवेगस्य। 17 336 VP. महिला पवणञ्जयभडस्स 17 97
423 पभणइ वाहम्भ-भरिय-णयणु। 19 10 5.	423 पतद्बाष्पनयनस्तमवादयत्। 17 347
424 पडिसूरु हणूरुह-राउलउ। 19 10 7.	424 प्रतिसूर्योऽहं द्वीपे हनूरुहाभिधे। 17 346
425 णं णट्ठु पडीवउ लद्धु णिहि। 19 11 6.	425 प्रदर्श्य रत्नसंपूर्णं निधानं हरता। 17 389
426 णिय-पुरु पइसारेंवि णरवरेंण, जम्मोच्छउ किउ पडिदिणयरेंण॥ 19 11 7.	426 (a) प्रतिसूर्यो निजं स्थानम्। 17 399 (b) स विवेश पुरम्। 17 400 (c) तत्र जन्मोत्सवस्तस्य ××× विद्याधरैः कृतः। 17 401 VP. पवेसिओ हणुरुहं नयरं। 17 118 (d) जम्मूसवो तस्स महन्तो कओ खेयरेहिं। 17 119
427 सिरिसइलु सिलायलु चुण्णु णिउ। 19 11 8.	427 शैलं चाचूर्णयत्ततः श्रीशैल इति। 17 402 VP. सेलो आचुण्णिओ ××× तेणं च्चिय सिरिसेलो नामं ××× कयं। 17 120
428 हणुरुह-दीवें पवड्ढियउ, हणुवन्तु णामु तें तासु किउ। 19 11 8	428 (a) पुरे हनूरुहे यस्माज्जातः संस्कारमाप्तवान् हनुमानिति तेनागात् प्रसिद्धिम्। 17 403 (b) नामास्य चक्रे। 17 402 VP. (c) हणुरुहनयरम्मि जहा सक्कारो पाविओ ××× हणुओत्ति तेण नामं 17 121 (c) हणुरुहपुरे जेणं संवड्ढिओ ××× हणुओ त्ति तेण नामं। 18 51
429 खर-दूसण मेल्लावेप्पिणु, वरुणहों रावणहों वि सन्धि करेप्पिणु। 19 12 1	429 (a) प्रविष्टश्च पुरम्। 18 6 (b) गृहमेतत्तया शून्यम्। 18 13 VP. पविसरइ नियनयरं। 18 5
430 णिय-णयरु पईसइ। णीसुण्णु ताम णिय-घरिणि-घरु। 19 12 2	430 समं मित्रेण। 18 15
431 वयसेंहिँ परियरिउ।	431 भूतरवाभिख्यं वनं प्राप्य। 18 48 VP. भूयरवं नाम वणं संपत्तो। 18 20
432 काणणु पइसरइ पिसायरउ। 19 13 2	432 गजेन्द्र त्वं ×× क्षमस्व च पराभवम् 18 51 VP. तं खमसु मज्झ गयवर। 18 22
433 तं सयलु खमेज्जहि कुम्भि महु। 19 14 4.	433 सुकृतज्ञोऽसौ स्वामिवात्सल्यदक्षिणः न मुमोचान्तिकम्। 18 53.

434 सामिय-सम्माणु ण वीसरइ । ××× पासु ण मुअइ ॥ 19 14 8-9	434 रावणस्यापि सन्धिर्येन रणे कृतः । 18 68 VP. कारेइ सन्धिसमयं ×× दूमणं मुयइ । 18 3
435 हा पुत्त पुत्त कहिँ गयउँ तुहु । 19 15 3	435 हा वत्स ××× क्वासि गतः । 18 69
436 पल्हाएँ धीरिय । 19 15 8.	436 सान्त्वयन्वनितां ××× प्रह्लादः । 18 71. VP. संठाविऊण महिलं पह्लाओ । 18 31.
437 उभय-सेढि-विणिवासियहुँ । 19 15 10.	437 द्विश्रेणिवासिनः । 18 73. VP. उभयसेढि वत्थव्वा । 18 32.
438 विधीरिय माउलेँण । 19 16 10.	438 प्रतिसूर्यः समाश्वास्य । 18 85. VP. पडिसुज्जओ आसासेऊण अञ्जणा । 18 36.
439 णिय-विमाणेँ आरूढु । 19 17 1.	439 समास(?रु)ह्य खगयानम् । 19 86.
440 (a) भूअरवाडइ ढुक्काइँ । 19 17 4. (b) सो कालमेहु वणेँ दिट्ठु गउ । 19 17 5.	440 (a) भूतरवाटव्यां ददृशे ते महाद्विपम् । 8 88. (b) कालमेघाख्यपवनद्विपः । 18 89. VP. भूयारण्णं वणं समणुपत्ता पच्छन्ति तत्थ हत्थिं । 18 37.
441 गणियारिउ ढोइय वसिकियउ । 19 17 8.	441 करिणीभिरथावृत्य द्विपं ××× वशीकृत्य । 18 98. VP. काऊण वसे हत्थिं । 18 41.
442 मउणु लएवि परिट्ठियउ ××× कट्ठमउ किण्ण णिम्मविउ णरु । 19 17 11.	442 पुस्तकर्मसमाकारं वाचंयमतया स्थितम् । 18 10. VP. कयमोणं । 18 43.
443 णहेँ णिज्जन्तु पडिउ सिलहेँ सिरिसइलु णाउँ हणुवन्तु जिह । 19 18 7-8.	443 (a) विमाने स्थाप्यमानः सन् पतितः शैलगह्वरे । 18 118. (b) श्रीशैल इति ×× स्तुतः । 18 122. (c) हनूमानिति तेनास्य द्वितीयं नाम निर्मितम् । 18 124. VP. (a) विमारूढो निज्जन्तो महियले पडिओ । 18 47. (b) सिरिसेलो नामं से कयं । 18 49. (c) हणुओ त्ति तेण नामं । 18 51.
444 पडिदिणयर-पवणहुँ । 20 1 4.	444 पवनवेगस्य प्रतिसूर्यस्य । 19 4. VP. पडिसूरपवणाणं । 19 3.
445 वच्छ वच्छ परिपालहि मेइणि । अम्हेँहिँ रावण-आण करेवी ॥ 20 1 6-7.	445 राज्यं हनूरुहद्वीपे वत्स त्वं पालय ××× तस्य कर्तव्यं प्रीत्यावाभ्यां यथोचितम् । 19 7-8. VP. अम्हेहि सामिकज्जं ×× कायव्वं । 19 7.
446 चलण णवेप्पिणु पभणइ पावणि, किं ××× अप्पुणु जुज्झहोँ, महँ हणुवन्तेँ हुन्तएँण । 20 1 9-10.	446 हनूमान् ××× विनयेनेदमब्रवीत् । मयि स्थिते न युक्तं वां गन्तुमायोधनम् । 19 10. VP. हणुमन्तो भणइ विणयनमिअङ्गो सन्तेण मए तुज्झं न य जुत्तं रणमुहे गन्तुं । 19 9.
447 अज्जु वि पुत्त ण पेक्खिउ आहउ । 20 2 1	447 अविज्ञातरणास्वादो वत्स त्वम् । 19 11. VP. भडाण तुमं अज्ज-वि वयणं न पच्छाहि । 19 10.
448 वालु सीहु किं करि ण विहाडइ । 20 2 4.	448 VP. बालो वि हु पञ्चमुहो मत्तगइन्दे खयं नेइ । 19 11.

449 सामीरणि आलिङ्गिउ । 20 3 2.	449 परिष्वज्य हनूमन्तम् । 19 24.
450 ताव दसाणणु वरुणहों पुत्तेंहिँ, वेढिउ चन्दु जेम जीमुत्तेंहिँ ॥ 20 6 7.	450 ततोऽसौ युगपत् पुत्रैः वरुणस्य समावृतः । आदित्य इव गर्जद्भिः प्रावृषेण्यबलाहकैः । 19 47. VP. दहवयणो वरुणस्स सुएहि वेढिओ मेहेहि व दिवसयरो पाउसकाले । 19 24
451 दुव्वाएं रवि सेहहुँ मेल्लावियउ । 20 7 9.	451 महारयसमीरेण घनसङ्घा इव । 19 53.
452 संवेढेंवि विज्जा-लङ्गूलें । 20 8 1-2	452 कश्चिल्लाङ्गूलपाशेन विद्यारचितमूर्तिना आकर्षत् । 19 55.
453 ताम पधाइउ वरुणु । 20 8 2	453 तं दृष्ट्वा × × अभ्याजगाम वरुणः । 19 57.
454 तहिँ अवसरें पवणञ्जय-सारें × × × × × × णिय-लङ्गूलें वेढेंवि धरिय कुमार । 20 9 8-9	454 तावत् पुत्रशतं तस्य बद्धं पवनसूनुना । 19 60. VP. गिण्हइ वरुणस्स नन्दणा हणुओ । 19 28.
455 णिय-णन्दण-बन्धणेण स-करुणहों, पहरणु हत्थें ण लग्गइ वरुणहों, रावणेण × × × धरिउ रणङ्गणें । 20 10 1-2	455 श्रुत्वा पुत्रशतं बद्धं वरुणः शोकविह्वलः । विद्यास्मरणनिर्मुक्तो बभूव श्लथविक्रमः × × रावणः × × इमं क्षिप्रं जग्राह रणकोविदः । 19 62. VP. रावणो वि बन्धइ वरुणं । 19 28.
456 कोक्कावेप्पिणु वरुणु दसासें । 26 11 3	456 आनाय्य वरुणोऽवाचि रावणेन । 19 89.
457 मरणु गहणु जउ सव्वहों वीरहों । णवर पलायणेण लज्जिज्जइ । 20 11 4-5	457 द्वयमेव रणे वीरैः प्राप्यते × × × । ग्रहणं मरणं वाऽपि कातरैश्च पलायितुम् । 19 91.
458 तासु भिडइ जो सो ज्जि अयाणउ । 20 11 8	458 तवात्र लोके मूढो जनो तिष्ठति वैरभावे । 19 93.
459 तुहुँ महु राणउ ।	459 स्वामी त्वमस्माकम् । 19 97.
460 महु सुय णामें सच्चवइ, करि ताएँ समाणउ पाणिग्गहणु । 20 11 9	460 गृहाण तन्मे सुतां × × × सत्यवतीति नाम्ना । 19 99. VP. हणुयस्स देइ कन्नं सच्चमई नाम नामेणं । 19 32.
461 दिज्जइ पउमराय सुग्गीवें, खरेंण अणङ्गकुसुम × × ×, णल-णीलेहिँ धीय सिरिमालिणि, अट्ठ सहास एम परिणेप्पिणु । 20 12 8-10.	461 (a) सुग्रीवसंज्ञस्य × × × तनूजा × × × पद्मरागा । 19 108-119. (b) विवाहः × × × विनिर्मितः । 19 126. (c) ददौ समीरप्रभवाय कन्यां अनङ्गपुष्पेति × × × गतां प्रसिद्धिम् । 19 102-103. (d) अनलः × × × हरिमालिनीं × × × ददौ × × × हनूमते । 19 105. (e) इति क्रमेणास्य बभूव योषितां परं सहस्राद् गणनम् । 19 106. VP. (a) हणुयस्स × × × दिन्ना कन्ना अणङ्गकुसुमत्ति नामेणं । नलेण दिन्ना कन्ना हरिमालिणि त्ति नामेणं । 19 34-36. (b) दुहियं × × सुग्गीवो नामेण पउमरागं 1 37. (c) हणुएण वरतणू सा परिणीया । 19 41 (d) एवं सहस्समेगं जायं हणुयस्स पवरमहिलाणं । 19 42.

ADDITIONS AND CORRECTIONS

INTRODUCTION

p.	l.	*Correct*
4	28	-vimaddiĕṇa *for* -vammiyahiṃ
6	41	Orthography
8	4	emphasizes
8	39	Mūla
13	40	अट्ठ
13	44	पयट्टइ
16	44	Kīrti
17	31	*jivantahuṃ*
19	30	omit this line.
19	54	*-Jasakitti*
27	45	also
28	33	metre
29	17	Apabhraṁśa
42	8	*Sirimuṇisuvvaya*
48	32	composing *for* coming
50	2	Ghātaka *for* Bhātaka
51	26	portions
51	27	are somewhat
51	42	omit 'quotations from which are found in SC'
53	36	पुप्फ
56	5	*karaviṁ*
58	47	Loss of *ya-*
58	50	vowel
60	26	*bhiccattaṇa-*
60	27	from *Surinda-*
60	35	—*iya-*
61	50	Foot-note figure 1 should be placed on 'form in *-a* or *-ā*' and foot-note (1) on p. 62 should be on p. 61.
62	18	omit the foot-note figure from *-aiṃ*[1].
63	32	the one-moraic -ĕṇ.
63	32	the one-moraic -ĕṇ.
64	53	foot-note (3) is misplaced here.
65	7	Tagare *for* Tagore
68	46	(*-viṃ*)
69	40	put superscript 1 on 'suggestion'.
73	30	Introduction, p.
76	52	Gandhodaka°, °vaśād, °sañjñāṁ
78	10	Scansion.
79	20	vakraḥ

p.	l.	*Correct*
85	26	Mahuaravanda
85	43	u u —
86	47	Duvahaya
90	1–2	Transpose first and second lines.
91	40	6 + 4 + u u.
94	18	predicated
94	40	for *Pādhaḍī*
94	41	Āpalisaṁghīyaḥ
95	8	manner. On
95	13	eighth
95	39	u — u
96	18	4 + 4 + 4 + u — (or u u) ũ
96	19	1., 3. Gaṇa.
97	23	u u u/ — u instead of u — u/u,uuu
98	14	(— u —)
98	15	u — —, u — uu, — — u, uu — u
99	34	+ 4 + 4+ 4 + u —)
101	48	unbecom-
106	48	fright
107	1	laughed
110	41	Kanaka
110	47	Bhānukarṇa
112	12	Mandodarī
112	13	Candranakhī's
112	35	Sugrīva
116	33	destroyed
,,	,,	he could jump.

TEXT

p.	l.	*Correct*
३	13	तिण्ण मि (A.'s reading)
४	6	कल्लोला-णिद्दिठय
५	f. n. 42	S कें
१०	9	जम्बूदीउ
"	15	कुलयर उप्पण्णा
११	13	कन्दप्पहों
१३	3	–महागिरि ण्हवणवीढु
१६	16	ण्हविउ[3]
१७	17	जें[27] वुत्तउ
१८	6	णिसुणेवि
२०	9	–भुक्खहि (P.'s reading)
"	16	'आमेल्लेंवि
"	17	drop the inverted coma
२१	6	वोल्लइ[25]
"	7	अम्हेंहिं
२३	17	भडारउ जं जें
२४	2	संपाइउ[4] ॥१
"	11	जम्बीरि–
"	20	–जणियहें उप्परि[36]
"	f. n. 2	मेल्लिवि
२५	f. n. *3*·3	P चउतीसाइसय०
३२	2	–वाहणहिं चडेप्पिणु[17]
३३	2	सट्ठिहिं (A.'s reading)
३८	19	पइठ (P.'s reading)
३९	4	पर थिय उरें तोय-तुसार धवल
"	2	आवीलवि कच्छउ
४०	9	गिरि-मेरु-सरिसु
४५	2	रहणेउरचक्कवाल-णयरें
४८	f. n. *11*·8	P दिट्ठिहे
४९	7	अणुहुत्तउ (A.'s reading)
५०	22	रिसि-सङ्घु
५३	11	उव्वेल्लेंवि (based on A.'s reading)
"	f. n. 12	add 'S उच्चेल्लिवि'
५४	4	उप्पज्जेंवि
"	9	छेय-काले
५५	16	णरेंण
५६	7	करेंवि
५७	f. n. 29	P S A
५८	14	अज्जुवि
५९	7	पाउ (A' reading)
६०	End	add. [१३]. १. कपिशरीरेण, मुनिना वा.
६२	14	वेयमइ-अग्ग-

p.	l.	*Correct*
६३	19	–सामिसालु
६४	9	वण्णराहुँ
७३	21	मुण्डे॑हिं
७५	*10*·14	drop this foot–note
७६	10	भणे॑वि
७८	5	वोमविन्दु
,,	14	णिसुणे॑वि
८०	19	°कामणण
८७	21	सोयवे॑वि for सो चवेवि
९१	6	युएवि
,,	20	सीसुप्परि
९३	19	चउद्दह–
,,	22	असिवरु
९४	1	विरेल्लिय–
,,	13	–घाएं
९५	2	दुवारह
,,	19	एक्केण
९८	22	–पावालोलिउ (P.'s reading)
१००	15	समर-झड
,,	22	तम्वारु for तं वारु
१०२	9	तुहुँ
,,	18	पइँ
१०४	2	खयहो॑
१०५	25	थियइँ
,,	*11*·16	PS वाहुवली°
१०८	3	तणेण सावे॑णं [2]
,,	4	पहावे॑णं
,,	f. n. 12	°लुंचियाहं
११४	16	drop the query
११५	last	विलसति
११६	8	उल्लुक्कहो॑
,,	10	उप्परि करयल–
,,	11	कडउल्ला-केसरु
,,	12	कामिणि भिसिणि
,,	14	सलिल–
,,	21	फलिह–कप्पूरे॑हिं
,,	,,	सुरहि–मिगमय–
,,	24	रिञ्छोलिहिँ
११७	20	तल्लिच्छउ[11]
११८	8	रयणे॑हिँ
,,	24	केयइ-हात्थे॑हिँ
११९	14	-मइँ[8]
१२०	9	पढुक्कउ'
,,	,,	भुवे॑ण पकड्ढिउ
१२४	20	गय-मय-णइ-मइलिय–

p.	l.	*Correct*
१२५	17	मज्झें
१२६	12	एत्तिउ 'दाहेण
१२८	2	घुट्ठें
१३०	14	पच्चुत्तरु
,,	20	सच्चु वि सारवन्तु'
१३१	2	विहिँ
,,	21	–मरु णरिन्द
,,	last	भो इन्द्र
१३२	22	वलहुँ
१३४	5	भिच्चहुँ
,,	8	णाहिँ
१३६	f. n. fourth line	लीलोद्धूतै०
१३७	15	सुर-वगलामुहें
१४०	11	अरें
१४१	8	किं सक्कइ
,,	f. n. 1	P. तेण
१४३	2	पडिल्थिरु (S.'s reading)
१४४	5	–वण्णु परत्तउ
१४९	3	तुहुँ
,,	10	तप्प-वेसु
,,	14	परितोसिएँण, पहसिएँण
,,	24	विज्जुप्पह–
१५०	15	करयलें, घरें वि, परिहरें वि,
,,	26	विसज्जियउ
,,	last but one	addy '४ वृथा'
१५२	17	भन्तएँण
१५६	f. n. 8.1	A पहंजण
१५७	3	drop the query
१५९	12	पिसायरउ
१६०	22	कन्तें
१६२	*17*.11	A कित

INDEX VERBORUM

p.	l.	*Correct*
2	after अडइ,	enter 'अडयणा 13 12 5 कुलटा (D.1 18).'
3	heading	Index
5	,,	,,
6	under आण	opponent
,,	,, आणन्तय	drop आणवडीवय etc.
,,	after आराह	enter 'आराहण 5 16 8 (आराधना) the Bhagavatī Ārādhanā'
7	heading	Index
11	under एत्थु	add 'एत्थ 6 15 6'
16	under खुरुप्प	drop '15 5 3'
,,	,, खुरुप्प	add '15 5 3'
20	after चन्दिणय	enter 'चन्दुज्जय 18 7 8 (D. 3 4) कुमुद'
,,		drop the entry चाउल.
22	after जन्तिय	enter 'जन्ती 14 10 2 यन्त्रिता'
23	under जा	drop '14 13 1' under जन्त and 'enl. जन्तिय 14 4 8'
,,		correct जिह.....तिह, यथा.....तया
27	after णहज्झाण	drop the entry णहमणि
31	,, तलय	enter '°तल्लिच्छय 14 8 4 [तल्लिप्स] आसक्त (D. 5 3)'
39		for √ परीयड्ढ read √ परियड्ढ
42	after पायालय	enter '√पाड [पाटय्] pres. 3.s. पाडइ 5 4 2'
63	after सिरि	enter 'सिरि' 14 13 7 (corrupt for सिर°?) शिरस् or शिरा'
64	after सुम्म	enter 'सुर° 6 6 3 सुरा'
66	after अणुत्तरवाइ	enter 'अणुराह 12 4 9*a* अनुराधा'
71	after पायाललङ्क	enter 'पिसायरव 19 13 2 पिशाचरव (वन)'

सयम्भुएवकिउ

पउमचरिउ

(पढमो विज्जाहरकण्डो)

कइराय-सयम्भुएव-किउ

पउमचरिउ



णमह[1] णव[2]-कमल-कोमल-मणहर-वर-वहल-कन्ति-सोहिल्लं ।
उसहस्स पाय-कमलं स-सुरासुर-वन्दियं सिरसा[4] ॥ १ ॥
दीहर-समास-णालं[5] सद्द-दलं अत्थ-केसरुग्घवियं[6] ।
वुह-महुयर-पीय-रसं सयम्भु-कव्वुप्पलं जयउ[7] ॥ २ ॥

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1 P. A. begins; ई० । ॐ नमो वीतरागाय; S. begins: ईप० । णमो वीतरागाय नमः. 2 S A नमह. 3 S A नव°. 4 After this Gāthā S. gives the following seven stanzas of a *Jinendra–rudrāṣṭaka* and five laudatory stanzas:

पापान्धकनिर्णाशं मकरध्वजलोभमोहपुरदहनं । तपोभस्मभूषिताङ्गं जिनेन्द्ररुद्रं सदा वन्दे ॥ १ ॥
संयमवृषभारूढं तपउग्रमहन्त(?)तीक्ष्णशूलधरं । संसारकरिविदारं जिनेन्द्ररुद्रं सदा वन्दे ॥ २ ॥
विमलमतिचन्द्ररेषं विरञ्चितसिल(?)शुद्धभावकपालं । व्रताचलशैलनिलयं जिनेन्द्ररुद्रं सदा वन्दे ॥३

गुणगणनरशिर(?)मालं दशध्वजोद्भूतविदितखट्वाङ्गं ।
तप(?)कीर्तिगौरिरञ्चितं(?)जिनेन्द्ररुद्रं सदा वन्दे ॥ ४ ॥

सप्तभयडाम(?)डमरुकवाद्यं अनवरतप्रकटसंदोहं । मनबद्धसर्पपरिकरं जिनेन्द्ररुद्रं सदा वन्दे ॥५॥
अनवरतसत्यवाचाविकटजटामुकुटकृतशोभं । हुङ्कारभयविनाशं जिनेन्द्ररुद्रं सदा वन्दे ॥ ६ ॥

ईशानशयनरचितं जिनेन्द्ररुद्राष्टकं ललितमे(भा?)वं च ।
यः पठति भावशुद्धस्तस्य भवेज्जगति संसिद्धिः ॥ ७॥

चउमुह-मुहम्मि सद्दो दन्तभद्दं(?द्दे) च मणहरो अत्थो ।
विण्णि वि सयम्भुकव्वे किं कीरइ कइयणो सेसो ॥ १ ॥
चउमुहएवस्स सद्दो सयम्भुएवस्स मणहरा जीहा ।
भद्दासय-गोग्गहणं अज्ज वि कइणो ण पावन्ति ॥ २ ॥
जलकीलाएँ सयम्भू(भुं) चउमुहएवं च गोग्गह-कहाए ।
भद्दं च अत्थवोहे(मच्छवेहे?) अज्ज वि कइणो ण पावन्ति ॥ ३ ॥
तावच्चिय सच्छन्दो भमइ अवब्भंस-मच्च (?त्त)-मायङ्गो ।
जाव ण सयम्भु-वायरण-अङ्कुसो[?तच्छिरे]पडइ ॥ ४ ॥
सच्छन्द(द्द)-वियड-दाढो छन्द(न्दो)लङ्कार-णहर-दुप्पिच्छो ।
वायरण-केसरड्ढो सयम्भुपञ्चाणणो जयउ ॥ ५ ॥

5 P A नालं, S णाल. 6 S °हग्धवियं. 7 P जयउं.

[पँहिलउ जयकाँरवि[9] परम-मुणि मुणि-वयणेँ[10] जाहँ सिद्धन्त-झुणि ॥ १
झुणि जाहँ[11] अणिट्ठिय रत्तिदिणु जिणु हियएँ[12] ण फिट्टइ एक्कु[13] खणु ॥ २
खणु खणु वि जाहँ[14] ण विचलइ मणु मणु मग्गइ जाहँ मोक्खँ[15]-गमणु ॥ ३
गमणु वि जहिँ णउ[16] जम्मणु[17] मरणु ॥ ४
5 मरणु वि कह होइ मुणीवरहँ[18] मुणिवर जे लग्गा जिणवरहँ ॥ ५
जिणवरँ[19] जेँ[20] लीय माणँ[21] परहोँ(?) परु केव[22] ढुक्कु जेँ[23] परियणहोँ ॥ ६
परियणु मणेँ मण्णिउँ[24] जेहिँ तिणु तिण-समउ णाहिँ[25] लहु णरय-रिणु[26] ॥ ७
रिणु[27] केम होइ भव-भय-रहियँ[28] भव-रहिय धम्मँ[29]-संजम-सहियँ[30] ॥ ८

॥ घत्ता ॥

10 जे काय-वाय-मणेँ[31] णिच्छिरियँ[32] (जे)[33] काम-कोह-दुण्णय-तरियँ[34] ।
ते[35] एक्क-मणेण सयंभुएँण वन्दिय गुरु[36] परमायरियँ[37][38] ॥ ९]

*

[१. पढमो संधि]

तिहुअणलग्गण-खम्भु[39] गुरु परमेट्ठि[40] णवेप्पिणु[41] ।
पुणु आरम्भिय रामकहँ[42] आरिसु[1] जोएप्पिणु ॥ १ ॥

15 [१]

पणवेप्पिणु आइ-भडाराहोँ संसार-समुद्दुत्ताराहोँ[1] ॥ १
पणवेप्पिणु[2] अजिय-जिणेसरहोँ दुज्जय-कन्दप्प-दप्प-हरहोँ ॥ २

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8 This whole Kaḍavaka is missing in P. 9 S A जयकारिवि. 10 S °वयणि, A °वयण. 11 S जाह. 12 S A हियइ. 13 इक्कु. 14 S जाव. 15 A सुक्ख°. 16 S ण. 17 A जम्मण. 18 S मुणीसराह. 19 S मुणिवर. 20 S A जे. 21 S पाणं. 22 S किंव. 23 S जिं, A जे. 24 A मण्णिउं. 25 A नाहि. 26 S णरइ विणु. 27 S रइ. 28 S °रहिया. 29 S सम्म°. 30 S °सहिया. 31 S मणि. 32 S णिच्छया, A णिच्छिरया. 33 Metrically redundant. 34 S°तरिया. 35 S तं. 36 S गुण. 37 S परमायरिया. 38 After this Kaḍavaka, S A read the following Sanskrit stanza:

भवति किल विनाशो दुर्जनैः संगतानामिति वदति जनोऽयं सर्वमेतद्धि मिथ्या ।
उरगफणिमणीनां किं निमित्तेन राजन्न भवति विषदोषो (S विषशेषो) निर्विषो वा भुजङ्गः ॥

39 S पंभु. 40 A परमेट्ठि. 41 P नवेप्पिणु. 42 P S °कहा.

1. 1 P समुद्द°. 2 A पणविप्पिणु.

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१ आर्षं च रामायणम्.

पणवेप्पिणु संभवसामियहों तइलोक्क-सिहर-पुर-गामियहों ॥ ३
पणवेप्पिणु अहिणन्दण-जिणहों कम्मट्ठ-दुट्ठ-रिउ-[१]णिज्जिणहों[3] ॥ ४
पणवेवि[4] सुमइ-तित्थङ्करहों वय-पञ्च-महादुद्धर-धरहों ॥ ५
पणवेप्पिणु पउमप्पह-जिणहों सोहिय[5]-भव[6]-लक्ख-दुक्ख-रिणहों ॥ ६
पणवेप्पिणु सुरवर-साराहों जिणवरहों[7] सुपास-भडाराहों ॥ ७
पणवेप्पिणु चन्दप्पह-गुरुहों भवियायण-स[२]उण-कप्पतरुहों[8] ॥ ८
पणवेप्पिणु पुप्फयन्त-मुणिहें[9] सुरभवणुच्छलिय-दिव्व-झुणिहें[10] ॥ ९
पणवेप्पिणु सीयल-पुङ्गमहों[11] कल्लाण-[12]झाण-णाणुग्गमहों ॥ १०
पणवेप्पिणु सेयंसाहिवहों अच्चन्त[13]-महन्त-पत्त-सिवहों ॥ ११
पणवेप्पिणु वासुपुज्ज-मुणिहें[14] विप्फुरिय-णाण-चूडामणिहें[15] ॥ १२
पणवेप्पिणु विमल-महारिसिहें[16] संदरिसिय-परमागम-[३]दिसिहें[17] ॥ १३
पणवेप्पिणु मङ्गलगाराहों [४]साणन्तहों[18] धम्म-भडाराहों ॥ १४
पणवेप्पिणु सन्ति[19]-कुन्थु[20]-अरहँ[21] [22]तिण्णि मि तिहुअण[23]-परमेसरहँ ॥ १५
पणवेवि मल्लि-तित्थङ्करहों तइलोक्क-महारिसि-कुलहरहों[24] ॥ १६
पणवेप्पिणु मुणि-सुव्वय-जिणहों देवासुर-दिण्ण[25]-पयाहिणहों ॥ १७
पणवेप्पिणु णमि-णेमीसरहँ[26] पुणु पास-वीर-तित्थङ्करहँ[27] ॥ १८

॥ घत्ता ॥

इय चउवीस वि परम-जिण पणवेप्पिणु भावें ।
[28]पुणु अप्पाणउ पायडमि रामायण-[५]कावें[29] ॥ १९

---

3 P S णिज्जणहो. 4 P S पणवेप्पिणु. 5 P S सोसिय°. 6 A भवदुक्खलक्ख°. 7 P जिणवरुहो. 8 P °कप्पतरूहो. 9 P पुष्पयंतमुणिहे, S पुष्फयंतमुणिहो, A षुप्फयंतमुणिहो. 10 S ज्झुणिहे. 11 P S पुंगवहो. 12 A णाणज्झाणारमहो. 13 A अत्तंत. 14 P °मुणिहो, S °मुणिहिं, A °फणिहो corrected to मु°. 15 P S A °चूडामणिहो. 16 P °महागिरिहे, S °महागिरिहो A °महारिसहो. 17 S °विसिहो A °दिसिहो. 18 S साणत्तहो. 19 P सत्ति. 20 P S कुंथ. 21 A °अरुहं 22 P. marginally 'तीहिम्मि' पाठे, A तिण्ण वि. 23 P त्तिहुअण°. 24 A °कुलरहो. 25 P °दिन्न°. 26 P S °णेमीसरहो. 27 P S तित्थंकरहो. 28 A पुणु आरम्भिय रामकह. 29 A °काविं.

[१] १ जयनशीलस्य. २ पक्षिणाम्. ३ मार्गस्य. ४ सह-अनन्त-धर्मनाथभट्टारकस्य. ५ काव्येन.

[२]

वद्धमाण[1]-मुह-कुहर[१]-विणिग्गय रामकहा-णइ[२] [2] एह[3] कमागय ॥ १

अक्खर-वास[3]-जलोह[4]-मणोहर[5] सु-अलङ्कार[6]-छन्द[7]-मच्छोहर ॥ २

दीह-समास-पवाहावङ्किय सक्कय-पायय-पुलिणालङ्किय ॥ ३

देसीभासा-उभय-तडुज्जल क वि दुक्कर-घण-सद्द-सिलायल ॥ ४

अत्थ[9]-वहल-कल्लोलाणिट्ठिय आसासय-समतूह[६]-परिट्ठिय ॥ ५

एह रामकह-सरि सोहन्ती गणहर-देवहिँ[10] दिट्ठ वहन्ती ॥ ६

पच्छइ[11] इन्दभूइ[12]-आयरिएं[13] पुणु धम्मेण गुणालङ्करिएं[14] ॥ ७

पुणु पहवें[15] [८]संसाराराएं कित्तिहरेण [९]अणुत्तरवाएं[16] ॥ ८

पुणु [१०]रविसेणायरिय-पसाएं[17] [18]बुद्धिऍ अवगाहिय कइराएं ॥ ९

पउमिणि-जणणि-गब्भ-संभूएं[19] मारुयएव[20]-रूव-अणुराएं[21] ॥ १०

अइ-तणुएण पईहर-गत्तें छिव्वर[22]-णासें पविरल-दन्तें[23] ॥ ११

॥ घत्ता ॥

णिम्मल-पुण्ण[११]-पवित्त-कह- कित्तणु आढप्पइ ।

[१२]जेण[24] समाणिज्जन्तऍण थिर कित्ति विढप्पइ ॥ १२

[३]

[१]बुहयण सयम्भु पइँ[1] विण्णवइ मइँ[2] सरिसउ[3] अण्णु णाहिँ[4] कुकइ ॥ १

वायरणु कयावि[5] ण[6] जाणियउ[7] णउ[8] वित्ति-सुत्तु वक्खाणियउ[9] ॥ २

णउ[10] [२]पच्चाहारहों तत्ति किय णउ संधिहें[11] उप्परि[12] बुद्धि थिय[13] ॥ ३

णउ णिसुअउ[14] सत्त विहत्तियउ[15] छव्विहउ [३]समास-पउत्तियउ[16] ॥ ४

2. 1 A वड्ढमाण°. 2 S णए. 3 S ऐह. 4 A °पास°. 5 P °मनोहर. 6 P S सुयलंकार°. 7 A °सद्दमच्छोह. 8 S °यहावा°. 9 A अथ°. 10 S °देवह, A °देविहिं. 11 S संजय°. 12 P इंदभूअ°. 13 S °आयरियं. 14 P S गुंणालंकरियं. 15 P एवहिं, S एवहि. 16 S अणुत्तरवायं. 17 S °पसायं. 18 S बुद्धिइ णियइ जणिय कयराएं. 19 S संभूयं. 20 P मारूएएव°, S मारूययेव, A मारुएएव. 21 S A °अणुरायं. 22 A छिव्विर°. 23 P P दत्तें, S A दंत्ते. 24 P जइ corrected to जण, S जण.

3. 1 S A पइ. 2 P S मइ. 3 A सरिसउं. 4 P णाहिं, S णाहि, A णत्थि. 5 P S कयाइ. 6 P न. 7 P जाणिअउं, A जाणियउं. 8 A नवि. 9 P A वक्खाणियउं. 10 A णउं. 11 P S संधिए. 12 P S उपरि. 13 P ट्ठिय, S ठिय. 14 S णिसुयउ, A निसुयउ. 15 P विहत्तियाउ. 16 P °पउत्तियाउ, S °यउत्तियउ.

[२] १ पर्वतात्. २ नदी. ३ निक्षेपः, व्यासः ४ प्रवाहः ५ तट. ६ तीर्थम्. ७ गौतमस्वामिना. ८ कविराजेन स्वयम्भुदेवेण संसारविषये अतीव भीरुणा(?). ९ अनुत्तरवादि(?)ना भट्टारकेण. १० रविषेणाचार्यप्रसादेन. ११ धर्मार्थकाममोक्षपदार्थैः पूर्णम्. १२ लोकमान्यतादिभिः.

[३] १ हे. २ प्रत्याहारस्य. ३ बहुव्रीहि–कर्मधारय° षट्.

छक्कारय दस लयार ण सुय[17] [६]वीसोवसग्ग पच्चय बहुय[18] ॥ ५
ण बलाबल धाउ णिवाय-गणु　णउ लिङ्गु उणाइ वक्कु वयणु ॥ ६
णउ णिसुणिउ[19] पञ्च-महाय-कव्वु(?)[20]　णउ भरहु[21] गेउ[22] लक्खणु वि सव्वु[23] ॥ ७
णउ बुज्झिउ पिङ्गल-पत्थारु[24]　णउ भम्महँ[25]-दण्डि-अलङ्कारु[26] ॥ ८
ववसाउ तो वि णउ परिहरमि　वरि रड्डावड्डु[27] कव्वु करमि ॥ ९
सामण्ण[28] भास छुडु सावडउ[29]　छुडु आगम-जुत्ति का[30] वि घडउ ॥ १०
छुडु होन्तु[31] सुहासिय[32]-वयणाइँ　गामिल्ल[33]-भास-परिहरणाइँ ॥ ११
एँहु[34] सज्जण-लोयहाँ[35] किउ विणउ　जं अवुहु पदरिसिउ अप्पणउ[36] ॥ १२
जइ[37] एम[38] विरूसइ को वि खलु　तहाँ[39] हत्थुत्थल्लिउ लेउ[40] छलु ॥ १३

॥ घत्ता ॥

पिसुणें[41] किं[42] अब्भत्थिऍण　जसु को वि ण रुच्चइ ।
किं छण-चन्दु[43] महागहेंण[44]　कम्पन्तु वि मुच्चइ ॥ १४

[४]

अवहत्थेंवि[1] खलयणु णिरवसेसु　पहिलउ [2]णिरु वण्णमि मगहदेसु ॥ १
जहिँ[3] पक्क-कलमें[4] कमलिणि णिसण्ण[5]　अलहन्त तरणि[6] थेर व[7] विसण्ण[8] ॥ २
जहिँ[3] सुय-पन्तिउ सुपरिट्ठियाउ[9]　णं वणसिरि-मरगय-कण्ठियाउ[10] ॥ ३
जहिँ[3] उच्छु-वणइँ[11] पवणाहयाइँ　कम्पन्ति व पीलण-भय-गयाइँ ॥ ४
जहिँ[3] णन्दणवणइँ[12] मणोहराइँ　णच्चन्ति व चल-पल्लव-कराइँ ॥ ५
जहिँ[13] फाडिम[14]-वयणइँ दाडिमाइँ　णज्जन्ति[15] ताइँ णं कइ[16]-मुहाइँ ॥ ६

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17 S णया. 18 S बहुया. 19 A निसुणिउं. 20 A महा जि कावु. 21 A भरह. 22 P S ण लक्खणु छंदु. 23 A साबु, S कव्वु. 24 A °पत्थारू. 25 P भग्गह°. 26 P S °यलंकारु, A °अलंकारू. 27 P S रयडावुत्तु. 28 P S सामाण, A सामण. 29 P म विहडउ, S महिविडउ. 30 P S किंपि. 31 P S होंति. 32 P सुहासुह. 33 P S गामेल्ल°. 34 P इहु, S यहु. 35 P सजणु लोयहु, S सज्जणलोयहु. 36 P A अप्पणउं. 37 P S जं. 38 P S एव. 39 S तहु. 40 S लेवि. 41 S पिसुणिं. 42 कें. 43 P °इंदु. 44 P S महग्गहेण.

4. 1 P A अवहत्थिवि. 2 P लइ वण्णवि, A निव्वण्णमि. 3 P S जहि. 4 P S कलमि, A °कलव. 5 P S णिसण्णु, A ण्णिसण्ण. 6 S तरुणि. 7 S वि. 8 P S विसण्णु. 9 P S सुपरिट्ठिआउ. 10 P कंठिआउ. 11 P उच्छवणइं, S उच्छवणइ. 12 S °वणइ. 13 S जहि. 14 A फाडिय°. 15 P णज्जन्त. 16 S कइं.

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४ षट्कारक, षष्ठीं विना. ५ लकारिसंज्ञा-परिभाषादि. ६ प्रादि. ७ वाणवस्यादयः प्रत्ययानि. ८ उदन्ता° निपाताः. ९ उणादिवृत्तिः. १० वक्रोक्तिः. ११ एक-द्वि-बहु-वचनानि. १२ कुमारसंभव १, मेघदूतु २, रघु ३, किरातु ४, माघु ५. १३ प्रस्तारः. १४ ...अलङ्कारौ. १५ राजश्रेष्ठिना. १६ राहुणा.

[४] १ अवगण्य, दूरीकृत्य. २ ज्ञायन्ते.

जहिँ[17] महुयर-पन्तिउ सुन्दराउँ[18] केयइँ[19]-केसर-रयँ[20]-धूसराउ ॥ ७

जहिँ दक्खा-मण्डव परियलन्ति पुणु पन्थियँ[21] रस-सलिलइँ पियन्ति ॥ ८

॥ घत्ता ॥

तहिँ[22] तं पट्टणु रायगिहु धण-कणय-समिद्धउ ।

णं पिहिविऍ णव-जोव्वणऍ[23] सिरेँ[24] सेहरु[३] आइद्धउँ[25] ॥ ९

[५]

चउ-गोउर[१]-चउ-पायार-वन्तु[२] हसइ व मुत्ताहल-धवल-दन्तु ॥ १

णच्चइ व मरुद्धुय[३]-धय-करग्गु धरइ व णिवडन्तउ गयण-मग्गु ॥ २

सूलग्ग[4]-भिण्ण[5]-देवउल[6]-[२]सिहरु कणइ[7] व पारावय[8]-सद्द-गहिरु ॥ ३

घुम्मइ[9] व गऍहिँ[10] मय-भिम्भलेहिँ उड्डइ व तुरङ्गहिँ[11] चञ्चलेहिँ ॥ ४

ण्हाइ व ससिकन्त-जलोहरेहिँ[12] पणवइ व हार-मेहल-भरेहिँ[13] ॥ ५

पक्खलइ व णेउर-णियलएहिँ विप्फुरइ व कुण्डल-जुयलएहिँ[14] ॥ ६

किलिकिलइ[15] व सव्वजणुच्छवेण[16] गज्जइ व मुरव-भेरी-रवेण ॥ ७

गायइ वालाविणि[17]-मुच्छणेहिँ[18] [३]पुरवइ[19] व धण्ण[20]-धण-कञ्चणेहिँ ॥ ८

॥ घत्ता ॥

णिवडिय-पण्णेँहिँ[21] फोप्फलेँहिँ[22] छुह-चुण्णासङ्गें ।

जणँ[23]-चलणग्ग-विमद्दिऍण[24] महि रङ्गिय रङ्गें ॥ ९

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17 P A जहि. 18 S सुंदराउं. 19 S केयइं. 20 S रइ. 21 P पंथिअ. 22 PS तहि पट्टणु णासें रायगिहु. 23 S °जोव्वणइ. 24 P S सिरि, A सिर. 25 S आइद्धउ.

5. 1 PS चउगोउरु त्ति. 2 A °वत्तु. 3 S मरुद्धुयकरग्गु. 4 S धूलग्ग° 5 PS भिण्णु. 6 PS देउल°. 7 A झुणइं corrected to क°. 8 S पाराइय°. 9 A घुम्मइं. 10 S गएहि, A गयहिं. 11 S तुरंगहि, A तुरयहिं. 12 PS °जलोयरेहिं. 13 PS °हरेहिं. 14 S °युयलएहिं, A °जुयलएहि. 15 A किलिगिलइ corrected to किलिकि°. 16 PS °जणोच्छवेण. 17 PS व आलावणि. 18 S °मुच्छवणेहिं. 19 P पुरइ corrected to पुरवइ, S फुरवइ. 20 P धम्मु, S धम्म. 21 S °पण्णेहें. 22 P पोंफलेहिं, S फोफलिहिं, A फोप्फलिहिं. 23 S जल°. 24 PS °विमद्दिएण.

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३ मुकटं वद्धः (?).

[५] १ [नग]रस्य मुखम्. २ केलसम् (?). ३ श्रेष्ठी इव.

[६]

तहिँ[1] सेणिउँ[2] णामें णय-णिवासु उवमिज्जइ णरवइ कवणु तासु ॥ १
किं तिणयणु णं णं विसम-चक्खु किं ससहरु णं णं एक्क[3]-पक्खु ॥ २
किं दिणयरु णं[4] णं दहण[5]-सीलु किं हरि[2] णं णं कम-मुअण[6]-लीलु ॥ ३
किं कुञ्जरु णं[4] णं णिच्च-मत्तु किं गिरि णं णं ववसाय-चत्तु ॥ ४
किं सायरु णं[4] णं खार-णीरु[7] किं वम्महु णं णं हय-सरीरु ॥ ५
किं फणिवइ णं णं कूर-भाउ किं मारुउ णं णं चल-सहाउ ॥ ६
किं महुमहु णं णं कुडिल-वक्कु[8] किं सुरवइ णं णं सहस-अक्खु[9] ॥ ७
अणुहरइ पुणु वि जइ सो जेँ[10] तासु वामद्धु व[11] दाहिण-अद्धु जासु ॥ ८

॥ घत्ता ॥

ताव सुरासुर-वाहणेँहिँ गयणङ्गणु छाइउँ[12] ।
वीर-जिणिन्दहोँ[13] समसरणु[14] विउलइरि[15] पराइउ ॥ ९

[७]

परमेसरु पच्छिम-जिणवरिन्दु चलणग्गें[1] चालिय-महिहरिन्दु[1] ॥ १
णाणुज्जलु[2] चउ-कल्लाण-पिण्डु चउ-कम्म[3]-डहणु कलि[2]-काल-दण्डु ॥ २
चउतीसातिसय-विसुद्ध-गत्तु भुवणत्तय-वल्लहु धवल-छत्तु ॥ ३
पण्णारह-कमलायत्त-पाउ अल्लल-फुल्ल-मण्डव-सहाउ ॥ ४
चउसट्ठि-चामरुद्धूअमाणु[4] चउ[5]-सुरणिकाय-संथुव्वमाणु[6] ॥ ५
थिउ[7] विउल[8]-महीहरें वड्ढमाणु[9] समसरणु वि जसु[10] जोयण[11]-पमाणु[12] ॥ ६
पायार तिण्णि चउ गोउराइँ[13] वारह गण वारह मन्दिराइँ ॥ ७
उब्भिय चउ माणव-थम्भ जाम[14] तुरमाणें[3][15] केण वि णरेँण ताम[16] ॥ ८

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6. 1 P तहि. 2 P A सेणिउं. 3 P एक्कु, A इक्क°. 4 A न. 5 A डहण°. 6 P S °मुयण°. 7 P °नीरु. 8 P सक्कु marginally corrected to सक्खु. 9 A सो वि सक्कु marginally corrected to सहसअखु. 10 S A जि. 11 P S अ. 12 S A छायउ. 13 S °जिणिंदहु, A जिणिन्द°. 14 A समोसरणु, S समवसरणु. 15 S विउलयरि परायउ.

7. 1 A चलणग्गुच्चालिय°. 2 P णाणुज्जलु. 3 A °कंम°. 4 P S °रुद्धुयमाणु, A °रुद्धुअमाणु. 5 P S transpose this hemistich and the first hemistich of the next line. 6 S °संणुत्तमाणु. 7 S थिओ. 8 P विउलु, S वउल. 9 A वड्ढमाणु. 10 S A missing. 11 S जोयणयं. 12 A परिपमाणु. 13 P S गोयराइं. 14 P S जाव. 15 P तुरमाणिं. 16 P S ताव.

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[६] १ नीतिगृहम्. २ सिंहः
[७] मेरुम्. २ पापम्, तस्य यमदण्डः. ३ शीघ्रम्.

॥ घत्ता ॥

चलण णवेप्पिणु विण्णविउ सेणिउ[17] महराओ[18] ।
'जं झायहि[19] जं संभरहि[20] सो जग-गुरु आओ[21]' ॥ ९

[८]

5 जण-वयणइँ[2] कण्णुप्पलिकेरेवि सिंहासण-सिहरहों ओयरेवि[4] ॥ १
गउ पयइँ[5] सत्त रोमञ्चियङ्गु पुणु महियलें[6] णाविउ[7] उत्तमङ्गु ॥ २
देवाविय लहु आणन्द-भेरि थरहरिय वसुन्धरि जग-जणेरि ॥ ३
स-कलत्तु स-पुत्तु स-पिण्डवासु स-परियणु स-साहणु सट्टहासु ॥ ४
गउ वन्दण-हत्तिएँ[8] जिणवरासु आसण्णीहूउ[9] महीहरासु ॥ ५
10 समसरणु दिट्ठु हरिसिय-मणेण परिवेढिउ वारह-विह-गणेण ॥ ६
पहिलएँ[10] कोट्ठएँ रिसि-संघु दिट्ठु वीयएँ कप्पङ्गण-जणु[11] णिविट्ठु ॥ ७
तइयएँ[12] अज्जियँ[13]-गणु साणुराउ चउथएँ[14] जोइस-वर[15]-अच्छराउ ॥ ८
पञ्चमें विन्तरिउ[16] सुहासिणीउ[17] छट्ठएँ[18] पुणु भवण[19]-णिवासिणीउ ॥ ९
सत्तमें[20] भावण गिव्वाण सांव अट्ठमें[21] विन्तर[22] संसुद्ध-भाव ॥ १०
15 णवमएँ[23] जोइस णमिउ[24]त्तमङ्ग दहमएँ[25] कप्पामर पुलइयङ्ग ॥ ११
एयारहमएँ[26] णरवर णिविट्ठ वारहमएँ[27] तिरिय णमन्त दिट्ठ ॥ १२

॥ घत्ता ॥

दिट्ठु भडारउ वीर-जिणु सिंहासण[28]-संठिउ ।
तिहुवण[29]-मत्थएँ[30] सुह-णिलएँ णं मोक्खु परिट्ठिउ ॥ १३

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17 A सेणिउं. 18 P S महराउ, A महाराउ. 19 S झायहिं. 20 S संभारहि°. 21 P S A आउ.

8. 1 P S जिण°. A जिण corrected to जण°. 2 P S वयणइ. 3 P S कण्णुप्पले. 4 P S उववरेवि. 5 P S A पयइ. 6 P महिअले, S महियलि. 7 P नामिय, S णामिय. 8 P वंदणभत्तिए. 9 P आसण्णीहूअ S आसण्णीहूय. 10 S पहिलइ कोट्ठइ. 11 P S °जण. 12 P S तइअइ. 13 P अज्जिअ°. 14 P S चउथइ, A चाउत्थए. 15 A missing. 16 P वेंतरेंड, S विंतरेउ. 17 P S सुहासिणिउ. 18 P S छट्ठमि. 19 P S भवणि. 20 P S सत्तमि. 21 P S अट्ठमि. 22 P S वेंतर. 23 S णवमइ, A णववमइं. 24 P नमिउ°. 25 S दहमइ, A दहमइं. 26 S एयारहमइ. 27 S वारहमइ, A वारहमइं. 28 P S किह आसण°. 29 P तिहुअण°. S तिहुयण°. 30 S °मत्थइ.

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४ आराधयामि (?).

[८] १ अवतीर्णः (?). २ दासीजनः. ३ सानन्दः. ४ सर्वाणि (?).

[९]

सिर-सिहरें[1] चडाविय-करयलग्गु मगहाहिउ पुणु वन्दणहँ[2] लग्गु ॥ १
'जय णाहँ[3] सव्व-देवाहिदेव किय-णाग-णरिन्द-सुरिन्द-सेव ॥ २
जय तिहुवणं[4]-सामिय तिविह-छत्तं[5] अट्ठविह-परम-गुण-रिद्धि-पत्त ॥ ३
जय केवल-णाणुब्भिण्णं[6]-देह वम्मह[7]-णिम्महण पणट्ठ-णेह ॥ ४
जय जाइ-जरा-मरणारि-छेय वत्तीस-सुरिन्द-कियाहिसेय ॥ ५
जय परम परम्पर वीयराय सुर-मउडं[8]-कोडि-मणि-घिट्ठ-पाय ॥ ६
जय सव्व-जीव-कारुण्ण-भाव अक्खय अणन्त णहयलं[9]-सहावं[10]' ॥ ७
पणवेप्पिणु जिणु तग्गय-मणेण पुणु पुच्छिउ गोत्तमं[11]सामि[12] तेण ॥ ८

॥ घत्ता ॥

'परमेसर पर-सासणेंहिँ[13] सुव्वइ विवरेरी ।
कहेँ[14] जिण-सासणें[15] केम थियं[16] कह राहव-केरी ॥ ९

[१०]

जगें[1] लोएँहिँ ढंकरिवन्तएहिँ उप्पाइउ भन्तिउ[2] भन्तएहिँ[3] ॥ १
जइं[4] कुम्में धरियउ धरणि-वीढु तो कुम्मु[5] पडन्तउ केण[6] गीढु ॥ २
जइ रामहो तिहुअणु[6] उवरें[7] माइ तो रावणु कहिँ[8] तिय लेवि जाइ[9] ॥ ३
अण्णु वि खरदूसणं[10]-समरें[11] देव पँहु जुज्झइ[12] सुज्झइ भिच्चु कँव[13] ॥ ४
किह[14] तियमइं[15]-कारणें[16] कइवरेंण[17] घाइज्जइ वालि[18] सहोयरेण ॥ ५
किह वाणर गिरिवर उव्वहन्ति वन्धेंवि[19] मयरहरु समुत्तरन्ति ॥ ६
किह रावणु[20] दह-मुहु वीस-हत्थु अमराहिव-भुव-वन्धण-समत्थु ॥ ७
वरिसद्धु सुअइ[21] किह कुम्भयण्णु महिसा-कोडिहि[22] मि ण धाइ[23] अण्णु ॥ ८

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9. 1 P S सिरि सिहरि. 2 P वंदणहि, S वंदणहिं. 3 P नाह. 4 S A तिहुयण°. 5 P °छत्र. 6 P °नाणुभिण्ण°. 7 S जय वम्महणिम्महणट्ठणेह. 8 P S °मउडि°. 9 S णहयलि. 10 P S °सभाव. 11 P गउतम, S गउतमु. 12 A सामिएण. 13 P S °सासणेहि, A सासणिहिं. 14 P S A कहि. 15 A °सासणि. 16 P ठिआ, S डिआ.

10. 1 P S जग. 2 S भंतिं. 3 P S भंतिएहिं. 4 P S जय. 5 P S कुम्म. 6 S A तिहुयणु. 7 P उवरि, A उयरि. 8 P S A कहि. 9 S जाइं. 10 P खरदूसण. 11 P सेण्णि, S सरिस. A समरि. 12 P जुज्झइं. 13 P S केम. 14 P S कह. 15 A तीमइं. 16 S कारणि. 17 A कइवरेण. 18 S वाले. 19 S A वंधिवि. 20 P रामणु. 21 P S सुयइ. 22 S A कोडिहिं मि. 23 P S चरइ.

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[१०] १ हठोक्तियुक्तैः. २ भ्रान्तयः. ३ संशययुक्तचित्तैः. ४ धृतः, व्याप्तः. ५ रामावतार-विष्णोः. ६ रामः. ७ स्त्रीनिमित्ते. ८ सुग्रीवेन. ९ अभिलषणशीलः.

॥ घत्ता ॥

जें[24] परिसेसिउ दहवयणु पर-णारीहिँ[25] समणु[26] ।
सो[27] मन्दोवरि[28] जणणि-सम किह लेइ विहीसणु' ॥ ९

[११]

तं णिसुणेंवि[1] वुच्चइ गणहरेण सुणें[2] सेणिय किं वहु-वित्थरेण ॥ १
पहिलउ आयासु[3] अणन्तु[4] साउ[१] '[२]णिरवेक्खु[5] णिरञ्जणु[6] पलय-भाउ[३] ॥ २
तइलोक्कु परिट्ठिउ[7] मज्झें[8] तासु चउदह रज्जुयँ[9] आयामु[४] जासु[10] ॥ ३
तेत्थु[11] वि झल्लरि-मज्झाणुमाणु थिउ तिरियँ[12]-लोउ रज्जुयँ[13]-पमाणु ॥ ४
तहिँ[14] जम्वूदीउ[15] महा-पहाणु[16] वित्थरेंण[17] लक्खु[18] जोयण-पमाणु ॥ ५
[५]चउ-खेत्त-चउदहँ[19]-सरि[20]-णिवासु छव्विहँ[21]-कुलपव्वय-तउ[22]-पयासु ॥ ६
तासु वि अब्भन्तरें[23] कणय-सेलु णवणवइ-उवरें[24] सहसेक्क[25]-मूलु ॥ ७
तहोँ[26] दाहिण-भाएं[27] भरहु थक्कु छक्खण्डालङ्किउ[28] एक्क[29]-चक्कु ॥ ८

॥ घत्ता ॥

तहिँ[30] ओसप्पि[31]णि-कालें[32] गएँ[33] कप्पयरुच्छण्णा[34] ।
चउदहँ[35]-रयणविसेस जिहँ[36] कुलयर-उप्पण्णा[37] ॥ ९

[१२]

पहिलउ पहु[1] पडिसुइ[2] सुयवन्तउ वीयउ सम्मइ[3] सम्मइवन्तउ[4] ॥ १
तइयउ[5] खेमङ्करु खेमङ्करु चउथउ खेमन्धरु रणें[6] दुद्धरु ॥ २
पञ्चमु सीमङ्करु दीहर-करु छट्ठउ सीमन्धरु धरणीधरु ॥ ३

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24 P S A जं. 25 P S °णारीहि. 26 A सणु marginally corrected to समीहणु. 27 P S सा. 28 A मंदोयरि.

11. 1 S णिसुणिवि, A निसुणिवि. 2 P S A सुणि. 3 S आयास. 4 P S अणंत. 5 निरवेखु. 6 S णिंरजणु. 7 A परिट्ठिउ. 8 P S A मज्झि. 9 S रज्जू, A रज्जूय. 10 S यासु. 11 P तेत्थ, S तित्थ. 12 P तिरिलोय, S तिरियलोय. 13 S रज्जूय. 14 P S A तहि. 15 P S जंबूदीव. 16 S °पमाणु. 17 P वित्थरिण. 18 S लक्ख. 19 P चउदह. 20 P सर. 21 A वि superscribed between छव्विह कुल°. 22 S °तलु, A तल with marks of deletion. 23 S अब्भन्तर, A अप्मंतरि. 24 P S उअरि. 25 S सहसिक्कु. 26 S तहु. 27 S भाएहिं, A भासें. 28 P A छखंडा°. 29 P एक्कु, A एक. 30 P S तहि. 31 P S अवछप्पिणि. 32 P °कालें, S कोलं. A °कालि. 33 P S गय. 34 P °रुछण्णा, S °रुंच्छण्णो. 35 P चउद्दह. 36 P S जिम. 37 P S उप्पण्णो.

12. 1 A पडिसुइ पडिसुइगत्तउ; marginally 'वहु सुयवंतउ' पाठे. 2 P पडिसुंइ. 3 S सुम्मइ. 4 S सम्मइअत्तउ. 5 P तइअउ. 6 P S रणि.

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[११] १ सर्वगतः. २ कर्त्तृरहितः. ३ परिणामी. ४ ऊर्द्ध्वं. ५ भरतैरावतौ विदेहौ द्वौ एवं चतुःक्षेत्रस्थ.

सत्तमु चारु[7]-चक्खु चक्खुब्भउ[8] तासु कालेँ उप्पज्जइ विम्भउ ॥ ४
सहसा चन्द-दिवायर[9]-दंसणेँ सयलु वि जणु आसङ्किउ णिय-मणेँ[10] ॥ ५
'अहोँ परमेसर कुलयर-सारा कोउहल्लु[11] महु[12] एउ भडारा' ॥ ६
तं णिसुणेवि णराहिउ घोसइ 'कम्म[13]-भूमि लइ एवहिँ[14] होसइ[15] ॥ ७
पुव्व-विदेहेँ[16] तिलोआणन्दें[17] कहिउ आसि महु[18] परम-जिणिन्दें[19] ॥ ८ 5

॥ घत्ता ॥

णव[20]-सञ्झारुण-पल्लवहोँ तारायण-पुप्फहोँ[21] ।
आयइँ चन्द-सूर-फलइँ[22] अवसप्पिणि-रुक्खहोँ'[23] ॥ ९

[१३]

पुणु जाउ जसुब्भउ अतुल-थामु[1] पुणु विमलवाहणुच्छलिय-णामु[2] ॥ १ 10
पुणु साहिचन्दु[3] चन्दाहि जाउ मरुएउ पसेणइ[4] णाहिराउ[5] ॥ २
तहोँ णाहिहेँ[6] पच्छिम-कुलयरासु मरुएवि सइँ[7] व पुरन्दरासु ॥ ३
चन्दहोँ रोहिणि व मणोहिराम कन्दप्पहो रइ व पसण्ण-णाम ॥ ४
सा णिरलङ्कार जि चारु-गत्त आहरण-रिद्धि पर भार-मेत्त[8] ॥ ५
तहेँ णिय-लायण्णु जेँ[9] दिण्ण[10]-सोहु मलु केवलु पर कुङ्कुम-रसोहु ॥ ६ 15
पासेय[11]-फुलिङ्गावलि[12] जेँ[13] चारु पर गरुयउ मोत्तिय-हारु[14] भारु ॥ ७
लोयण जि सहावें दल-विसाल आडम्बरु[15] पर कन्दोट्ट-माल ॥ ८

॥ घत्ता ॥

कमलासाएँ[16] भमन्तएँण अलि-वलएँ[17] मन्दें ।
मुहलीहूयउ[18] कम-जुयलु किं णेउर[19]-सद्दें ॥ ९ 20

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7 P च्चारु°. 8 P S चक्खुभउ. 9 S दिवायरं दसणे. 10 P S °मणि. 11 S कोओहलु, A कोउहलु. 12 A इउ काइ भडारा. 13 A कंम°. 14 P S एवहि. 15 S घोसइ. 16 S °विदेहि. 17 S A तिलोया°. 18 P महुं. 19 P °जिणेंदें, A जिणिंदे. 20 S नव°. 21 P S °पुष्फहो. 22 P °फलइ. 23 P °रुक्खहे, S रुक्खहें.

13. 1 P °थाउं. 2 S °णाउं. 3 P साहिचंद. 4 P पसेणे. 5 S णाहेराउ. 6 P S णाहिहि. 7 P सइ व्व. 8 P भारमत्त, S भावमित्त. 9 P S जि. 10 P दिण्णु, S missing. 11 P पासेव. 12 A पुडिंगा° corrected marginally to पुलिंगा°. 13 S जि. 14 P S °हार. 15 S आडंवर. 16 P कमलासाइ. 17 P S अलिउलए, A अलिवलएं, with the Anusvāra of °एं rubbed out. 18 P °हुयउं. 19 P नेउर°.

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[१३] १ निबिडेन.

[१४]

तो एत्थन्तरें माणव-वेसें आइउ[2] देविउ[3] इन्दाएसें[4] ॥ १
ससि-वयणिउ[5] कन्दोट्ट-दलच्छिउ[6] कित्ति-बुद्धि-सिरि-हिरि-दिहि-लच्छिउ ॥२
सप्परिवारउ ढुक्कउ तेत्तहें[7] सा मरुएवि भडारी जेत्तहें[8] ॥ ३
5 का वि विणोउ किं पि उप्पायइ पढइ पणच्चइ गायइ वायइ[9] ॥ ४
का वि देइ तम्बोलु[10] स-हत्थें सव्वाहरणु[11] का वि सहुँ[12] वत्थें[13] ॥ ५
पाडइ का वि चमरु कमें[14] धोवइ[15] का वि समुज्जलु दप्पणु ढोवइ[16] ॥ ६
उक्खय[17]-खग्ग का वि परिरक्खइ[18] का वि किं पि अक्खाणउ[19] अक्खइ ॥ ७
का वि जक्खकद्दमेंण पसाहइ कॉं[20] वि सरीरु ताहें[21] संवाहइ ॥ ८

10 ॥ घत्ता ॥

वर-पल्लङ्कें[22] पसुत्तियएँ[23] सुविणावलि[24] दिट्ठी ।
तीस पक्ख पहु-पङ्गणएँ वसुहार वरिट्ठी ॥ ९

[१५]

दीसइ मयगलु मय-गिल्ल[1]-गण्डु दीसइ वसहुक्खय[2]-कमल-सण्डु ॥ १
15 दीसइ पञ्चमुहु[3] पईहरच्छि दीसइ णव-कमलारूढ लच्छि ॥ २
दीसइ गन्धुक्कड[4]-कुसुम-दामु दीसइ छण-यन्दु[5] मणोहिरामु ॥ ३
दीसइ दिणयरु कर-पज्जलन्तु दीसइ झस-जुयलु परिब्भमन्तु[6] ॥ ४
दीसइ जल-मङ्गल-कलसु[7] वण्णु[8] दीसइ कमलायरु कमल-छण्णु[9] ॥ ५
दीसइ जलणिहि गज्जिय-जलोहु दीसइ सिंहासणु दिण्ण-सोहु ॥ ६
20 दीसइ विमाणु घण्टालि-मुहलु दीसइ णागालउ[10] सव्वु[11] धवलु ॥ ७
दीसइ मणि-णियरु परिप्फुरन्तु[12] दीसइ धूमद्धउ धगधगन्तु[13] ॥ ८

॥ घत्ता ॥

इय सुविणावलि[14] सुन्दरिएँ मरुदेविएँ[15] दीसइ[16] ।
गम्पिणु णाहि-णराहिवहों सुविहाणएँ[17] सीसइ ॥ ९

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14. 1 P S इत्थंतरि. 2 S आउ. 3 S. missing. 4 P इंदाएसिं. 5 P S ससिवयणउ, A ससिवयणिउं. 6 S कंदुज्जलदलच्छिउ. 7 P तेतहि, S तेत्तहिं. 8 P जेत्तहिं, S जेत्तहि. 9 S रुयइ. 10 P S तंमोलु. 11 S सव्वाहरण. 12 P S सहु. 13 S वत्थे. 14 P कंय, S पय. 15 P विरवइ. 16 A ढोयइ. 17 P उखय°. 18 P S पडिरक्खइ. 19 A अक्खाणउं अक्खइं. 20 S क. 21 P S देविहे. 22 P S °पल्लंक. 23 P पसुत्तियइ, S पसुत्तियइं. 24 A सुइणावलि.

15. 1 P °गिल्लु. 2 S वसुहुक्खय°, A वसहु उक्खय°. 3 P पंचमुहुं, A पंचमुह. 4 P S गंधकुडु. 5 P °इंदु. 6 P परिभमंतु, A प्परिभमंतु. 7 S कलस. 8 P corrected to वत्तु. 9 S °छत्तु. 10 P नागालउं. 11 A सव्व. 12 P परिफुरंतु. 13 P S धयधयंतु. 14 A सिविणावलि. 15 P S मरुएविए. 16 A दीसइं. 17 P S सुविहाणइ, A सुविहाणइं.

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[१४] १ (P.'s reading) कच विरोलति (?).

[१६]

तेण वि विहसेविणु[1] एमं[2] वुत्तु   'तउ होसइ तिहुअणं[3]-तिलउ पुत्तु ॥ १
जसु मेरु-महागिरि-ण्हवणवीढु[4]   णह-मण्डउ महिहरु[5]-खम्भ-गीढु ॥ २
जसु मङ्गल कलसं[6] महा-समुद्द   मज्जणयं[7]-कालें[8] वत्तीस इन्द' ॥ ३
तहों दिवसहों लग्गेंवि अद्धु वरिसु   गिव्वाण पवरिसिय रयण-वरिसु ॥ ४
लहु णाहि-णरिन्दहों[9] तणयं[10] गेहुं[11]   अवइण्णुं[12] भडारउ णाण-देहु ॥ ५
थिउ गब्भब्भिन्तरें[13] जिणवरिन्दु   णव-णलिणि-पत्तें[14] णं सलिल-विन्दु ॥ ६
वसुहार पवरिसिय पुणु वि ताम   अण्णु वि अट्ठारह पक्ख जाम ॥ ७
जिण-सूरु समुट्ठिउ तेय-पिण्डु   वोहन्तु भव्व-जण-कमल-सण्डु ॥ ८

॥ घत्ता ॥

मोहन्धारं[15]-विणासयरु   केवल-किरणायरु ।
उइउ भडारउ रिसह-जिणु   सइँ[16] भुवण-दिवायरु ॥ ९

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इय एत्थं[17] पउमचरिए   धणञ्जयासिय-सयम्भुएव-कए ।
'जिण-जम्मुप्पत्ति' इमं[18]   पढमं चिय साहियं[19] पव्वं ॥ १०

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[२. विईओ संधि]

जगं[1]-गुरु पुण्ण-पवित्तु   तइलोक्कहों मङ्गलगारउं[2] ।
सहसा णेवि सुरेहिँ[3]   मेरुहिँ[4] अहिसित्तु भडारउ ॥ १

[१]

उप्पण्णएँ तिहुअण-परमेसरें   अट्ठोत्तर-सहास-लक्खण-धरें ॥ १
भावण-भवणेँहिँ[5] सङ्ख पवज्जिय   णं णव-पाउसें[6] णवं[7] घण गज्जिय ॥ २
विन्तरं[8]-भवणेँहिँ[9] पडह-सहासइँ[10]   दसं[11]-दिसिवह-णिग्गयं[12]-णिग्घोसइँ[13] ॥ ३

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16. 1 P S विहसेप्पिणु. 2 P S एव. 3 S A तिहुअण°. 4 P न्हवणपीढु. P S A महीहरु. 6 P कलसु. 7 P मज्जणए, S मज्जणइ. 8 S कालि. 9 णारेंदहु. 10 S तणइ. 11 A गेहि corrected to गेहु. 12 A अवयण्णु. 13 P गब्भब्भंतरे, S गब्भब्भंतरि. 14 P S A °पत्ति. 15 A मोहंधारे. 16 P णं सइं, S णं सइ, A सइ. 17 S इत्थ. 18 S missing. 19 A साहिअं.

1. 1 S जय. 2 S मंगलगरउ. 3 P S सुरेहि. 4 P A मेरुहि. 5 A °भवणिहिं. 6 P °पावसे, S पाउस. 7 P ण. 8 P वेंतर°. 9 S भवणेहि. 10 P S °सहासइ. 11 S दश°. 12 S °णिगय°. 13 P णिघोसइं, S णिग्घोसइ.

जोइस-भवणन्तरेंहिँ[14] अहिट्ठियँ[15] भीसणँ[16]-सीहँ[17]णिणाय समुट्ठियँ[18] ॥ ४
कप्पामर-भवणहिँ[19] जय-घण्टउ सइँ[20] जि गरुअँ[21]-टङ्कार-विसट्टउ ॥ ५
आसण-कम्पु जाउ अमरिन्दहोँ[22] जाणेँवि[23] जम्मुप्पत्ति जिणिन्दहोँ[24] ॥ ६
चडिउ तुरन्तु सक्कु अइरावएँ कण्ण-चमर-उड्डाविय-छप्पएँ ॥ ७
5 मेरु-सिहरि-सण्णिह-कुम्भ-त्थलेँ मय-सँरि[25]-सोत्त-सित्त-गण्ड-त्थलेँ ॥ ८

॥ घत्ता ॥

सुरवइ दस-सय-णेत्तु[26] रेहइ आरूढउ गयवरेँ ।
विहसियँ[27]-कोमल-कमलु[28] कमलायरु णाइँ[29] महीहरेँ ॥ ९

[२]

10 अमर-राउ संचल्लिउ जावेँहिँ[1] धणएँ[2] किउ कञ्चणमउ तावेँहिँ[3] ॥ १
पट्टणु चउ-गोउर-संपुण्णउं[4] सत्तहिँ[5] पायारेहिँ[6] रवण्णउं[7] ॥ २
दीहिय-मढ-विहार-देवउलेँहिँ[8] सर-पोक्खरिणि[9]-तलाएँहिँ[10] विउलेँहिँ[11] ३
कच्छाराम-सीम-उज्जाणेँहिँ कञ्चण-तोरणेहिँ[12] अपमाणेँहिँ[13] ॥ ४
लहु सकेयँ[14]-णयरि किय जक्खें परियञ्चियँ[15] ति-वार सहसक्खें ॥ ५
15 पीण-पओहराएँ[16] ससि-सोमएँ[17] इन्द-महाएविएँ पउलोमएँ ॥ ६
सव्व-जणहोँ उवसोवणि देप्पिणु अग्गएँ[18] माया-बालु थवेप्पिणु[19] ॥ ७
णिउ तिहुअणँ[20]-परमेसरु तेत्तहेँ[21] सप्परिवारु[22] पुरन्दरु[23] जेत्तहेँ[24] ॥ ८

॥ घत्ता ॥

झत्ति सुरेहिँ[25] विमुक्क चरणोवरि दिट्ठि विसालँ[26] ।
20 भत्तिएँ अच्चणँ[27]-जोग्गु[28] णावइ णीलुप्पल-मालँ[29] ॥ ९

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14 S A भवणंतरिहिं. 15 P A अहिट्ठिअ, S अहिट्ठिया. 16 S भीसणि. 17 S सिंह°. 18 S समुट्ठिया, A समुट्ठिअ. 19 S भवणहें. 20 P सइ. 21 S गरुय. 22 S अमरेंदहों. 23 S A जाणिवि. 24 P जिणंदहों. 25 P S °सिरि°. 26 P °नेत्तु. 27 P विहसिअ°. 28 A °कलु. 29 P A णाइ.

2. 1 P जावेहि, A जाविहिं. 2 S धणयं. 3 P तावेहि, S ताविहिं. 4 P संपुण्णउं, A संपुन्नउं. 5 P S सत्तहि. 6 P पायरेहि, S पायारेहि. 7 P रवण्णउं, A रवंनउं. 8 P S देवउलहिं, A देवउलिहिं. 9 P पोखरिणि, S पोपरिणि. 10 P तलायहिं, S तलायहि. 11 P S विउलहिं, A विउलेहि. 12 S तोरणेहि. 13 P अपमाणहि. 14 A साकेय°. 15 P परिअंचिअ. 16 P पउहराए. 17 S °सोमइ. 18 S अग्गइ. 19 A ठवेप्पिणु. 20 S A तिहुयण. 21 P तेत्तहि. 22 P संपरिवारु, S संपरवगु. 23 P पुरंदहो. 24 S जेत्तहि. 25 S सुरेहि. 26 P विसाल. 27 P अंचण°. 28 A °जोग्गु corrected to °जोगु, 29 P A °माल.

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[१] १ हर्षित.
[२] १ अयोध्यानगरी.

[३]

वाल-कमल-दल-कोमल-वाहउ[1] अङ्कें[2] चडाविउ[3] तिहुअण-णाहउ[4] ॥ १
सुरवइणाऽरुणें[5]-वाल-दिवायरु संचालिउ तं मेरु-महीहरु ॥ २
सत्तहिँ[6] जोयण-सयहिँ[7] तहिंतिउ[8] सण्णवइहिँ[9] तारायण-पन्तिउ ॥ ३
उप्परि दस-जोयणेंहिँ[10] दिवायरु पुणु असीहिँ[11] लक्खिज्जइ ससहरु ॥ ४
पुणु चऊहिँ[12] णक्खत्तहँ पन्तिउ[13] वुह-मण्डलु वि चऊहिँ[14] तहिंतिउ[15] ॥ ५
असुर-मन्ति[16] तिहिँ[17] तिहिँ संवच्छरु तिहिँ[17] अङ्गारउ तिहिँ जि सणिच्छरु ॥ ६
अट्ठाणवइ सहास कमेप्पिणु[18] अण्णु वि जोयण-सउ लङ्घेप्पिणु ॥ ७
पण्डु-सिलोवरि सुरवर-सारउ लहु सिंहासणें[19] ठविउ भडारउ ॥ ८

॥ घत्ता ॥

णावइ[20] सिरेंण लएवि मन्दरु दरिसावइ[21] लोयहों ।
'एहउ तिहुअण[22]-णाहु[23] किं होइ ण होइ व जोयहों' ॥ ९

[४]

ण्हवणारम्भ-भेरि अप्फालिय पडहाऽमर-किङ्कर-कर-ताडिय ॥ १
पूरिय[1] धवल सङ्ख किउ कलयलु [2]केहि [3]मि घोसिउ चउविहु मङ्गलु ॥ २
केहिँ[4] मि आढत्तइँ[5] गेयाइ मि[6] सरगय-पयगय-तालगयाइ मि[7] ॥ ३
केहि मि[8] वाइउ[9] वज्जु[10] मणोहरु वारह[11]-तालउ सोलह[12]-अक्खरु ॥ ४
केहि[3] मि उव्वेल्लिउ[13] भरहुत्तउ[14] णव-रस-अट्ठ-भाव-संजुत्तउ ॥ ५
केहि[3] मि उब्भियाइँ धय-चिन्धइँ[15] केहि मि गुरु-थोत्तइँ पारद्धइँ[16] ॥ ६
केहि[3] मि लइयउ मालइ-मालउ परिमल-वहलउ भसल-वमालउ[17] ॥ ७
केहि[3] मि[18] वेणु केहिँ[19] वर-वीणउ[20] केहि मि [1]तिसरियाउ सर-लीणउ[21] ॥ ८

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3. 1 A °वाहु. 2 S अंकि. 3 P S चडाविवि. 4 A तिहुयणणाहु. 5 A अरुणें. 6 P S 7 P सयहि, S सय. 8 P S तहित्तिउ, A तहिंतउ. 9 P पुणु सणवइ, सत्तहि. S सण्णावई. 10 P °जोयणहिं, S जोयणिहि. 11 S असीहि. 12 P चउह, S चउदहमि. 13 P पत्तिउ. 14 P चऊहुं, S चऊंहु. 15 P S तहंतिउ, A तहिंतिउं. 16 P मत्ति°. 17 P S तिहि. 18 P कम्भेप्पिणु. 19 S सिंहासणि. 20 P नावइ. 21 S दरसावइ. 22 S A तिहुयण. 23 पणाहुं.

4. 1 P S पूरिअ. 2 A घोसिउ चउपयारु जिणमंगलु. 3 A केहिं. 4 P A केहिं°. 5 P अढत्तइ. 6 P S गेयाइं, A गेयाइं मि. 7 P S गयाइं, A गयाइं मि. 8 A केहि वि. 9 P S A वायउ. 10 P S वज्ज. 11 S वारहि. 12 P सोलहि, S सोलहिं. 13 P S उव्वेलिउ. 14 P भरहुत्तउं. 15 S °चिंधइ. 16 P S पारद्धइ. 17 A °वमालउं. 18 A वि. 19 P S केहि, A काहिं वि. 20 P वेमीरवीणउ, A वरवीणउ°. 21 P A °लीणउं.

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[३] १ शुक्रः. २ बृहस्पति. ३ मङ्गलः. ४ इन्द्रादीनां पूज्यः

[४] १ वीणा. २ कृतम्.

|| घत्ता ||

जं परियाणिउ[22] जेहिँ [23]तं तेहिँ सव्वु[24] विण्णासिउ ।
तिहुअण[25]-सामि भणेवि णियं[26]-णिय-विण्णाणु[27] पयासिउ ॥ ९

[५]

5 पहिलउ कलसु लइउ[1] अमरिन्दें[2] वीयउ[3] हुअवहेण[4] साणन्दें[5] ॥ १
तइयउ सरहसेण[7] जमराएं[8] चउथउ[9] णेरिय-देवें आएं ॥ २
पञ्चमु वरुणें समरें[10] समत्थें छट्ठउ मारुएण सइँ[11] हत्थें ॥ ३
सत्तमउ[12] वि[13] कुवेर[14]-अहिहाणें अट्ठमु कलसु लइउ[15] ईसाणें ॥ ४
णवमउ संभाविउ[16] धरणिन्दें[17] दसमउ[18] कलसु लइज्जइ चन्दें ५
10 अण्ण कलस उच्चाइय[19] अण्णेंहिँ[20] लक्ख-कोडि-अक्खोहणि-गण्णेंहिँ[21] ॥ ६
सुरवर-वेल्लि अछिण्णँ[22] रएप्पिणु चत्तारि वि समुद्द लङ्घेप्पिणु ॥ ७
खीर[23]-महण्णवें खीरु[24] भरेप्पिणु अण्णहों अण्णु समप्पइ लेप्पिणु ॥ ८

|| घत्ता ||

ण्हाविउ एम सुरेहिँ[25] बहु-मङ्गल-कलसेंहिँ[26] जिणवरु ।
15 णं णव-पाउस-कालें मेहेंहिँ[27] अहिसित्तु महीहरु[28] ॥ ९

[६]

मङ्गल-कलसेंहिँ[1] सुरवर-सारउ जय-जय-सद्दें[2] ण्हविउ[3] भडारउ ॥ १
तो[4] एत्थन्तरें[5] हय-पडिवक्खें गेण्हेंवि[6] वज्ज-सूइ सहसक्खें ॥ २
कण्ण-जुअलु[7] जग-णाहहों विज्झइ कुण्डल-जुअलु[8] झत्ति आइज्झइ[9] ॥ ३
20 सेहरु सीसें[10] हारु वच्छत्थलें करें[11] कङ्कणु[12] कडिसुत्तउ कडियलें[13] ॥ ४

22 P परिआणिउं, A परियाणिउं. 23 P तत्तेहि, S तत्तहि, A तं तहिं. 24 S सव्वु. 25 S A तिहुयण. 26 P णिअ°. 27 S °विणाणु.

5. 1 S कियउ, A लयउ. 2 S अमरेंदें, A अमरिदें. 3 P वीअउ. 4 A हुयवहेण. 5 P S आणंदें, A साणंदे. 6 P तइअउ. 7 P सरहसेणु. 8 S जमराए. 9 P चउत्थउ. 10 P S समर°, A समरि. 11 S A सइ. 12 P A सत्तमउं. 13 P S missing. 14 P कुवेरं. 15 P S A लयउ. 16 P संभासिउ. 17 S धरणेंदें. 18 S दशमउ, A दसमउं. 19 P उच्चाइअ. 20 S अण्णेहि, A अन्नहिं. 21 A गण्णहिं. 22 P S A अच्छिण्ण. 23 P क्खीर°. 24 S खीर. 25 P S सुरेहि. 26 S कलसहि, A कलसहिं. 27 S मेहिहि. 28 S भडारउ.

6. 1 P °कलसहिं, S कलसहि. 2 S °सद्दिहिं. 3 S ण्हवि. 4 S भो. 5 P इत्थंतरि, S एत्थंतरि. 6 P गेण्हिवि, S गिण्हिवि, A गेन्हेवि. 7 S A °जुयलु. 8 S °जुयलु, A °जुवलु. 9 P आइज्जइ. 10 S सीसि. 11 S करिं. 12 P S कंकण. 13 S करिअले.

[६] १ परिधीयते.

तिहुअण-तिलयहों[14] तिलउ थवन्तें[15] मणें[16] आसङ्किउ दससयणेत्तें ॥ ५
पुणु आढत्त जिणिन्दहों वन्दण[17] 'जय तिहुअणें[18]-गुरु णयणाणन्दण ॥ ६
जय देवाहिदेव परमप्पय[19] जय तियसिन्द[20]-विन्द[21]-वन्दिय-पय ॥ ७
जय णह-मणि-किरणोह-पसारण तरुण-तरणि-कर-णियर-णिवारण ॥ ८
जय णमिएहिँ णमियँ[22] पणविज्जहि[23] अरुहुँ[24] वुत्तु पुणुं[25] कहों उवमिज्जहि[26] ॥ ९ 5

॥ घत्ता ॥

जगें[27]-गुरु पुण्णें[28]-पवित्तु तिहुअणहों[29] मणोरहँ[30]-गारा ।
भवें भवें[31] अम्हहुँ[32] देज्ज[33] जिण गुण-सम्पत्ति भडारा' ॥ १०

[७]

णाय-णरामर-णयणाणन्दहों वन्दणे[1]-हत्ति करन्तहों इन्दहों ॥ १ 10
रूवालोयणें रूवासत्तइँ[2] तित्ति ण जन्तिँ[3] पुरन्दर-णेत्तइँ ॥ २
जहिँ[4] णिवडियइँ[5] तहिँ[6] जें[7] पङ्कुत्तइँ[8] दुवल-ढोरइँ[9] पङ्कें[10] व खुत्तइँ[11] ॥ ३
वामकरङ्गुट्ठउं[12] [2]णिदारेंवि[13] वालहों तेत्थुं[14] अमिउ संचारेंवि[15] ॥ ४
पुणु वि[16] पडीवउ मयण-वियारउ[17] गम्पि अउज्झहें[18] थविउ भडारउ[19] ॥ ५
सूरें[20] मेरुं[21]-गिरि व परियञ्चिउ पुणु दस-सय कर करेंवि[22] पणच्चिउ ॥ ६ 15
सालङ्कारु स-दोरु[23] स-णेउरु सच्छरु सप्परिवारन्तेउरु[24] ॥ ७
जणणिऍ जं[25] जि दिट्ठु अहिसित्तउ रिसहु[3] भणेंवि[26] पुणु रिसहु जें[27] वुत्तउ ॥८

॥ घत्ता ॥

कालें गलन्तऍ णाहुँ[28] णिय-देह-रिद्धि परियड्ढइ[29] ।
विवरिज्जन्तु कईहिँ[30] वायरणु गन्थु जिहँ[31] वड्ढइ[32] ॥ ९ 20

14 S A तिहुयणतिलयहु. 15 A हवंतें. 16 P S मणि. 17 वंदणु. 18 S A तिहुयण°. 19 S परमप्पया. 20 P S तियसेंद°. 21 S °विंदंवदिय°, A विंदविंदिय°. 22 P S णमिअ, A नविय. 23 P पणविज्जहिं, S पणमिज्जइं. 24 P S अरुह. 25 S पुण. 26 P S A उवमिज्जहिं. 27 S A जय°. 28 P पुण्णु. 29 P S तुहु अण्णहो. 30 P S मणोहर°. 31 S भवि मवि. 32 P S अम्हहं. 33 S देज्जि, A दिज्ज.

7. 1 P वंदन°. 2 S A रूवासत्तइ. 3 S जाइ. 4 P S जहि. 5 P णिवडिअइं. 6 P S तहि. 7 S जि. 8 A पक्खुत्तइं. 9 P S ढोरिव 10 A पंकि. 11 S षुत्तइ. 12 P वामकरेंगुट्ठए, S वामकरेंगुडए. 13 S A णिद्दारिवि. 14 A अमिउं तित्थु. 15 S A संचारिवि. 16 P S पडिवारउ. 17 P °विआरउ, A °वियारउं. 18 S अउज्झहि. 19 A भडारउं. 20 P S सूरिं. 21 P S मेरु जेम पडिअंचिउ. 22 A करिवि. 23 P S सडोरु. 24 P सप्परिवारु अंतेउरु, S सपरिवारु अंतेउरु. 25 S missing. 26 S भणिवि. 27 P S जि. 28 P S णाह. 29 S परियड्ढइ, A आयड्ढइ. 30 S कईहि. 31 P S जिम. 32 S A वड्ढइ.

[७] १ प्रगुप्तानि. २ मुखं उद्वेलयित्वा. ३ धर्मवन्तो (?) विचार्य.

[८]

अमर-कुमारेंहिँ[1] सहुँ कीलन्तहों[2] पुवहुँ[3] वीस लक्ख लङ्घन्तहों[4] ॥ १
एक्क-दिवसें[5] गय पय कूवारें 'देवदेव मुअ[6] भुक्खा-मारें[7] ॥ २
जाहँ[8] पसाएं[9] अम्हे[10] धण्णा ते कप्पयरु[11] सव्व उच्छण्णा[12] ॥ ३
5 एवहिँ[13] को उवाउ जीवेवएँ[14] भोयणें[1] खाणें[15] पाणें[2] परिहेवएँ' ॥ ४
तं णिसुणेंवि वयणु जग-सारउ सयल-कलउ दक्खवइ भडारउ ॥ ५
अण्णहुँ[16] असि मसि किसि वाणिज्जउ अण्णहुँ[17] विविह-पयारउ विज्जउ[18] ॥ ६
कइहिँ दिणेंहिँ[19] परिणाविउ[20] देविउ णन्द-सुणन्दाइउ[21] सिय-सेविउ ॥ ७
सउ पुत्तहुँ[22] उप्पण्णु[23] पहाणहँ[24] भरह-वाहुवलि-अणुहरमाणहँ[25][26] ॥ ८

10 ॥ घत्ता ॥

पुवहँ[27] लक्ख तिसट्ठि गय रज्जु करन्तहों जावँहिँ[28] ।
चिन्ता मणें[29] उप्पण्ण सुरवइ-महरायहों तावँहिँ[30] ॥ ९

[९]

तिहुअणे[1]-जण-मण-णयण-पियारउ भोयासत्तउ[2] णिएँवि[3] भडारउ ॥ १
15 मणें[4] चिन्ताविउ दससयलोयणु 'करमि किं पि वइरायहों कारणु ॥ २
जेण करइ सुहि[5]-सत्त-हियत्तणु जेण पवत्तइ[6] तित्थ-पवत्तणु ॥ ३
जेण सीलु वउ णियमु ण णासइ जेण अहिंसा-धम्मु पयासइ[7]' ॥ ४
एम वियप्पेंवि[8] छणे[9]-चन्दाणण पुण्णाउस कोक्किय[10] णीलञ्जण[11] ॥ ५
'तिहुअणे[12]-गुरुहेँ जाहि ओलग्गएँ[13] णट्टारम्भु पदरिसहि अग्गएँ' ॥ ६
20 तं आएसु लहेंवि[14] गय तेत्तहेँ[15] थिउ अत्थाणें[16] भडारउ जेत्तहेँ[17] ॥ ७
पाउज्जिएँहिँ[1][18] पउज्झिउ[2] तक्खणें गेउ वज्जु जं वुत्तउ लक्खणें[3] ॥ ८

8. 1 P कुमारहिं, S कुमारें. 2 S कीलंतहु. 3 P पुव्वहु, S पुव्वह, A पुव्वहं 4 S लंघंतहु. 5 P °दिवसि. 6 P S मुय. 7 S °वारें. 8 S जाह. 9 S पसायं, A पसाइं. 10 A अम्हइं. 11 A कप्पयर. 12 A उच्छिण्णा. 13 P S एवहि. 14 P जीवेवउ. 15 A खाणि पाणि. 16 S A अण्णहु. 17 S अण्णहु, A अण्णहं. 18 S वि विज्जउ 19 S कइहि दिणिहि. 20 A परिणाविउं. 21 S °सुणंदावउ· 22 S पुत्तेह, A पुत्तहं. 23 P उप्पण्ण 24 S पहाणह. 25 P °वाहुवलु. 26 S °अणुहरमाणह. 27 S पुव्वह. 28 S जाविहिं, A जावहिं. 29 P S मणि. 30 A तावहि.

9. 1 S तिहुयण°. 2 S P भोगासत्तु. 3 A णियवि. 4 S मण, A मणि. 5 S सुवि° 6 S पवत्तद. 7 S पगासइ. 8 P विअप्पवि. S वियप्पिव. 9 S °थण°. 10 P S कोकिय. 11 P marginally corrected as णीलंजस, A नीलंजाण. 12 S A तिहुयण°. 13 S उलग्गइ. 14 S लहिवि. 15 S तेत्तहिं, A तेत्तहो. 16 S थविउ अथागे. 17 S जेत्तहें. 18 P पाउजिएहिं, S पावुजिएहिं, A पाउंजिएहिं.

[८] १ समयेन मरणेन वा. २ ताम्बूलादिभिः.
[९] १ गीत-नृत्य-वादित्र-[त्र]य–कारकैः देवैः. २ प्रयुञ्जितः(?) कृतः. ३ भरताङ्गशास्त्रे यथोक्तम्.

|| घत्ता ||

रङ्गें[19] पइट्ठ तुरन्ति   कॅर[20]-दिट्ठि-भाव-रस-रञ्जियँ[21] ।
विब्भम-भाव-विलास   दरिसन्तिएँ[22] पाण विसज्जिय[23] ॥ ९

[१०]

जं णीलञ्जण[1] पाणेँहिँ[2] मुक्की[3]   जाय जिणहोँ तं[4] सङ्क गुरुक्की ॥ १   5
'धिद्धिगत्थु[5] संसारु असारउ   अण्णहोँ[6] अण्णु होइ कम्मारउ ॥ २
अण्णहोँ अण्णु करइ भिच्चत्तणु'   तं जि हूउ[7] वइरायहोँ[8] कारणु ॥ ३
लोयन्तियहिँ ताम[9] पडिवोहिउ   'चारु देव जं सइँ[10] उम्मोहिउ[11] ॥ ४
उवहिहिँ[12] णव-णव-कोडाकोडिउ[13]   णट्ठउ धम्मु[14] सत्थु परिवाडिउ[15] ॥ ५
णट्ठइँ[16] दंसण-णाण-चरित्तइँ   दाण-झाण-संजम-सम्मत्तइँ ॥ ६   10
पञ्च महव्वय पञ्चाणुव्वय   तिण्णि गुणव्वय चउ सिक्खावय ॥ ७
णियम-सील-उववास-सहासइँ   पइँ होन्तेण हवन्तु असेसइँ[17]' ॥ ८

|| घत्ता ||

ताम विमाणारूढ   चउ-दिसु चउ[18] देव-णिकाया[19] ।
'पइँ[20] विणु सुण्णउ[21] मोक्खु'   णं जिण-हक्कारा आया[22] ॥ ९   15

[११]

सिवियाँ[1]-जाणें सुरवर-सारउ[2]   जय-जय-सद्दें चडिउ भडारउ ॥ १
देवेंहिँ[3] खन्धु देवि उच्चाइउ   णिविसें[4] तं[5] [6]सिद्धत्थु पराइउ ॥ २
तहिँ[7] उववणेँ थोवन्तरु[8] थाएँवि   भरहहोँ राय-लच्छि करेँ[9] लाएँवि ॥ ३
'णमह परम-सिद्धाण' भणन्तें   किउ पयाणें[10] णिक्खवणु[11] तुरन्तें ॥ ४   20
मुट्ठिउ पञ्च भरेप्पिणु लइयउ[12]   चामीयर-पडलोवरेँ[13] थवियउ ॥ ५
गेण्हेँवि[14] जण-मण-णयणाणन्दें   घित्तउ[15] खीर-समुद्दें[16] सुरिन्दें ॥ ६

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19 S रंगि. 20 S करा°. 21 S A °रंजिया. 22 P दरिसत्तिए, S हरिसत्तिए. 23 S विसजिया.

10. 1 P णीलंजस. 2 P पाणहिं, S पाण. 3 S विमुक्की. 4 A तं. 5 P धिगधिगत्थु, 5 धिगधिगेत्तु. 6 A अण्णहु. 7 P S होउ. 8 S वयरायहु. 9 P S ताव. 10 P सईं, S सइ. 11 P A उम्मोहिउं, S उम्माहिउं. 12 P उअहिउ, S उवहिउ, A उवहिंहिं. 13. S कोडिउ कोडिउ. 14 P S धम्म. 15 P पडिवाडिउ. 16 S णट्टइ. 17 P S असेसइ. 18 S missing. 19 P A °निकाय. 20 S पइ. 21 P सुण्णउं, A सुन्नउं. 22 P A आय.

11. 1 P सिविआ°. 2 P °सारउं. 3 S देविहि, A देविहिं. 4 S णिविसिं. 5 A तें. 6 S सिधत्थु परायउ. 7 P S तहि उववणि. 8 P थोवंतरि, S थोवंतरे. 9 S करि लाइवि. 10 A पयागि. 11 P A निक्खवणु. 12 P लइअउ. 13 P S पडलोयरि, A पडलोंवरि. 14 P A गेन्हेवि. 15 A घित्तउं. 16 P S A °समुद्दि.

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४ हस्तादिभिः बहुविन्यासैः.

तेण समाणु सणेहें[17] लइयाँ[18] रायहँ[19] चउ सहास पव्वइयाँ[20] ॥ ७
परिमिउ ससि जिह गह-संघाएं अद्धु वरिसु थिउ काओसाएं[21] ॥ ८

॥ घत्ता ॥

पवणुद्धुयउ[22] जडाउ रिसहहों रेहन्ति विसालउ[23] ।
सिहिहें[24] वलन्तहों णाइँ[25] धूमाउल-जाला-मालउ[26] ॥ ९

[१२]

जिणु अविउलु अविचलु[1] वीसत्थउ[2] थिउ छम्मासु[3] पलम्बिय[4]-हत्थउ ॥ १
जे णिव तेण समउ पव्वइया ते दारुण-दुव्वाएं लइया ॥ २
सीउण्हेंहिँ[5] तिस-भुक्खेंहिँ[6] खामिय[7] जिम्भण-णिद्दालसेंहिँ विणामियँ[8] ॥ ३
चालण-कण्डुयणइँ[9] अलहन्ता अहि-विच्छियँ[10]-परिवेढिज्जन्ता ॥ ४
घोर-वीर-तव-चरणेंहिँ[11] भग्गा णासेंवि[12] सलिलु पिएवएँ[13] लग्गा ॥ ५
केण वि महियलें[14] घत्तिउ अप्पउ '[15]हो हो केण दिट्ठु परमप्पउ ॥ ६
पाण जन्ति जइ एण णिओएं[16] तो किर तेण काइँ[17] परलोएं[18]' ॥ ७
को वि फलइँ[19] तोडेप्पिणु भक्खइ[20] 'जाहुँ[21]' भणेवि को[22] वि काणेक्खइ[23] ॥ ८

॥ घत्ता ॥

को वि णिवारइ किं पि आमेल्लेंवि[24] चलण जिणिन्दहों[25] ।
'कल्लएँ[26] देसहुँ[27] काइँ[28] पच्चुत्तरु भरह-णरिन्दहों' ॥ ९

[१३]

तहिँ[1] तेहएँ[2] पडिवन्नएँ[3] अवसरें दइवी वाणि समुट्ठिय अम्वरें ॥ १
'अहों अहों कूड-कवडं[4]-णिग्गन्थहों कापुरिसहों[5] अणायँ[6]-परमत्थहों ॥ २
एण महारिसि-लिङ्ग-ग्गहणें जाइ-जरा-मरण-त्तय-डहणें ॥ ३
[7]फलइँ म तोडहों[8] जलु मा डोहहों णं तो णीसङ्गत्तणु छण्डहों' ॥ ४

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17 P S सणेहिं. 18 P लईआ. 19 S रायह. 20 P पव्वईआ. 21 P काउसाएं, S काउसायं. 22 P S पवणद्धुयउ. 23 S विसलइ. 24 S सिहिहि, A सिहेहे. 25 P S णाइ. 26 A °मालउं.

12. 1 P अचलु वि. 2 P S सिवसत्थउ. 3 P S छम्मास. 4 P S विलंविय°. 5 P S सीउण्हहिं, A सीउन्हेहिं. 6 P °भुक्खहिं, S °भुक्खहि. 7 S खामिया, A खाविय. 8 S विणामिया, A विणाविय. 9 P °कुंडुयणइं, S °कंडयणइं, A °कंडुयणइ. 10 S °विंच्छिय°. 11 P S °चरणें. 12 S णासवि सलिल पिएवय लग्गा. 13 P पिएवय. 14 P S महियलि. 15 A भो भो दिट्ठु केण परमप्पउ. 16 P णिउंएं. 17 A काइ. 18 S परलोयं. 19 S A फलइ. 20 S तक्खइ. 21 S A जाहु. 22 P S कोइ. 23 P काणेरक्खइ, S काणेक्खइं. 24 P A आमेल्लिवि, S आमिल्लिवि. 25 S जिणेंदहो. 26 S कल्लइ. 27 P S देसहु, A देसमि. 28 P काइ.

13. 1 P S तहि. 2 P तेहय. 3 S पडिवण्णइ. 4 P S कवडकूड°. 5 A कप्पुरिसहो. 6 S अण्णाय°. 7 P S जलइ म डोहहो फलइ म तोडहो. 8 A तोडहु.

तं णिसुणेंवि[9] तिस-भुक्खादण्णेंहिँ　　उद्धूलिउ अप्पाणउ[10] अण्णेंहिँ[11] ॥ ५
अण्णेंहिँ[12] अण्ण समय उप्पाइय[13]　　तहिँ[14] अवसरें[15] णमि-विणमि[16] पराइय[17] ६
कच्छ-महाकच्छाहिव-णन्दण　　वर-करवाल-हत्थ णीसन्दण ॥ ७
वेण्णि[18] वि विहिँ[19] चलणेंहिँ[20] णिवडेप्पिणु[21]　　थिय पासेंहिँ[22] जिणु जयकारेप्पिणु ॥ ८

॥ घत्ता ॥

चिन्तिउ णमि-विणमीहिँ[23]　　'वुत्तउ वि[24] ण वोलइ[25] णाहो[26] ।
एउ ण[27] जाणहुँ[28] आसि　　किउ[29] अम्हहिँ[30] को अवराहो[31] ॥ ९

[१४]

जइ वि ण किं पि देहि[1] सुर-सारा　　तो वरि एक्कसि वोल्लि[2] भडारा ॥ १
अण्णहुँ[3] देसु विहञ्जेंवि[4] दिण्णउ[5]　　अम्हहुँ[6] किं पहु णिद्दाखिण्णउ[7] ॥ २
अण्णहुँ[8] दिण्ण तुरङ्गम गयवर　　अम्हहुँ[9] काइँ[10] कियउ परमेसर ॥ ३
[11]अण्णहुँ दिण्णउ उत्तिम-वेसउ　　अम्हहुँ[12] आलावेण वि संसउ' ॥ ४
एम जाम[13] गरहन्ति जिणिन्दहों[14]　　आसणु चलिउ[15] ताम[16] धरणिन्दहों ॥५
अवहि पउञ्जेंवि[17] सप्परिवारउ　　आउ खणद्धें[18] जेत्थु[19] भडारउ ॥ ६
लक्खिउ विहिँ[20] मि मज्झें[21] परमेसरु　　ससि-सूरन्तरालें[22] णं मन्दरु ॥ ७
तुरिउ ति-वारउ भामरि[23] देप्पिणु　　जिणवर-वन्दणहत्ति करेप्पिणु ॥ ८

॥ घत्ता ॥

पुच्छिय[24] धरणिधरेण[25]　　'विण्णि वि उण्णाविय[26]-मत्था ।
थिय कज्जें कवणेण　　उक्खय[27]-करवाल-विहत्था' ॥ ९

9 S णिसुणिवि. 10 A अप्पाणउं. 11 A अंनेहिं. 12 अण्णेहि, A अण्णहिं. 13 S उप्पाइया. 14 P तहि. 15 A अवसरि. 16 S °विण्णमि. 17 S पराइया. 18 P वेण्ण, S विण्णि. 19 P S विहि. 20 S चलणिहि. 21 P णिवडिप्पिणु. 22 S पासेहि, A पासिहिं. 23 P °विणमीहि. A °विणमीसहिं. 24 P S किं पि. 25 S वोल्लेइ. 26 P S A णाहु. 27 P न, A missing. 28 P S जाणहु. 29 P कंउ. 30 P अम्हे किं, S अम्हेहे, A अम्हेहिं corrected to अम्हहिं. 31 P S A अवराहु.

14. 1 P देहे, A देहि किं पि. 2 S वोलि. 3 P S A अण्णहु. 4 P S विहंजिवि. 5 P A दिण्णउं. 6 S अम्हहु, A अम्हहं. 7 P S निंदाखिण्णउ, A णिद्दाखिण्णउं. 8 अण्णहु दिण्ण, A अण्णहं दिण्णु 9 S अम्हह, A अम्हहिं. 10 P काइ 11 A अण्णहं दिण्णउं उत्तम वेसउ. 12 S अम्हह, A अम्हंहं. 13 S जेम. 14 P जिणेंदहो. 15 A टलिउ. 16 S ताव. 17 P S A पउंजिवि. 18 S षणद्धे. 19 P जित्थु, S जेत्थ, A तित्थु 20 A विहिं मि. 21 S मज्झि. 22 S A °अंतरालि. 23 S भामरे. 24 P पुच्छिउ. 25 S धरणिवरेण, A धरणिहरेण. 26 A अणामिय°. 27 P उखय°.

[१५]

तं णिसुणेवि दिण्णु पच्चुत्तरु | 'पेसिय वे वि आसि देसन्तरु ॥ १
दूरट्ठाणु[1] जाम तं पावहुँ[2] | जाम वलेवि पडीवा आवहुँ[3] ॥ २
ताम[4] पिहिमि णिय-पुत्तहँ देप्पिणु | अम्हहँ थिउ अवहेरि करेप्पिणु' ॥ ३
5 तं णिसुणेँवि[5] विहसिय-मुह-यन्दें | दिण्णउँ[6] विज्जउ वे धरणिन्दें[7] ॥ ४
'गिरि-वेयड्ढहोँ होहु पहाणा | उत्तर-दाहिण-सेढिहिँ[8] राणा' ॥ ५
तं णिसुणेँवि णमि-विणमिहिँ[9] वुच्चइ | '[10]अण्णेँ दिण्णी पिहिवि[11] ण रुच्चइ ॥ ६
जइ णिग्गन्थु देइ सइँ[12] हत्थें | तो अम्हे[13] वि लेहुँ[14] परमत्थें' ॥ ७
तं णिसुणेवि वे वि अवलोएँवि[15] | थिउ अग्गएँ[16] सो मुणिवरु होएँवि[17] ॥ ८

10 ॥ घत्ता ॥

हत्थुत्थल्लिउँ[18] तेण | गय वे[19] वि लएप्पिणु विज्जउँ[20] ।
उत्तर-सेढिहिँ[21] एक्कु[22] | थिउ दाहिण-सेढिहिँ[23] विज्जउ ॥ ९

[१६]

तहिँ[1] अवसरेँ[2] उच्चाइय-वाहहोँ[3] | महि-विहरन्तहोँ तिहुअणँ[4]-णाहहोँ ॥ १
15 वहु-लायण्ण-वण्णँ[5]-संपण्णउ[6] | आणइँ[7] को वि पसाहेँवि कण्णउ[8] ॥ २
'[१]चेलिउ को वि को वि हय चञ्चल | रयणइँ[9] को वि को वि वर मयगलेँ[10] ॥ ३
को वि सुवण्णइँ[11] रुप्पयँ[12]-थालइँ | को वि धणइँ[13] धण्णइँ असरालइँ ॥ ४
को वि अमुल्लाहरणइँ[14] ढोयइँ[15] | ताइँ[16] भडारउ[17] णउ अवलोयइँ[18] ॥ ५
सव्वइँ[19] धूलि-समइँ[20] मण्णन्तउ | पट्टणु [21]हत्थिणयरु संपत्तउ ॥ ६
20 जहिँ[22] सेयंसेँ[23] [२]दंसणु पाहिउ[24] | छुडु[25] छुडु णिय-परिवारहोँ साहिउ ॥ ७

15. 1 P दूराट्ठाणु जाव, S दूराठाणु जाव, A दूरज्झाणु corrected to दूरठाणु जाम. 2 S पावहु. 3 S आवहु. 4 PS ताव पिहिमि, A ताम पिहिवि. 5 PS णिसुणिवि. 6 A दिण्णउं. 7 P धरणिंदिं, S धरणेंदं. 8 P °सेट्टिहिं corrected to सेड्ढिहिं, S सेढिहे, A सेट्टिटिहिं. 9 P °विणमिंहिं, S विणमिहि, A विनामिहिं. 10 PS अण्णे, A अन्ने. 11 PS महि वि न. 12 PS सइ. 13 P अम्हि वि, A अम्हेहिं. 14 S A लेहु. 15 P अवलोयवि, S अवलोइवि. 16 S अगगइ, A अत्थक्कू corrected to अगइ सो. 17 S होवि, A होयवि. 18 P हत्थुत्थलिउ. 19 A ते वि. 20 S तेजउ. 21 PS °सेढिहि. 22. A इक्कु. 23 PS सेढिंहिं, A सेट्टिहिं.

16. 1 P तहि. 2 P अवसरि. 3 From this point onwards upto सहिउ in line 7 several lines are partly illegible in S. 4 S A तिहुयण. 5 S °वण्णु. 6 P °संपुण्णउं, S °संपुण्णउ, A °संपन्नउं. 7 A आणइं. 8 P A कण्णउं. 9 P रयणइ, S illegible. 10 S मयगला. 11 PS सुअण्णइ. 12 S रुंप्पय°, A रुंप्पियं°. 13 A धणइ. 14 PS अमुल्लाभरणइ, A अमोल्लाहरणइं, 15 P S A ढोयइं. 16 PS ताइ. 17 A भडारउं. 18 P S A अवलोयइं. 19 P सव्वइ. 20 S °समइ. 21 A हत्थिणायपुरु पत्तउ, S संपत्तउइ. 22 S जहि. 23 P सेअंसं. 24 PS पाविउ, A चाहिउ corrected to पाहिउ. 25 P छुड्ड छुड्ड.

[१६] १ वस्त्र. २ स्वप्रम्.

'अज्जु पइट्ठु[26] अणङ्ग-वियारउ[27] [28]मइँ पाराविउ रिसहु भडारउ ॥ ८
इक्खु-रसहोँ भरियञ्जलि[29] जं जे[30] [31]घरेँ वसु-हार पवरिसियँ[32] तं जे[33]' ॥ ९
[34]तामँ चउदिसु लोएं[35] छाइउ[36] सच्चउ जें जिणु वारँ[37] पराइउ[38] ॥ १०

॥ घत्ता ॥

णिग्गउ[39] 'थाहु' भणन्तु स-कलत्तु स-पुत्तु स-परियणु । 5
भमिउ ति-भामरि दिन्तु मन्दरहोँ जेम तारायणु ॥ ११

[१७]

वन्देँवि[1] पइसारियउ णिहेलणु किउ चलणारविन्द[2]-पक्खालणु । १
अण्णुँ[3] वि गोमएण[1] संमज्जणु दिण्ण जलेण धार पुणु चन्दणु । २
पुप्फइँ[4] अक्खयाउ वलि[5] दीवा धूव-वास जेल[2]-वास[6] पडीवा । ३ 10
कर-पक्खालणु देवि कुमारें ससहर-सण्णिहेण भिङ्गारें । ४
अहिणव-इक्खुरसहोँ[7] भरियञ्जलि[8] तावँ सुरेहिँ[10] मुक्कु कुसुमञ्जलि । ५
साहुक्कारु[11] देव-दुन्दुहि-सरु गन्ध-वाउ वसु-वरिसु णिरन्तरु । ६
कञ्चण-रयणहँ[12] कोडिउ[13] वारह[14] पडिय लँक्ख[3] वत्तीसट्ठारह[15] । ७
अक्खय-दाणु भणेँवि[16] सेयंसहोँ अक्खयतइय णाउँ[17] किउ दिवसहोँ । ८ 15

॥ घत्ता ॥

जिमिउ[18] भडरउ[19] जं जे[20] सेयंसें[21] अप्पउ भावेँवि[22] ।
वन्दिउ रिसह-जिणिन्दु[23] सिरेँ[24] स इँ भु व-जुवलु[25] चडावेँवि[26] ॥ ९

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इय एत्थ[27] प उ म च रि ए धणञ्जयासिय-स य म्भु ए व-कए । 20
'जिणवर-णिक्खमणं[28]' इमं वीयं चियँ[29] साहियं पव्वं ॥

26 S पइट्ठ. 27 S °वियारौ. 28 P मइ, S सइ. 29 P °अंजले, S अंजलि. 30 A जं जिं. 31 P S A घरि. 32 P पवरसिय. 33 A तं जें. 34 P S ताव, 35 S लोयं. 36 P S छाविउ. 37 S A वारि. 38 S परायउ. 39 S णिग्गंथाहु, A निग्गउ ढाहु.

17. 1 P S वंदिवि. 2 A चरणारविंद°. 3 P S अण्ण. 4 P पुष्फइ, S पुप्फइ. 5 P अक्ख-इयाउ वल, S अक्खइपाउ वल, A अक्खयाउं वलि. 6 A जलवास with फ(?) superscrib-ed on ज°. 7 P S °इक्खुरसहं. 8 P S भरिअंजलि. 9 A अहिणव. 10 S सुरेहि. 11 A साहु-क्कार. 12 P रयणहिं. S रयणिहिं. 13 P कोडीउ. 14 S वारहं. 15 P S अट्ठारहं, A अट्ठारह 16 S भणिवि. 17 S णाउ. 18 A जिमिउं. 19 A भडारउं. 20 P रंजि, A जं जि. 21 P सेअंसें. 22 S A भाविवि. 23 P रिसहु जिणेंदु. 24 S A सिरि. 25 P सइ भुयजुयलु, S सइं भुयजुयलु. 26 S चडाविवि. 27 S इत्थ. 28 S °णिक्खवण. 29 S चियं.

[१७] १ श्रीखंडेनार्चनं, पटकूलेन मर्दनम्. २ पुष्पाञ्जलिम् (?). ३ १२५००००००० (?).

[३. तईओ संधि]

तिहुअण[1]-गुरु तं गयउरु मेल्लेँवि[2] खीण-कसाइउ[3] ।
गय[1]-सन्तउ विहरन्तउ पुरिमतालु संपाइउ[4] ॥

[१]

5 [2]दीहर-कालचक्क-हऍण वरिस-सहासें[5] पुण्णऍण ।
सयडामुहॅ[6]-उज्जाण-वणु ढुक्कु भडारउ रिसह-जिणु ॥ १
रम्मं महा जं च पुण्णाय-णाएहिँ[7] कुसुमिय-लया-वेल्लि[8]-पल्लव-णिहाएँहिँ ॥२
कप्पूर-कङ्कोल-एला-लवङ्गेहिँ [3]महु-[4]माहवी-माहुलिङ्गी-विडङ्गेहिँ ॥ ३
मरियल्ल[10]-जीरुच्छ[11]-कुङ्कुम-कुडङ्गेहिँ णव-तिलय-वउलेहिँ[12] चम्पय-पियङ्गेहिँ॥४
10 णारङ्ग[13]-णग्गोह-आसत्थ[5]-रुक्खेहिँ कङ्केल्लि-पउमक्ख-रुद्दक्ख[14]-दक्खेहिँ ॥ ५
खज्जूरि-जम्बिरि[15]-घंण-फणिस-लिम्बेहिँ[16][6] हरियाल-ढउएहिँ[17]-वहु-पुत्तजीवेहिँ[18] ॥ ६
सत्तच्छयाऽगत्थि-दहिवण्ण-णन्दीहिँ[19] मन्दार-कुन्दिन्दु[20]-सिन्दूर-सिन्दीहिँ ॥ ७
वर-पाडली-पोप्फली[21]-णालिकेरीहिँ[22] करमन्दि[23]-कन्थारि[24]-करिमर-करीरेहिँ ॥ ८
कणियारि-कणवीर-मालूर-तरलेहिँ सिरिखण्ड-सिरिसामली-साल-सरलेहिँ॥९
15 हिन्ताल-तालेहिँ ताली-तमालेहिँ जम्बू[25]-वरम्बेहिँ कञ्चण-कयम्बेहिँ ॥ १०
भुव-देवदारूहिँ रिट्ठेहिँ[26] चारेहिँ[27] कोसम्म[28]-सज्जेहिँ कोरण्ट-कोज्जेहिँ[29] ॥ ११
अच्चइय-जूहीहिँ जासवण-मल्लीहिँ केयइऍ[30] जाएहिँ[31] अवरहि[32] मि जाईहिँ ॥ १२

॥ घत्ता ॥

तहिँ[33] दिट्ठउ सुमणिट्ठउ[34] वड-पायउ थिर-थोरउ ।
20 वँण-वणियहेँ[35] सुह-जणियहेँ[36] उप्परि धरिउ वँ[37] मोरउ ॥ १३

1. 1 S A तिहुयण°. 2 P A मेल्लिवि, S मिल्लिवि. 3 S A °कसायउ. 4 P संपाइयउ, S संपायउ. 5 P °सहासइं, S °सहासइ. 6 A सयडामुहुं. 7 S °ण्णायेहिं. 8 P °वेल्ली°, S illegible. 9 P निहाएहिं. 10 A मिरियल्ल°. 11 S जीरुच्च°. 12 S वउलेहि. 13 P नारंग°. 14 P S A रुद्दक्ख. 15 S °जंवीरे, A °जंवीर. 16 A °फणसनीवेहिं. 17 P °ढउएहें. 18 P S °पोत्तजीवेहिं. 19 P S for the following few lines only partly legible. 20 A कुंदेद. 21 S °पुप्फली°. 22 P °नालिकेरीहिं. 23 S करमंद°, A करविंदि. 24 S °कत्थारि. 25 A जंबु°. 26 S रिट्ठेहि. 27 A चारूहिं. 28 A कोसंव°. 29 S कोजेहि, A कुज्जेहि. 30 A केयइय°. 31 A जाईहिं. 32 P अवरहि मिं, S A अवरहिं मि. 33 P S तहि. 34 A सुनिविट्ठउ with म and णि superscribed respectively above नि and वि. 35 P S °जणियहि. 36 P S उप्परे. 37 P S वि, A व with the sign of short इ added afterwards.

[१] १ गतश्रमः. २ दीर्घकालचक्रहते सति. ३ मधूकः. ४ अतिमुक्तलता. ५ पींपल. ६ निम्बकैः. ७ वनश्रियः. ८ पिच्छ.

[२]

तहिँ[1] थाऍवि परमेसरॆँण　　आइ[2]-पुराण-महेसरॆँण ।
विसय-सेण्णु[3] संचूरियउ　　सुक्क-झाणु आऊरियउँ[4] ॥ १
एक्क[5]-सुक्क-झाणग्गि-पलित्तहोँ　　दो-गुण-धरहोँ दुविह-तव-तत्तहोँ ॥ २
तियगारहोँ[6] ति-सल्ल फेडन्तहोँ　　चउविह-कम्मिन्धणइँ[7] डहन्तहोँ ३
पञ्चिन्दियँ[8]-दणु-दप्पु हरन्तहोँ　　छव्विह-रस-परिचाउ करन्तहोँ ॥ ४
सत्त-महाभय परिसेसन्तहोँ　　अट्ठ दुट्ठ मय णिण्णासन्तहोँ[9] ॥ ५
णवविहुँ[10] वम्भचेरु रक्खन्तहोँ　　दसविहु परम-धम्मु पालन्तहोँ ॥ ६
सुइ एयारहङ्ग जाणन्तहोँ　　वारह अणुवेक्खउ चिन्तन्तहोँ ॥ ७
तेरसविहुँ[11] चारित्तु[12] चरन्तहोँ　　चउदस[13]विह-गुणथाणु चडन्तहोँ[14] ॥ ८
पण्णारह पमाय वज्जन्तहोँ　　सोलहविह कसाय मुच्चन्तहोँ ॥ ९
सत्तारह संजम पालन्तहोँ　　अट्ठारह वि दोस णासन्तहोँ ॥ १०

॥ घत्ता ॥

सुह-झाणहोँ　गय-माणहोँ　अइपसण्ण[15]-मुहयन्दहोँ ।
धवलुज्जलु　तं केवलु　णाणुप्पण्णु[16] जिणिन्दहोँ[17] ॥ ११

[३]

साहिय[1]-णिय[2]-सहाव-चरिउ　　चउतीसऽइसयँ[3]-परियरिउ ।
थिउ जिणु णिद्धुय-कम्म-रउ　　णं ससहरु णिज्जलहरउ ॥ १
पुण्ण-पवित्तु पाव-णिण्णासणु　　अण्णुप्पण्णु[4] धवलु सिंहासणु ॥ २
किसलय-कुसुम-रिद्धि-संपण्णउँ[5]　　अण्णेत्तहेँ[6] असोउ उप्पण्णउँ[7] ॥ ३
दिणयर-कोडि-पयाव-समुज्जलु　　अण्णेत्तहेँ[8] पसण्णु भामण्डलु ॥ ४
अण्णेत्तहेँ[9] ओणामिय[10]-मत्था　　चामरिन्द[11] थिय चमर-विहत्था[12] ॥ ५
अण्णेत्तहेँ[13] तिहुअणु[14] धवलन्तउ　　थिउ उद्दण्ड[15]-धवल-छत्त-त्तउ ॥ ६

2. 1 P S तहि. 2 P आई°, S illegible. 3 P S °सेणु. 4 P आऊरिअउ. 5 A एक्कू. 6 P तियगारहो, S तियगारउ, A तियगावरव. 7 P °कमेंधणइं, S कम्मेंधणइं. 8 P पंचेंदिय° 9 P निन्नासंतहो. 10 P S णवविह. 11 A तेरहविहु. 12 A चारितु धुरंतहो. 13 S चोद्दस°, A चउद्दह°. 14 S चरंतहो. 15 P °पसन्नु, S° पसण्णु, A पसंन. 16 P णाणुप्पन्नु, S णाणुप्पत्तु, A नाणुप्पण्णु. 17 जिणेंदहो.

3. 1. P S साहिउ. 2 S जिण°. 3 A चउतीसाइसय.° S °सा अइसइ, A साइसयं. 4 P अण्णुपन्नु. 5 P °संपण्णउं, S °संपन्नउ, A °संच्छण्णउं. 6 S अण्णेतहे. 7 A उप्पण्णउं. 8 P A अन्नेत्तहे, S अण्णेत्तहो. 9 S अण्णेत्तहि. 10 P उणासिय°, S उन्नाविय°. 11 S चामरेंद. 12 S चामरहत्था. 13 P अण्णेत्तह, S अण्णेत्तहि. 14 P तिहुअण, S तिहुयण, A तिहुअणु. 15 P उवंड°.

अण्णेत्तहेँ[16] सुर-दुन्दुहि वज्जइ णं पक्खुहणेँ महोवहि गज्जइ ॥ ७
दिव्व[17] भास अण्णेत्तहेँ[18] भासइ अण्णेत्तहेँ[19] कम्म-रउ पणासइ ॥ ८
कुसुम-वासु अण्णेत्तहेँ वासइ ॥ ९
अट्ठ वि पाडिहेर उप्पण्णा णं थिय पुण्णि[20]-पुञ्ज आसण्णा ॥ १०

॥ घत्ता ॥

इय चिन्धइँ[21] जसु सिद्धइँ[22] पर-समाणु[23] जसु अप्पउ ।
गह-चक्कहोँ[24] तइलोक्कहोँ सो जेँ[25] देउ परमप्पउ ॥ ११

[४]

वारह-जोयण-[१]पोढिमउं[1] मणहरु सव्वु सुवण्णमउं[2] ।
चउदिसु चउरुज्जाण-वणु सुर-णिम्मविउं[3] समोसरणु ॥ १
तिविहु कणय-पायारु पभाविउं[4] वारह कोट्ठा सोलहँ[5] वाविउ ॥ २
माणव-थम्भ चयारि परिट्ठिय कञ्चण-तोरण-णिवह समुट्ठिय ॥ ३
चउ गोउरइँ[6] हेम-परियरियइँ[7] णव णव थूहइँ[8] तहिँ[9] वित्थरियइँ ॥ ४
दह धय पउमँ[10]-मोर-पञ्चाणण गरुड-मराल-वसह वर-वारण ॥ ५
अण्णु वि वत्थ-चक्क-छत्त-द्धय फरहरन्त अच्चन्त[11] समुण्णय ॥ ६
एक्केक्कएँ धएँ[12] अहिणव-छायहुँ सउ अट्ठोत्तरु [२]चित्त-पडायहुँ[13] ॥ ७
तं समसरणु परिट्ठिउ जावँहिँ[14] अमर-राउ संचलिउं[15] तावँहिँ[16] ॥ ८
चलियइँ आसणाइँ[17] अहमिन्दहुँ[18] विसहरिन्द-अमरिन्द[19]-णरिन्दहुँ[20] ॥ ९

॥ घत्ता ॥

जिण-संपइ जाणावइ सुरवइ सुरवर-विन्दहुँ[21] ।
'किं अच्छहुँ[22] आगच्छहुँ[23] जाहुँ[24] भडारउं[25] वन्दहुँ' ॥ १०

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16 S अण्णेत्तहि. 17 S देव्व. 18 P S अण्णेत्तहिं, A अण्णेतहि. 19 S अण्णेतह. 20 S पुंण°. 21 P S चिंधइ. 22 P S सिद्धइ. 23 P °सम्माणु. 24 S गहचक्कहु, A गयपक्खहो with चक्क superscribed above पक्ख.° 25 S A जि.

4. 1 P पोहिमउं, S पोहिमउ, A पोढिमउं. 2 P सुअण्णमउं, S सव्वसुवन्नमउं. 3 P S णिम्मविय. 4 P पभामिउं, A पभाविउ. 5 A वारह. 6 P गोवरइं, S गोउरइ, A गोयरइं. 7 S °परियरियइ, A पिंजरियइं. 8 A °थूहइ. 9 P S A तहि वित्थरियइ. 10 S पौम°. 11 S A अच्चत्त. 12 P यए, S थए. 13 A चित्तवडायहु. 14 S जावहि, A जाविहिं. 15 A संचलइ. 16 A ताविहिं. 17 P S आसणाइ. 18 P S अहमिंदहं. 19 S °अमरेंद°. 20 P S °णरिंदहं, A °णरिंदहु. 21 P °वंदहु, S विंदहु. 22 S अच्छहो. 23 A लइ पेच्छहु. 24 P S जाहु. 25 A भडारउं.

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[४] १ प्रौढविस्तारः. २ चित्रपताकाः.

[५]

तं णिसुणेंवि[1] पउरामरेंहिँ[2] कडय-मउडँ[3]-कुण्डल-धरेंहिँ[4] ।
मणि-रयण-प्पह-रञ्जियइँ णिय-णिय-जाणइँ सज्जियइँ । १
केहिँ[5] मि मेस महिस विस कुञ्जरँ[6] केहिँ मि तच्छँ[7] रिच्छँ[8] मिग सम्बर ॥ २
केहिँ[9] मि करह वराह तुरङ्गम केहिँ[5] मि हंस मऊरँ[10] विहङ्गम ॥ ३
केहिँ[5] मि सस सारङ्ग पवङ्गम केहि मि रहवर णरवरँ[11] जङ्गम ॥ ४
केहिँ[5] मि वग्घ सिंघ गय गण्डा केहिँ[5] मि गरुड कोञ्च कारण्डा[12] ॥ ५
केहि मि सुंसुआर[13] मच्छोहर एमँ[14] पराइय सयल वि सुरवर ॥ ६
दस-पयार वर भवण-णिवासियँ[15] विन्तरँ[16] अट्ठ पञ्च जोईसियँ[17] ॥ ७
वहुविह कप्पामर कोकन्तउँ[18] ईसाणिन्दु[19] वि आउ तुरन्तउ ॥ ८
विब्भमँ[20]-हाव-भाव-¹संखोडिहिँ परिमिउँ[21] ²चउवीसऽच्छर-कोडिहिँ[22] ॥ ९

॥ घत्ता ॥

पेक्खेंवि[23] वलु किँयँ[24]-कलयलु चउविह-देव-णिकायहोँ ।
धाइय णर कड्ढिय-धर[25] ³सुरवर-वल्लह-रायहोँ ॥ १०

[६]

ताव गलिय-दाणोज्झरउँ[1] कण्ण-चमर-हयँ[2]-महुयरउँ[3] ।
जिण-वन्दण-गवणंमणउ परिवड्ढिउँ[4] ¹अइरावणउँ[5] ॥ १
जोयण-लक्ख-पमाणुं[6] परिट्ठिउ वीयउ मन्दरु णाइँ[7] समुट्ठिउ ॥ २
उप्परि पेक्खणाइँ[8] पारद्धइँ[9] चामीयर-तोरणँइँ[10] णिवद्धइँ ॥ ३
उब्भिय धय धूवँन्तइँ[11] चिन्धइँ[12] किँयइँ[13] वणइँ फल-फुल्ल-समिद्धइँ[14] ॥ ४

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5. 1 S णिसुणिवि. 2 S पवरा.° 3 S मौड. 4 A °धरिहिं. 5 A केहिं मि. 6 S कुंजरा. 7 P मच्छ.° 8 P S रिंच्छ. 9 S A केहिं मि. 10 P S मयूर. 11 S नरउर. 12 P कारंड. 13 S सुंसुआमार. 14 P S एव. 15 S °णिवासिया. 16 P वेंतर. 17 S जोयसिया. 18 P S कोकंतउ. 19 P ईसाणंदु, A ईसाणिंदु. 20 P S विब्भव.° 21 A परिमिउं. 22 P S °कोडिहि. 23 P पिक्खेवि, S पेक्खिवि. 24 P S किउ. 25 P कट्ठिअघर, A कट्ठियकर.

6. 1 P S °दाणोच्छरउ. 2 P °मय°. 3 A °महुंयरउं. 4 P S परिवड्ढिअ. 5 P A अइरावणउं. 6 A °माणु. 7 P S णाइ, A नाइँ समुट्ठिउं. 8 P पेक्खणाइ, S पेषणेइ. 9 A पारद्धइ. 10 S °तोरणइ णिवद्धइ. 11 P धूवंतहि, S धूयंतहि. 12 S चिंधइ. 13 S कियइ. 14 P S, °समिद्धइ.

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[५] १ आधाभिः (?), २ ईशानेंद्र आगतः. ३ इंद्रस्य.

[६] १ एरापतिः हस्ती १, मुख १००, मुखे मुखे दन्ताष्टाष्ट, दन्ते दन्ते सरोवरु १, सरे सरे कमलिनी २५, कमलिनी क° कमल १२५, कमले कमले पत्र १०८, पत्रे पत्रे अप्सरा एकैका नृत्यं करोति अतिभक्त्या । मुख १००, दंन्त ८००, सरोवर ८००, कमलि[नी] २००००, कमल २५०००००, दल २७००००००००, अप्सरा २७०००००००.

पोक्खरिणिउ[15] णव पङ्कय सरवर दीहिय वावि तलाय लयाहर[16] ॥ ५
तहिँ[17] अइरावणेँ गलगज्जन्तएँ[18] दीहर-कर-सिक्कार मुअन्तएँ[19] ॥ ६
विज्जिज्जन्तु चमर-परिवाडिहिँ[20] सत्तावीसाहिँ अच्छर-कोडिहिँ ॥ ७
चडिउ पुरन्दरु मणेँ परिओसेँ[21] जय-मङ्गल-दुन्दुहि-णिग्घोसेँ[22] ॥ ८
5 वन्दिण[23]-फम्फावयँहिँ[24] पढन्तेँहिँ[25] कड्ढियवालेँहिँ[26] ढोउ ण[27] दिन्तेँहिँ ॥ ९
इन्दहोँ तणिय रिद्धि अवलोएँवि[28] के वि विसूरिय विमुहा होएँवि[29] ॥ १०

॥ घत्ता ॥

'मल-धरणइँ तव-चरणइँ कं दिवु[30] भरहेँ[31] करेसहुँ[32] ।
जेँ[33] दुल्लहु जण-वल्लहु इन्दत्तणु पावेसहुँ[34]' ॥ ११

10 [७]

ताम[1] सुरासुर-वाहणइँ[2] फलइँ[2] व सग्ग-दुमहोँ[3] तणइँ ।
जिणवर-पुण्ण-वाय-हयइँ[4] हेट्ठामुहइँ[5] समागयइँ ॥ १
अवरोप्परु[6] चूरन्त महाइय[7] गिरि-मणुसोत्तर[8]-सिहरु पराइय[9] ॥ २
णिय-करेँ[10] [11]खञ्चेँवि भणइ[12] पुरन्दरु '[13]उच्चासणेँ[14]-आरुहणु असुन्दरु ॥ ३
15 जाइँ[15] विउव्वण-सत्तिएँ[16] हूयइँ[17] तुरिउ[18] ताइँ आमेल्लहु[19] रूअइँ[20]' ॥ ४
थिय देवासुर इन्दाएसें सव्व[21] पडीवा तेण जि वेसें[22] ॥ ५
णाणा-जाण-विमाणेँहिँ[23] तेत्तहेँ[24] ढुक्कु समोसरणेँ जिणु जेत्तहेँ[25] ॥ ६
सयल वि दूरोणाविय[26]-मत्था सयल वि कर-मउलञ्जलि-हत्था ॥ ७
सयल वि जयजयकारु[27] करन्ता सयल वि[28] थोत्त-सयाइँ[29] पढन्ता ॥ ८
20 सयल वि अप्पाणउँ[30] दरिसन्ता णामु गोत्तु णिय-णिलउ कहन्ता ॥ ९

15 P पोक्खरणिउ, A पोक्खरणिउं. 16 A मणोहर. 17 P S तहि. 18 S गज्जंतइ. 19 S °सुयंत, A °सुयंतए. 20 P °परिवाडिहि, A °परिवाडिडिं. 21 S परितोसिं, A परिओसे. 22 S °दुंदुहिं-णिग्घोसिं. 23 S वंदण.° 24 P °फंफावेहिं, S °फंफावेहि. 25 S पढंतिहि. 26 P कढिय-वालहि, S कंढियवालहि. A कड्ढियालिहिं. 27 P न दिंतहिं, S ण दिंतहिं, A न दिंतिहिं. 28 P S अवलोयवि. 29 P होयवि, S होइवि. 30 P S दिउ. 31 S भरहु. 32 P S करेसहु. 33 S जिं. 34 P S पावेसहु.

7. 1 P S ताव. 2 P S °साहणइं, फलइ. 3 S °दुम्महो. 4 S हरइं. 5 P णं हेट्ठामुहइं, S णं हेट्ठामुहइ. 6 S अवरपरु. 7 S महाइया. 8 A °मणुसुत्तर.° 9 S पराइया. 10 A °करि. 11 S खंधेवि. 12 A भणइं. 13 This half is missing in S. 14 P S उच्चासणु. 15 P S जाइ. 16 P S °सत्तिय. 17 P S भूयइं. 18 P तुरिअउ, S तुरियउ. 19 P अमेल्लहु, S अमिल्लहु. 20 P S रूयइ. 21 A पुणु with सव्व superscribed. 22 S वेसिं. 23 P °विवाणहि, S विमाणहि. 24 P तेत्तिहि, S तेत्तहिं. 25 P जेत्तहो, S जेत्तहिं 26 S दूरे. 27 S जयजयकार. 28 missing in S. 29 P °सयाइ. 30 A अप्पाणउं.

२ सौधर्मेन्द्रः. ३ कं दिवसं भविष्यति. ४ भरतक्षेत्रे.

॥ घत्ता ॥

तहिँ[31] वेलऍ[32] सुर-मेलऍ[33] तेयँ[34]-पिण्डु जिणु छज्जइ ।
गयणङ्गणेँ तारायणेँ छण-मयलञ्छणु णज्जइ ॥ १०

[८]

सुर-करि-खन्धुत्तिण्णऍण[1] वहु-रोमञ्चुब्भिण्णऍण[2] । 5
सप्परिवारें[3] सुन्दरेंण थुइ आढत्त पुरन्दरेंण ॥ १
'जय अजरामर-पुर-परमेसर जय जिण आइ पुराण महेसर ॥ २
जय दयँ[4]-धम्म-रयण-रयणायर जय अण्णाण-तमोह-दिवायर ॥ ३
जय ससि भव-कुमुयँ[5]-पडिवोहण जय कल्लाण-णाण-गुण-रोहण ॥ ४
जय सुरगुरु तइलोक्क-पियामह जय संसार-महाडइ-हुयवहँ[6] ॥ ५ 10
जय वम्मह-णिम्महण महाउस[१] जय कलि-कोह-हुआसणेँ पाउस ॥ ६
जय कसायघण-पलयसमीरण जय माणइरि-पुरन्दरपहरण[२] ॥ ७
जय इन्दिय-गयउलेँ[7] पञ्चाणण जय तिहुअणँ[8]-सिरि-रामालिङ्गण ॥ ८
जय कम्मारि-मडप्फर-भञ्जण जय णिक्कल णिरवेक्ख णिरञ्जण ॥ ९[9]

॥ घत्ता ॥ 15

तुह सासणु दुह-णासणु एवँहिँ[10] उण्णँइ[11] चडियउ ।
जेँ[12] होन्तेँण[13] पहवन्तेँण[14] जगु संसारेँ[15] ण पडियउ' ॥ १०

[९]

तं वलु तं देवागमणु सो जिणवरु तं[1] समसरणुँ[2] ।
पेक्खेँवि[3] उवँवणेँ[4] अवयरिउँ[5] जाउ महन्तउ अच्छरिउँ[6] ॥ १ 20
पट्टणेँ पुरिमतालेँ[7] जो राणउँ[8] रिसहसेणु[9] णामेण पहाणउँ[10] ॥ २
सो देवागमु णिऍवि पहासिउ[१] 'को सयडामुह-वणेँ[11] आवासिउँ[12] ॥ ३
कासु एउ एवड्डु पहुत्तणु जेण विमाणहिँ[13] णवइँ[14] णहङ्गणु' ॥ ४

31 P S तहि. 32 P केवलए, S वेलइ. 33 P S °मेलइ. 34 A तिय.

8. 1 P °क्खंधुतिणएण, S °खंधुतिणएण, A °खंधुत्तिन्नएण. 2 P °भिन्नएण, S °तिण्णएण. 3 P S सपरिवारें, A सप्परिवारिं. 4 S दढ.° 5 S भवकुमुय°, A कुमुयभव्व°. 6 S °हुया वह. 7 A °गयउल.° 8 S A °तिहुयण°. 9 P निक्कल निरवेख निरंजन. 10 P S एमहि. 11 S उण्णइं. 12 A जिं. 13 P हुंतएण, S होंतएण. 14 P S पवहंतएण. 15 S A संसारि.

9. 1 A तं जि. 2 A समोसरणु. 3 P पिक्खिवि, A पेक्खिवि. 4 S उवणि. 5 P अवयरिअउं, S अवयरियउ. 6 P अच्छरियउं, S अच्छरियउ. 7 A पुरिमतालि. 8 P A राणउं. 9 P S विसहसेणु. 10 P A पहाणउं. 11 S वणि. 12 A अवासिउं. 13 S विमाणहि. 14 A नमइं.

[८] १ महोत्कट (A gloss महाउत्कट). २ मानपर्वतभञ्जने वज्रः.
[९] १ प्रभाषितवान्.

तं णिसुणेवि केणं[15] [२]अप्फालिउ[16] ‘एम[17] देव मइँ[18] [३]सव्वु[19] णिहालिउ ॥ ५
भरहेसरहों वप्पु जो सुव्वइ[20] महि-वल्लहु भणेवि जो[21] थुव्वइ ॥ ६
केवल-णाणु तासु उप्पण्णउँ[22] [४]अट्ठ-महागुणड्ढि[23]-संपण्णउँ[24]’ ॥ ७
तं णिसुणेवि मरट्टें मेल्लिउ स-वलु स-वन्धुवग्गु संचल्लिउ ॥ ८
5 तं समसरणु पइट्ठु तुरन्तउ ‘जय देवाहिदेवँ[25]’ पभणन्तउ ॥ ९

॥ घत्ता ॥

[५]तेएं[26] तेँण पइसन्तेँण[27] सुरहँ[28] मि विब्भमु[29] लाइउँ[30] ।
‘एं[31] वेसेँण[32] उद्देसेँण[33] किं मयरद्धउ आइउँ[34]’ ॥ १०

[१०]

10 पेक्खेँवि[1] तं देवागमणु सो जिणु[2] तं जि समोसरणु ।
भवँ[3]-भय-सएँहिँ[4] समल्लइउँ[5] [१]रिसहसेणु पहु पव्वइउ ॥ १
तेण समाणु परम गब्भेसर दिक्खहँ[6] ठियँ[7] चउरासी णरवरँ[8] ॥ २
चउ-कल्लाण-विहूइँ[9]-सणाहहों गणहर ते जि हूअ[10] जग-णाहहों ॥ ३
अवर वि जे[11] जे[12] भावें लइया चउरासी सहास पव्वइया ॥ ४
15 एयारह-गुणठाण-समिद्धहुँ[13] तिण्णि लक्ख सावयहुँ[14] पसिद्धहुँ[15] ॥ ५
अज्जिय-गणहों[16] सङ्खु केँ[17] वुज्झिय देव वि दुक्कियँ[18]-कम्म-मलुज्झिय[19] ॥ ६
थियँ[20] चउपासें[21] परम-जिणिन्दहों णं तारा-गहँ[22] पुण्णिम-चन्दहों[23] ॥ ७
वइरइँ[24] परिसेसेवि[25] थियँ[26] वणयर[27] महिस तुरङ्गम केसरि कुञ्जर[28] ॥ ८

॥ घत्ता ॥

20 अहि णउलँ[29] वि थिय सयल वि एक्कहिँ[30] उवसम-भावेँण ।
किय-सेवहों पुरएँवहों[31] केवल-णाण-पहावेँण ॥ ९

15 A केण वि. 16 S अप्फालिउ. 17 A एउ. 18 S मइ. 19 A सयलु. 20 P S वुच्चइ, A सव्वइ. 21 S सइ थुव्वइ, P संथुव्वइ. 22 P A उप्पण्णउं. 23 P गुणद्धि°, S गुणद्धि. 24 P A संप ण्णउं. 25 S देवाहदेव. 26 P तेऍं, S तेयं, A तेंएं. 27 S पइसंतेण. 28 A सुरहंसि. 29 A विंभउ. 30 P लाइयउ, S लायउ. 31 P ऍं. 32 P S वेसें. 33 P S उद्देसिं. 34 S आयउ.

10. 1 S पेक्खिवि. 2 A जिणवरु. 3 P S भवभव°, A भवभवभय°. 4 P °सहिएहिं, S सएहि. 5 S समल्लइ, A लइउ. 6 P S दिक्खह. 7 P S ठ्ठिय. 8 S णरवहर. 9 S °विहुइ°. 10 A हूव. 11 S जें. 12 P S जें. 13 P समिद्धइं, S समिद्धइ. 14 P सावयहु, S सावयहं. 15 P पसिद्धइं, S पसिद्धहं. 16 P गणहं, S गणह. 17 S A किं. 18 P दुकिय°. 19 P S °कलुज्झिय. 20 P S ठिय. 21 A चउपासहिं. 22 ठाह corrected to गह. 23 A °इंदहो. 24 P S वइरइ. 25 S परिसेसिय, A परिहरेवि. 26 P थिअ. 27 S वणयरा. 28 S कुंजरा, A कुंजरः. 29 S णिउल. 30 S एक्कहि. 31 S पुरदेवहो.

२ कथितः (A कहिउ). ३ समस्तम्. ४ प्रातिहार्याष्टगुणाश्च ऋद्धयश्च. ५ तस्य तेजसा.
[१०] १ वृषभसेनः जिनपुत्रः.

[११]

ताम[1] विणिग्गय दिव्व झुणि   कहइ[१] तिलोअहों[2] परम-मुणि ।
वन्ध[3]-विमोक्ख-कालवलइँ[4]   धम्माहम्म-महाफलइँ[5] ॥ १
पुग्गल[6]-जीवाजीव-पउत्तिउ   आसव-संवर-णिज्जर[7]-गुत्तिउ ॥ २
संजम-णियम[8]-लेस-वय-दाणइँ[9]   तव-सीलोववास-गुणठाणइँ[10] ॥ ३
सम्मदंसण[11]-णाण-चरित्तइँ[12]   सग्ग-मोक्ख-संसार-णिमित्तइँ[13] ॥ ४
णव पयत्थ सज्झाय-ज्झाणइँ[14]   सुर-णर-उच्छेहाउ[15]-पमाणइँ ॥ ५
सायर-पल्ल[16]-पुव्व-कोडीयउ[17]   लोयविहाय-कम्मपयडीयउ[18] ॥ ६
कालइँ[19] खेत्त-भाव-परदव्वइँ[20]   वारह अङ्गइँ[21] चउदह पुव्वइँ[22] ॥ ७
णरय-तिरय-मणुअत्त[23]-सुरत्तइँ   कुलयर[24]-हलहर-चक्कहरत्तइँ ॥ ८
तित्थयरत्तणाइँ[25] इन्दत्तइँ[26]   सिद्धत्तणइ मि कहइँ[27] समत्तइँ ॥ ९

॥ घत्ता ॥

किं वहुवेँण[28] आलावेँण   तिहुअणेँ[29] सयलेँ[30] गविट्ठउ[२] ।
णउ एक्कु वि तिल-मेत्तु[31] वि   तं जि जिणेण ण दिट्ठउ[३] ॥ १०

[१२]

धम्मक्खाणु[1] सयलु सुणेँवि   चञ्चलु जीविउ[2] मणेँ मुणेँवि ।
भव-भव-भय[3]-सय-गय-मणहों   उवसमु जाउ सव्व[4]-जणहों ॥ १
केण[5] वि पच्चाणुव्वय लइया   लोउ[१] करेवि के वि पव्वइया ॥ २
केहि[6] मि गुणवयाइँ अणुसरियइँ[7]   केहि[6] मि सिक्खावयइँ पधरियइँ ॥ ३
मउणाणत्थमियइँ[8] अवरेक्कहिँ[9]   अण्णेँहिँ[10] किय णिवित्ति अण्णेक्कहिँ ॥ ४

11. 1 P तव, S ताव. 2 S A तिलोयहो. 3 A वंधइ corrected to वंधवि. 4 P S °वलइ. 5 S °फलइ. 6 P पोग्गल.° 7 P °निज्जर.° 8 P °नियम.° 9 P S °दाणइ. 10 P °गुणट्ठाणइ, S °गुणट्ठाणइ. 11 P सम्मदंसण.° 12 P S °चरित्तइ. 13 P °णिमित्तइ, S °णिम्मित्तइ. 14 A सज्झायाझाणइं. 15 P S °उच्छेआउं.° 16 P °पल्लव°. 17 S °कोडीउ. 18 P °पयडीअउ, A °पइडीअउ. 19 P S A कालइ. 20 S परदव्वइ, A वरदवइ. 21 P S A अंगइ. 22 A पुवइ. 23 S A °मणुयत्त.° 24 S कुलहर°. 25 P S तित्थयरत्तणाइ. 26 A इंदत्तइ. 27 S कह. 28 P S वहुएण. 29 S तिहुयणि, A तिहुयणे. 30 A सयलि. 31 S °मित्तु.

12. 1 S धम्मुक्खाणु. 2 S जीविउ मणि, A जीवलोउ. 3 P S भवभय°, A भवभवभय with the marks of deletion over the first two letters. 4 P S सव्वहो. 5 A केहिं जि. 6 A केहिं मि. 7 P अणुसरिअइं, S अणुसरियइ. 8 P °णत्थमिअइ, S °णच्छमियइ, A °णथमियइं. 9 P अण्णेकहिं, S अण्णेक्कहिं. 10 P अण्णेहि, A अन्नहिं.

[११] १ त्रिलोकस्य जीवानां धर्माख्यानं कथयति. २ अवलोकितः. ३ यत्र कश्चित् तन्नास्ति.
[१२] १ लोचं कृत्वा.

जो जं मग्गइ तं तहोँ देइ[11] हत्थु भडारउ[12] णउ खञ्चेइ[13] ॥ ५
अमर वि गय सम्मत्तु[14] लएँप्पिणु[15] णिय[२] णिय-लिय[16]-वाहणहिँचडेप्पिणु[17] ॥ ६
जिणँ[18]-धवलहोँ[19] वि धवलु सिंहासणु पँण्णारसँ[३][20]-विसट्ट-थेरासँणु[४] ॥ ७
उब्भिय सेय छत्त[21] सिय-चामरु दिव्व भासँ[22] भामण्डलु[23] सेहरु ॥ ८

॥ घत्ता ॥

तिहुअणँ[24]-पहु हय-वम्महु केवल-किरणँ[25]-दिवायरु ।
तहोँ[26] थाणहोँ उज्जाणहोँ गउ तं गङ्गा-सायरु ॥ ९

[१३]

तहिँ[1] अवसरेँ भरहेसरहोँ सयल-पुहई[2]-परमेसरहोँ ।
पर-चक्केहि[3] मि णविय कम जाय रिद्धि सुर-रिद्धि-सम ॥ १
[१]मालूर-पवर-पीवर-थणाहँ छण्णवइ सहास वरङ्गणाहँ ॥ २
तहोँ[4] दह-पञ्चासउ णन्दणाहुँ[5] चउरासी लक्खइँ[6] सन्दणाहुँ[7] ॥ ३
चउरासी[8] लक्खइँ[9] गयवराहुँ[10] अट्ठारह कोडिउ हयवराहुँ[11] ॥ ४
कोडीउ तिण्णि वर-धेणुवाहँ[12] वत्तीस सहासँ[13] णराहिवाहँ ॥ ५
वत्तीस सहासइँ[14] मण्डलाहुँ[15] कम्मन्तेँ[16] कोडि पवहइ हलाहुँ[17] ॥ ६
णव णिहियउ[18] रयणइँ[19] सत्त सत्त छक्खण्ड[20] इ मेइणि एक्क-छत्त[21] ॥ ७

॥ घत्ता ॥

जिह वप्पेँण महप्पेँण[22] लइउ[23] णाणु तं केवलु ।
तिह पुत्तेँण जुज्झन्तेँण स इँ[24] भु य-वलेँणँ[25] महीयलु ॥ ८

*

11 A देइं. 12 A भडारउं. 13 P खंचेइं. 14 A सम्मत्तइं. 15 A लएविण, A लेविणु. 16 A °नियवाहणहि. 17 P A चडेविणु. 18 S जिणु. 19 P S धवलो. 20 A पण्णारह. 21 P S च्छत्तु. 22 A भासु. 23 P S भामण्डल. 24 S A तिहुअण. 25 P S °णाण.° 26 A तथहो.

13. 1 P तहि, S तहे. 2 A °पिहिवि.° 3 A पारक्केहिं. 4 A दस पंचासउ त्तहो. 5 P णंदणहं, S णंदणाहं, A णंदणाहु. 6 S A लक्खइ. 7 P S रहवराहं. 8 A चउसी. 9 P S लक्खइ. 10 PS गयवराहं, A गइवराहुं. 11 PS हयवराहं. 12 A °धेणुआहं. 13 P सहासइ णरवराहं, S सहासइं णरवराहं. 14 P सहासइ, A सहस वसि. 15 S मंडलाहु, A मंडलाहं. 16 P S कम्मंति. 17 S A हलाहं. 18 P णिहियइ, S णिहिअइ. 19 S रयणइ. 20 A छक्खंडइं. 21 P एक्कच्छत्त, S एकच्छत्त, A एयच्छत्त. 22 P S महप्पेण. 23 S लयउ. 24 P सयंभुव.° 25 P S °वलिण.

२ निर्गतः. ३ कमलानि. ४ पद्मासनः (?).

[१३] १ बिल्वफलवत्.

[४. चउत्थो संधि]

सट्ठिहुँ[1] वरिस-सहासँहिँ[2] पुण्ण-जयासँहिँ[3] भरहु अउँज्झ[4] पईसरइ ।
णव[5]-णिसियर[6]-धारउ कलह-पियारउ चक्क-रयणु ण पईसरइ[7] ॥ १

[१]

पइसरइ ण पट्टणेँ चक्क-रयणु जिह अवुहब्भन्तरेँ[8] सुकइ-वयणु ॥ १
जिह वम्भयारि[9]-मुहेँ काम-सत्थु जिह गोट्ठङ्गणेँ[10] मणि[11]-रयण-वत्थु ॥ २
जिह वारि-णिवन्धणेँ[12] हत्थि-जूहु जिह दुज्जण-जणेँ[13] सज्जण-समूहु ॥ ३
जिह किविण-णिहेलणेँ [२]पणइ-विन्दु[14] जिह वहुल-पक्खेँ [३]खय-दिवसेँ[15]-चन्दु ॥ ४
जिह कामिणि-जणु माणुसेँ[16] अदवेँ जिह सम्मदंसणु[17] दूर[18]-भवेँ ॥ ५
जिह महुअरि[19]-कुलु दुग्गन्धेँ[20] रण्णेँ जिह [४]गुरु-गरहिउ अण्णाण-कण्णेँ ॥ ६
जिह परम-सोक्खु[21] संसार[22]-धम्मेँ[23] जिहँ[24] जीव-दया-वरु[25] पाव-कम्मेँ ॥ ७
[५]पढम-विहत्तिहिँ[26] तप्पुरिसु जेम ण पईसइ उज्झहेँ[27] चक्कु तेम ॥ ८

॥ घत्ता ॥

तं पेक्खेँवि[28] थक्कन्तउँ[29] विग्घु करन्तउ णरवइ [६]वेँहाविद्धउ ।
'कहहुँ[30] मन्ति-सामन्तहोँ[31] जय-जस-मन्तहोँ किं महु को वि असिद्धउ' ॥ ९

[२]

तं णिसुणेँवि[1] मन्तिहिँ[2] वुत्तु एमँ[3] 'जं चिन्तहिँ[4] तं तं सिद्धु देव ॥ १
छक्खण्ड वसुन्धरि णव णिहाण चउदह-विहेहिँ[5] रयणेँहिँ[6] समाण ॥ २

1. 1 S सट्ठिहु, A सट्ठिहिं. 2 A °सहासहं. 3 S °जयासहिं, A जयासहं. 4 P S अवज्झ. 5 A नवरि. 6 P णिसिअर,° A निसियअसि°. 7 P पईसरई, A पईसई. 8 A अवुहब्भन्तरि. 9 P वंभायारि°. 10 S गोढंगणे. 11 P S मणे. 12 P °णेवंधणि, S °णिवंधणि. 13 S °जणि. 14 A वेंदु. 15 P °दिवसि. 16 P S माणुस. 17 P सम्मदंसणु. 18 P S दूरे. 19 S महुयर,° A महुयरि°. 20 P S दुग्गंध. 21 A सुक्खु. 22 P संसारे. 23 S धम्में. 24 P जह. 25 A जीवदयक्खरु. 26 S °विहत्तिहिं. 27 S उज्झहि. 28 S पिक्खिवि, A पेच्छेवि. 29 S थक्कउ• 30 S कहह. 31 A जयरसवंतहो.

2. 1 S णिसुणिवि. 2 S मंतिहि. 3 P एम corrected to एव, S एव. 4 S चिंतहिं, A जोयहि. 5 S °विहेहि. 6 P रयणहिं, S रयणहि.

[१] १ पूर्णा यशेन (?) आशा वाञ्छा वा यस्य, येषु वा. २ याचकसमूहः सज्जनाश्च. ३ क्षयदिवसः अमावास्या तत्र. ४ कथितं धर्मोपदेशं (A गुरुकथितः). ५ प्रथमविभक्तौ यथा तत्पुरुषसमासः. ६ कोपातुरो जातः.

णवणवइ[7] सहास महागराहुँ[8][१] वत्तीस सहास देसन्तराहुँ[9] ॥ ३
अवराइँ[10] मि सिद्धइँ[11] जाइँ[12] जाइँ को लक्खेंवि[13] सक्कइ ताइँ ताइँ ॥ ४
पर एक्कु[14] ण सिज्झइ साहिमाणु सय-पञ्च-सवाय-धणु-प्पमाणु ॥ ५
तित्थङ्कर-णन्दणु तुह कणिट्ठु अट्ठाणवइहिँ[15] भाइहिँ वरिट्ठु ॥ ६
पोअणं[16]-परमेसरु चरम-देहु अखलिय-मरट्टु[17] जयलच्छि-गेहु ॥ ७
दुवार-वइरि-वीरन्त-कालु[18] णामेण वाहुवलि वल-विसालु ॥ ८

॥ घत्ता ॥

सीहु जेम पक्खरियउ खन्तिएँ धरियउ[19] जइ सो कह[20] वि 'वियट्टइ[२] ।
तो सहुँ[21] खन्धावारें एक्क[22]-पहारें पइँ[23] मि देव दलवट्टइ' ॥ ९

[३]

तं वयणु सुणेंवि दड्ढाहरेण भरहेण भरह-परमेसरेण ॥ १
पट्ठविय महन्ता तुरिय तासु 'वुच्चइ करें[1] केर णराहिवासु ॥ २
जइ णउ पडिवण्णु कयावि[2] एम ता तेम करहु महु भिडइ जेम' ॥ ३
सिक्खविय[3] महन्ता गय तुरन्त[4] णिविसद्धें[5] पोयण-णयरु पत्त[6] ॥ ४
पुज्जेंवि[7] पुच्छिय[8] 'आगमणु[9] काइँ' तेहि[10] मि कहियइँ[11] वयणाइँ[12] ताइँ ॥ ५
'को तुहुँ[13] को भरहु णं[14] भेउ को[15] वि पुहवीसरु[16] दीसइ गम्पि[17] तो वि ॥ ६
जिह भायर अट्ठाणवइ इयर जीवन्ति करेंवि[18] तहों[19] तणिय केर ॥ ७
तिह तुहुँ[20] मि मडप्फरु[21] परिहरेवि जिउ रायहों केरी केर लेवि'[22] ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि[23] भय[१]-भीसें वाहुवलीसें भरह-दूअ णिब्भच्छिय[24] ।
'एक्क केर वप्पिक्की[25] पिहिमि[26] गुरुक्की[27] अवर केर[28] णं[२] पडिच्छिय[29]' ॥ ९

7 A णववइ. 8 P S महागराहु, A महागराहं. 9 P S देसन्तराहु, A देसन्तराहं. 10 P अवराइ वि, A अवराइं मि. 11 P S सिद्धइ. 12 A जाइ. 13 A लक्खिवि. 14 A इक्क. 15 S णवइहि भाइहि. 16 S A पोयण°. 17 S °मरट्ट. 18 P S °वीरत्तकालु. 19 P धरिअउं. 20 P S कह व. 21 P S सहु. 22 P पक्क. 23 P पइं वि, S पइ वि, A पइं मि.

3. 1 P A करि. 2 A कयाइ. 3 P सिखविय. 4 S तुरंतु, A तुरंता. 5 S णिविसद्धे, A निमिसद्धिं. 6 S पत्तु. 7 S पुज्जिवि. 8 P पुच्छिअ, A पुच्छिउ. 9 S आगणु. 10 A तेहिंमि. 11 P कहिअइं, S कहियइ. 12 S A वयणाइ. 13 S A तुहु. 14 P A न, S त. 15 P S किंपि. 16 A पिहिवीसरु. 17 P तो वि गंपि, S तो विं गंपि. 18 S करिवि. 19 S तहु. 20 P A तुहुं. 21 A मडप्फ. 22 S करेवि. 23 S णिसुणि. 24 P णिब्भच्छिअ, S णिब्भच्छिया. 25 P वप्पक्की. 26 A विहिंमि. 27 A गुरुक्कीं. 28 A के. 29 S पडिच्छिआ, P पडिच्छिअ, A परियच्छिय.

[२] १ महा-आगर=धातूत्पत्तिस्थान. २ विघटते.
[३] १ भयस्यापि भीष्मेण. २ न परिज्ञाता.

[४]

[१]पवसन्तें[1] परम-जिणेसरेण   जं किं[2] पि विहञ्जेंवि[3] दिण्णु[4] तेण ॥ १
तं अम्हहुँ[5] सासणु सुह[२]-णिहाणु[6]   किउ विप्पिउ णउ केण वि समाणु ॥ २
[३]सो पिहिमिहें[7] हउँ[8] पोयणहों सामि   णउ देमि[9] ण लेमि ण पासु जामि ॥ ३
दिट्ठेण तेण किरं[10] कवणु कज्जु   किं तासु पसाएं[11] करमि रज्जु ॥ ४
किं तहों[12] वलेण हउँ[13] दुण्णिवारु   किं तहों वलेण महुँ[14] पुरिसयारु ॥ ५
किं तहों वलेण पाइक्क-लोउ   किं तहों वलेण सम्पय[15]-विहोउ' ॥ ६
जं गज्जिउ वाहुवलीसरेण   पोयण-पुरवर-परमेसरेण ॥ ७
तं कोवाणल[16]-पजलन्तएहिं[17]   णिब्भच्छिउ[18] भरह-महन्तएहिं ॥ ८

॥ घत्ता ॥

'जइ वि तुज्झु इमु[19] मण्डलु   वहु-चिन्तिय[20]-फलु   आसि समप्पिउ वप्पें ।
गामु[21] सीमु खलु[22] खेत्तु[23] वि   सरिसव-मेत्तु[24] वि   तो वि णाहिं[25] [४]विणु कप्पें' ॥ ९

[५]

तं वयणु सुणेवि पलम्ब-वाहु   णं चन्दाइच्चहुँ[1] कुविउ राहु ॥ १
'कहों[2] तणउ[3] रज्जु कहों[4] तणउ भरहु[5]   जं जाणहु[6] तं महु मिलेंवि[7] करहु ॥ २
सो एक्कें[8] चक्कें वहइ[9] गव्वु   किर वसिकिउ मइँ[10] महिवीढु[11] सव्वु ॥ ३
णउ जाणइ[12] होसइ केम कज्जु   कहों पासिउ [१]णीसावण्णु[13] रज्जु ॥ ४
परियलइ[14] जेण तहों तणउ दप्पु   तं तेहउ कलएँ देमि कप्पु ॥ ५
वावल्ल-भल्ल-कण्णिय-करालु[15]   मुग्गर[16]-मुसुण्ढि[17]-पट्टिस[18]-विसालु' ॥ ६
तं सुणेंवि[19] महन्ता गय तुरन्त   णिविसद्धें[20] भरहहों पासु पत्त ॥ ७

4. 1 P पवसतें. 2 A किंवि. 3 P S विहंजिवि. 4 A दिन्न. 5 P S अम्हहु, A अम्हह. 6 P सुहनिहाणु, A साहिमाणु corrected to सुहमाणु. 7 S पिहिमिहि, A पिहिविहे. 8 P S हउ. 9 P S लेमि ण देमि. 10 P किरि. 11 S पसायं. 12 S तहु. 13 S हउ. 14 P महुं. 15 S सापय. 16 P कोवानल°. 17 S पजलंतएहि. 18 P णिरब्भच्छिउ. 19 P S इसु. 20 P S चिंतिउ. 21 P S गामसीम. 22 A वलु. 23 S खेत्त. 24 P °भेतु, S °मित्तु. 25 S णहिं.

5. 1 P S चंदाइच्चहु, A चंदाच्चहं. 2 P S कहु. 3 S तणुउ, A तणुउं. 4 P कहु, A कहा. 5 A भरहुं. 6 A जाणहो. 7 S लेवि. 8 S एक्के. 9 A चक्क वहइ. 10 S मइ. 11 A महि°. 12 A जाणइं. 13 S भीसावण्णु. 14 P S परगलइ. 15 S °करोलु. 16 P मोग्गर°. 17 P S °मुसंडि°. 18 A °पट्टिम°. 19 P S सुणिवि. 20 P S णिवसिद्धें, A णिविसाद्धें.

[४] १ (also A) प्रव्रजता. २ सदृशम्. ३ भरतः. ४ विना दण्डेन.
[५] १ द्वितीय-प्रभु-रहितम्.

जं जेम चविउ तं कहिउ तेम 'पइँ[21] तिण-सरिसो वि ण[22] गणइ[23] देव ॥ ८

॥ घत्ता ॥

ण करइ केर तुहारी रिउ[24]-खय-कारी णिब्भउ माणें[2] महाइउ ।
[25]मेइणि-रयणु समुड्डेवि[26] रण-पिड्डु[27] मण्डेवि[28] जुज्झ-सज्जु[3][29] थिउ दाइउ[30]' ॥ ९

5 [६]

तं णिसुणेंवि[1] झत्ति पलित्तु[2] राउ णं जलणु जाल-माला-सहाउ ॥ १
देवाविउ लहु सण्णाह-तूरु सण्णज्झइ स-रहसु सुहड-सूरु ॥ २
आऊरिउ[3] वलु चउरङ्गु ताम अट्ठारह अक्खोहणिउ[4] जाम ॥ ३
परिचिन्तिय णव णिहि संचलन्ति जे[5] सन्दण-वेसें परिभमन्ति ॥ ४
10 महाकालु कालु माणवउ[6] पण्डु पउमक्खु सङ्खु पिङ्गलु[7] पचण्डु ॥ ५
णइसप्पु रयणु णव णिहिउ एय णं थिय वहु-भायहिँ[8] पुण्ण-भेय ॥ ६
णव-जोयणाइँ तुङ्गत्तणेण[9] वारह सप्पासङ्गत्तणेण ॥ ७
अट्ठोयर गम्भीरत्तणेण सहुँ जक्ख-सहासें रक्खणेण ॥ ८
कों वि वत्थइँ[10] कों वि भोयणइँ[11] देइ[12] कों वि रयणइँ कों वि पहरणइँ[13] णेइ[14] ॥ ९
15 कों वि हयं[1] गय कों वि ओसहिउ[15] धरइ[16] विण्णाणाहरणहुँ[17] को वि हरइ[2][18] ॥ १०

॥ घत्ता ॥

चम्म-चक्क-सेणावइ हय-गय-गेहवइ[3] छत्त-दण्ड-णेमित्तिय[19] ।
कागणि-मणि-त्थवइ[20][4] थिय खग्ग-पुरोहिय[21] ते वि चउद्दह चिन्तिय[22] ॥ ११

[७]

20 गउ भरहु पयाणउ[1] देवि जाम हेरिएँहिँ[2] कणिट्ठहों[3] कहिउ ताम ॥ १
'सहसा णीसरु सण्णहेंवि[4] देव दीसइ पडिवक्खु समुद्दु जेम' ॥ २

21 P S पइ. 22 P न. 23 A गणइं. 24 A रिरिउ°. 25 P S भेयणिरयणु. 26 A संमंडेवि 27 S °पड्डु, A °पिड्डु. 28 A मंडिवि. 29 S °सज्जि, A °सज्झु. 30 S दायउ.

6. 1 S णिसुणिवि. 2 P पलित्त. 3 P आऊरइ, S आऊरिइ, A आओरिउ. 4 A अक्खोहणिउं. 5 P S जं. 6 P माणव सपंडु, S माणव सपिंडु, A माणवउ पंडु with स superscribed above उ. 7 P पिंगल. 8 P S °भायहि. 9 P तुंगतूणेण. 10 S वत्थइ. 11 P S भोयणइ. 12 P देवि. 13 P S पहरणइ. 14 P S देइ. 15 S उसहिउ. 16 S धरइं 17 P S °णाहरणहं. 18 P हरइं, A भरइ. 19 S णेमित्तिया. 20 P त्थवइत्थिय, S थवइत्थिय A थवइ थिय. 21 P °परोहिय, S °परोहिया. 22 S चिंतिया.

7. 1 S पयं×णै, A पयाणउं. 2 S हिरिएहि, A हेरियहिं. 3 S कणिट्टहो. 4 P S सण्णहिवि.

२ महादृतः, मानगिरीत्यर्थः. ३ प्रगुणः.

[६] १ हतरोगाः ओषधयः. २ स्थापयति प्रयच्छति वा. ३ गृहपतिः. ४ स्थपति.

तं सुणेवि[5] स-रोसु पलम्व-वाहु[6]	सण्णज्झइ पोयण-णयर-णाहु ॥ ३ ॥
पडु[7] पडह समाहय दिण्ण[8] सङ्ख[9]	धय[10] दण्ड छत्त उब्भिय असङ्ख ॥ ४
किउ कलयलु लईयइँ[11] पहरणाइँ[12]	कर-पहर[13]-पयट्टइँ[14] वाहणाइँ[15] ॥ ५
णीसरिउ[16] सत्त [1]सङ्खोहणीउ[17]	एक्कएँ[18] सेण्णएँ[2] अक्खोहणीउ[19] ॥ ६
भरहेसर-वाहुवली वि ते वि	आसण्णइँ[20] ढुक्कइँ[21] वलइँ[22] वे वि ७
सवडंमुह[23] धय[24] धयवडहुँ[25] देवि ॥ ८
हय हयहुँ[26] महा-गय[27] गयवराहुँ[28]	भड [29]भडहुँ महा-रह रहवराहुँ[30] ॥ ९

॥ घत्ता ॥

देवासुर-वल-सरिसइँ	वड्ढिय-हरिसइँ[31]	कङ्कुय-कवय-विसट्टइँ[32] ।
एक्कमेक्क कोकन्तइँ[33]	रणेँ हक्कन्तइँ[34]	उभय-वलइँ[35] अब्भिट्टइँ[36] ॥ १०

[८]

अब्भिट्टइँ[1] वड्ढिय-कलयलाइँ	भरहेसर-वाहुवली[2]-वलाइँ ॥ १
वाहिय-रह-चोइय-वारणाइँ[3]	अणवरयामेलिय[4]-पहरणाइँ ॥ २
लुअ[5]-[1]जुण्ण[6]-जोत्त[7]-खण्डिय-धुराइँ	दारिय-णियम्व-कप्पिय-उराइँ[8] ॥ ३
णिवट्टिय-भुअ[9]-पाडिय-सिराइँ	धुय[10]-खन्ध-कवन्ध-पणच्चिराइँ[11] ॥ ४
गय-दन्त-छोहे[2]-भिण्णुब्भडाइँ[12]	उच्चाइय-पडिपेल्लिय[3]-भडाइँ[13] ॥ ५
पडिहय-विणिवाइय-गयघडाइँ[14]	अच्छोडिय-मोडिय-धयवडाइँ[15] ॥ ६
मुसुमूरिय[16]-चूरिय-रहवराइँ	दलवट्टिय-लोट्टिय-हयवराइँ ॥ ७

5 P S सुणिवि. 6 S पलंववाहो. 7 P S हु. 8 P दिन्न. 9 P संक्ख. 10 A P धयच्छत्त-दंड. 11 S लइयइ, A लइंयइ. 12 S पहरणाइ. 13 A °पहय°. 14 P S °पयट्टइ. 15 P साहणाइं, S साहणाइ. 16 P नीसरिउ, A नीसरिउं. 17 A संखोहणीहिंए. 18 S एक्काइसेण, A एक्काएसेण्ण. 19 P संखोहणीउ, A अक्खोहणीए. 20 P S आसण्णइ. 21 S ढुक्कइ. 22 P S वलइ. 23 S सवडम्मुह. 24 P धय. 25 P S धयवडहु. 26 P S हयहं. 27 S समागय. 28 P S गयवराहं. 29 P भडहं, S भडह, A भडहु. 30 P S रहवराहं. 31 S °हरिसइ. 32 P S °विसट्टइ. 33 P कोकंतइं, S कोकंतइ, A कुक्कंतइं. 34 P S रोकंतइ. 35 S °वलइ. 36 P S अब्भिट्टइ.

8. 1 P S अब्भिट्टइ. 2 P S °वाहुवलीसराइं, A °वाहुवलीवलाइ. 3 P S °वाहणाइ. 4 S °मिल्लिय. 5 P S लुय. 6 P जन्नु, S जण्णु. 7 S जुत्त. 8 S उराइ. 9 S A भुय. 10 P S धुयखंध°, A धयवद्ध corrected from धुय°. 11 S °पणट्टिराइं. 12 P भिन्नुभडाइं, S भिण्णुभडाइ. 13 S A °भडाइ. 14 P °घडाइ. 15 P A °धयवडाइ. 16 S मुसुमुरिय°.

[७] १ सम्यक् प्रकारेण क्षोभयति. २ भरतसेण्णे.
[८] १ छेदित-चरण-युगलम् (reading जन्नु). २ आघंतं (? आघातम्). ३ प्रोत्सारितैः.

रुहिरोल्लइँ[17] [18]सरेहिँ[4] विहावियाइँ[19] णं वे वि कुसुम्भेंहिँ[20] रावियाइँ ॥ ८

॥ घत्ता ॥

पेक्खेंवि[21] वलइँ[22] घुलन्तइँ महिहिँ[23] पडन्तइँ[24] मन्तिहिँ[25] धरियं[26] 'म भण्डहों ।
किं वहिएण वराएं[27] भड-संघाएं [28]दिट्ठि-जुज्झु वरि[29] मण्डहों ॥ ९

[९]

पहिलउ[1] जुज्झेवउ दिट्ठि-जुज्झु जल-जुज्झु पडीवउ[2] मल्ल-जुज्झु ॥ १
जो तिण्णि मि[3] जुज्झइँ[4] जिणइ[5] अज्जु तहों णिहि[6] तहों रयणइँ[7] तासु रज्जु' ॥ २
तं णिसुणेंवि[8] दुक्खु[9] णिवारियाइँ[10] साहणइँ[11] वे वि ओसारियाइँ[12] ॥ ३
लहु [13]दिट्ठि-जुज्झु पारद्धु तेहिँ जिण-णन्द[14]-सुणन्दा-णन्दणेहिँ ॥ ४
अवलोइउ[1] भरहें[2] पढमु[15] भाइ[16] कइलासें[3] कञ्चण-सइलु[17] णाइँ ॥ ५
[4]असिय[18]-सियायम्व[19] विहाइ[20] दिट्ठि णं कुवलय-कमल-रविन्द[21]-विट्ठि[22] ॥ ६
पुणु जोइउ[23] वाहुवलीसरेण सरें कुमुय-सण्डु णं दिणयरेण ॥ ७
अवरामुह-हेट्ठामुह[24]-मुहाइँ[25] णं वर-वहु[26]-वयण-सरोरुहाइँ ॥ ८

॥ घत्ता ॥

उवरिल्लियएँ विसालएँ[27] भिउडि-करालएँ[28] हेट्ठिम दिट्ठि परज्जियँ[29] ।
णं णव-जोव्वणइत्ती[30] चञ्चल-चित्ती कुलवहु इज्जएँ[31] तज्जियँ[32] ॥९

[१०]

जं[1] जिणेंवि[2] ण सक्किउ दिट्ठि-जुज्झु पारद्धु खणद्धें सलिल-जुज्झु ॥ १
जलें पइट्ठ[3] [4]पिहिमि-पोयण-णरिन्द[5] णं माणस-सरवरें[6] सुर-गइन्द[7] ॥ २

17 P S रुहिरोल्लइ. 18 S सरिहि. 19 P विहाविआइं, S वहावियाइं. 20 P कुसुंभे, A कुसुंभए. 21 P पेक्खिवि, S पिक्खिवि. 22 S वलइ. 23 S महिंहि, A गहिंहिं. 24 P S पडंतइ. 25 S मंतिहि. 26 P धरिअ. 27 P वराइं. 28 P दिट्ठु corrected to दिट्ठि. 29 P S वर.

9. 1 P पहिलउं. 2 A पडिल्लउ. 3 A वि. 4 P S जुज्झइ. 5 A जिणइं. 6 P निहि. 7 P रयणइ. 8 P S णिसुणिवि, A णेवि. 9 P S जुज्झु, A दुक्खु corrected to ज्झुज्झु. 10 S णिवारियाइ. 11 S सांहणइ. 12 S ऊसारियाइं, A असारियाइं. 13 P दिट्ठु. 14 S णंदणु णंदा°. 15 A पढम. 16 P A भाइं. 17 P S °सेलु. 18 P A असिअ. 19 P S सिआ°. 20 P S विहाए, A विहाइं. 21 S °रवेंद°. 22 P S A दिट्ठि. 23 P S जोयउ. 24 P °हेट्ठासुह°. 25 S सुहाइ. 26 P महुअर°, gloss noting the variant वरवहु°, S महुयर°. 27 S विसालइ. 28 S करालइ. 29 S परजिया. 30 A जोवणइत्ती. 31 P अइज्जुए, S अइजइ. 32 S तजिया.

10. 1 A तं. 2 P S जिणवि. 3 P पइठ, S पइट्ठि. 4 P पिहि, S पिहिंमि°, A पिहिंवि°. 5 P S A °णरिंदु. 6 A सर°. 7 P S A °गइंदु.

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४ वाणैः खण्डितानि.

[९] १ धनुष ५००. २ प्रथमतः. ३ मरगय-वण्णु, धनु° ५२५, वाहुवली. ४ कृष्ण-श्वेत-ताम्र.

एत्थन्तरेँ[8] महि-परमेसरेण आडोहेँवि[9] सलिलु समच्छरेण ॥ ३
पमुक्क[10] झलक्क सहोयरासु णं वेल समुद्दें[11] महिहरासु[12] ॥ ४
छुडु[13] वाहुवलिहेँ वच्छयलेँ[14] पत्त णिब्भच्छियँ[15] असइ वँ[16] पुणु णियत्त ॥ ५
परथिय(?) उरेँ तोय तुसार-धवल[17] णं णहेँ तारा-णिउरुम्ब वहल ॥ ६
पुणु पच्छेँऍ[18] वाहुवलीसरेण आमेल्लियँ[19] सलिल-झलक्क तेण ॥ ७ 5
उद्धाइय चल-णिम्मल[20]-तरङ्ग[21] णं संचारिमँ[22] आयास-गङ्ग ॥ ८

॥ घत्ता ॥

ओहट्टिउ[23] भरहेसरु थिउ[24] मुह-कायरु गरुअँ[25]-रहलएँ[26] लइयउ ।
सुरयारुहण-वियक्कएँ[27] विरह-झलक्कएँ भग्गु व दुप्पव्वइयँउ[28] ॥ ९ 10

[११]

जं जिणेँवि[1] ण सक्किउ सलिल-जुज्झु पारद्धु[2] पडीवउ मल्ल-जुज्झु ॥ १
आवीलेँ[3]-विकच्छउ वलेँ[4]-महल्ल अक्खाडऍ[5] णाइँ[6] पइट्ठ मल्ल ॥ २
ओवग्गियँ[7] पुणु किय वाहु-सद्द णं भिडियँ[8] सुवन्त[9]-तिङन्त[10] सद्द ॥ ३
वहु-वन्धेँहिँ[11] ढुक्करँ[12]-कत्तरीहिँ विण्णाणेँहिँ[13] करणहिँ[14] भामरीहिँ ॥ ४
सहुँ[15] भरहें सुइरु करेवि वामु पुणु पच्छेँऍ[16] दरिसिउ णियय-थामु ॥ ५ 15
उच्चाइउ[17] उभयँ[18]-करेँहिँ[19] णरिन्दु सक्केण वँ जम्मणेँ[20] जिणेँ[21]-वरिन्दु ॥ ६
एत्थन्तरेँ[22] वाहुवलीसरासु आमेल्लिउ[23] देवेँहिँ[24] कुसुम-वासु ॥ ७
किउ कलयलु साहणेँ[25] विजिउ[26] घुट्ठु णरणाहु विलक्खीहूउ सुट्ठु ॥ ८

॥ घत्ता ॥

चक्क-रयणु परिचिन्तिउ[27] उप्परि घत्तिउ[28] चरम-देहु[29] तेँ[30] वञ्चिउ । 20
पसरियँ[31]-कर-णिउरुम्वें[32] दिणयर-विम्वें[33] णाइँ[34] मेरु परिअञ्चिउ ॥ ९

8 P इत्थंतरे, S इत्थंतरि. 9 P S आडोहवि. 10 P S ता मुक्क. 11 S समुद्दे, A समुद्दिं. 12 P S महीहरासु. 13 A च्छुड वाहुवलिहि. 14 S वच्छयले. 15 P S णिब्भज्झिअ. 16 P S य. 17 P S °धवलु. 18 S पच्छप, A पच्छइ. 19 S आमिल्लिय. 20 P °निम्मल°. 21 S °तुरंग. 22 S संचारिय. 23 P ऊहट्टिअ, S ओहट्टिय. 24 P S थिय. 25 A गरुय. 26 S रहल्लइ. 27 P S °त्रिएक्कए. 28 P दुपव्वइअउ.

11. 1 S जिणिवि. 2 A आढत्तु पडिवउ. 3 A आवीलि. 4 P बल°. 5 P S A अक्खाडइ. 6 S णाइ. 7 P उवग्गिय, S उव भेय. 8 P S भिडिअ. 9 P सुअंत, A सुवत्त. 10 A तिडंत. 11 P वंधिहि, S वंद्धहि. 12 A ढउकरि. 13 S विण्णाणहि. 14 P करणिहिं, S करणहि. 15 P S सहु. 16 S पच्छइ. 17 S उच्चांयउ. 18 S उहय°. 19 S करेहि, A कीरं. 20 P S वि. 21 A जिणवरिं. 22 P S एत्थंतरि, A इत्थंतरि. 23 S आमिल्लिउ. 24 P देवहिं, S देवहि. 25 S साहणि. 26 P S विजय. 27 P परिचिंतिउं, A मण्णे चिंतिउ. 28 P घित्तिउ. 29 A चरिमदेहु. 30 S तं. 31 S सपरिय. 32 S णिउरुंवे. 33 S विंवे. 34 P S णाइ मेरु परिअंचिउ, A मेरु नाइं परियंचिउ.

[१०] १ वेला.
[११] १ सुवन्त=स्यादि के (?) शब्दाः. २ तिगन्तशब्दः. ३ व्यायामः.

[१२]

जं मुक्कु चक्कु चक्केसरेण तं चिन्तिउ वाहुवलीसरेण ॥ १
'किं पहु अप्फालमि महिहिँ अज्जु णं णं धिगत्थु परिहरमि[1] रज्जु ॥ २
रज्जहों[2] कारणें किज्जइ अजुत्तु[3] घाएवउ[4] भायरु वप्पु पुत्तु ॥ ३
5 किं आएं[5] साहमि परम-मोक्खु जहिँ[6] लब्भइ[7] अचलु अणन्तु[8] [9]सोक्खु'॥ ४
परिचिन्तेंवि[10] सुइरु मणेण एम[11] पुणु थविउ[12] णराहिउ डिम्भु जेम ॥ ५
'महु तणिय [13]पिहिमि तुहुँ[14] [15]भुञ्जें भाय सोमप्पहु केर करेइ[16] राय' ॥ ६
सुणिसल्लु[17] [18]करेंवि जिणु गुरु भणेवि थिउ पञ्च मुट्ठि सिरें[19] लोउ देवि ॥ ७
ओलम्बियँ[20]-करयलु एक्कु[21] वरिसु अविओलु[22] अचलु गिरि-मेरु सरिसु ८ ॥

॥ घत्ता ॥

10 वेड्ढिउ[23] सुट्ठु विसालेंहिँ[24] वेली-जालेंहिँ[25] अहि-विच्छियँ[26]-वम्मीयहिँ[27] ।
खणु वि ण[28] मुक्कु भडारउ मयण-वियारउ णं संसारहों भीयँहिँ[29] ॥ ९

[१३]

एत्थन्तरें[1] केवल-णाण-वाहु कइलासें परिट्ठिउ रिसहँणाहु[2] ॥ १
15 तइलोक्क-पियामहुँ[3] जग-जणेरु समसरणु वि[4] स-गणु स-पाडिहेरु[5] ॥ २
थोवेंहिँ[6] दिवसेंहिँ[7] भरहेसरो वि तहों वन्दण-हत्तिएँ[8] आउ सो वि ॥ ३
थोत्तुग्गीरियँ[9] गुरु-पुरउ भाइ परलोय-मूलें इहलोउ[10] णाइँ ॥ ४
वन्देप्पिणु दसविह-धम्म-पालु पुणु पुच्छिउ तिहुवण[11]-सामिसालु ॥ ५
'वाहुवलि भडारा सुह-णिहाणु कें[12] कज्जें अज्जु[13] ण होइ णाणु' ॥ ६
20 तं णिसुणेंवि[14] परम-जिणेसरेण वज्जरिउ दिव्व-भासन्तरेण[15] ॥ ७
'अज्ज वि ईसीसि[16] कसाउ तासु जं[17] खेत्तें[18] तुहारएँ[19] किउ णिवासु ॥ ८

12. 1 P S परहरमि. 2 P रज्जुहो, S रज्जहु. 3 S A अज्जुत्तु. 4 A घाइज्जइ. 5 P S आए. 6 S जहि. 7 A लक्खइ. 8 P S अणन्त. 9 A सुक्खु. 10 S परिचिंतिवि. 11 P S एव. 12 P त्थविउ, A ठविउ. 13 A पिहिवि. 14 P S तुहु. 15 S सुंजि, A भुंजि. 16 P S करेय. 17 P A सुणिसल्ल. 18 P A करिवि. 19 P S सिरि. 20 P उलुंविय. 21 A इक्कु. 22 S अविउलु, A अवियउलु. 23 S A वेढिउ. 24 S विसलिहि. 25 A °जालिहिं. 26 A °विंच्छिय°. 27 P S वम्मियहि. 28 P A वि न मुक्कु, S णिम्मुक्कु. 29 P भीएहिं.

13. 1 A इत्थंतरि. 2 A रिसहु. 3 P °पियामहुं, A पिवामहु. 4 Missing in A. 5 A सप्पाडिहेरु. 6 P S थोवहि. 7 P दिवसहिं, S दिवसहि. 8 P °भत्तिए. 9 S थोतु गीरिय, A थोतु गीरिय corrected to थोतु व गीरिय. 10 A °लोउं. 11 P तिहुअण°, S तिहुयण°. 12 P S किं. 13 P S अज ण, A न अज्जु वि. 14 P S णिसुणिवि. 15 P S °भासंतएण. 16 S इसीसि. 17 A जें. 18 S खेत्ति. 19 S तुहारइ.

[१२] १ पृथिव्याम् (?)
[१३] १ अग्रे. २ स्तोकात् स्तोकम्.

॥ घत्ता ॥

जइ भरहहों जि समप्पिउ   तो किं चप्पिउ   मइँ[20] चलणेंहिँ[21] महि-मण्डलु ।
एणँ[22] कसाँएं[23] लइयउँ[24]   सो पव्वइयउँ[25]   तेण ण पावइ केवलु' ॥ ९

[१४]

तं वयणु सुणेंवि[1] गउ भरहु तेत्थु[2]   वाहुवलि-भडारउँ[3] अचलु जेत्थु[4] ॥ १   5
सव्वङ्गु पडिउ चलणेहिँ[5] तासु   'तउँ[6] तणिय पिहिमि[7] हउँ[8] तुम्ह दासु' ॥ २
विण्णवइ खमावइ[9] एम जाम   चउ घाइ[10]-कम्म गय खयहों[11] ताम ॥ ३
उप्पण्णउ[12] केवल[13]-णाणु विमलु   थिउ देहु खणद्धें[14] दुद्ध-धवलु ॥ ४
पउमासणु भूसणु सेय-चमरु   भा-मण्डलु एक्कु[15] जें छत्तु पवरु[16] ॥ ५
अत्थक्कएँ[17] आइउ सुर-णिकाउ   तित्थयर-पुत्तु[18] केवलिउ[19] जाउ ॥ ६   10
थोवेंहिँ[20] दिवसेंहिँ[21] तिहुअणँ[22]-जणारि[23]   णासियँ[24]घाइयँ[25]-कम्म वि चयारि ॥ ७
अट्ठविह-कम्म-वन्धण-विमुक्कु   सिद्धउ सिद्धालउ णवर ढुक्कु ॥ ८

॥ घत्ता ॥

रिसहुँ[26] वि गउ णिव्वाणहों   सासय-थाणहों   भरहुँ[27] वि णिव्वुइ पत्तउ ।
अक्ककित्ति[28] थिउ उज्झहें   दणुं[29]-दुग्गेज्झहें[30]   रज्जु स इं[31] भु ञ्जन्तउँ[32] ॥ ९   15

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[५. पञ्चमो संधि]

अक्खइ गोत्तम[1]-सामि   तिहुअण[2]-लद्ध-पसंसहुँ[3] ।
सुणि सेणिय उप्पत्ति   रक्खस-वाणर-वंसहुँ[4] ॥ १

[१]

तहिँ[5] जें[6] अउज्झहिँ[7] वहवें कालें   उच्छण्णें[8] णरवर-तरु-जालें ॥ १   20

20 PS मइ. 21 S चलणिहि. 22 PS ईस. 23 S कसाए. 24 P लइउ, S लइयओ. 25 P पव्वइउ.

14. 1 S सुणिवि. 2 PS तित्थु. 3 S भडारा. 4 S जित्थु. 5 SA चलणेहि. 6 P तुहु. 7 A पिहिवि. 8 S हउ. 9 P खमाइ, S षमावइ. 10 S घाय°. 11 S षयहु. 12 P उप्पन्नउ, A उप्पण्णउं. 13 P केवलु. 14 S षणद्धें. 15 A एकु जि. 16 S चमरु. 17 PS अथक्कइ, A एत्थंतरे. 18 PA मुंड°. 19 A केवलिहि. 20 P थोविहि. 21 PS दिवसहि. 22 SA तिहुयण°. 23 A जणेरि. 24 P णासियइ. 25 PS पावकम्मइ. 26 PS रिसहो, A रिसह. 27 P भरहहो. 28 PS अक्कइत्ति. 29 A दण°. 30 PS दुगेज्झहे. 31 P सयइं, S सयं. 32 S भुंजंतउ, A भुजंतउ.

1. 1 A गउतम°. 2 P तिहुअ, S तिहुयण°, A तिहुयणे. 3 PA °पसंसहु, S °पसंसहो. 4 P °वंसह, S °वंसहो. 5 PS तहि. 6 PS जि. 7 S अउज्झहि, A अउज्झहे. 8 S उच्छणे.

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[१४] १ तत्कालमागतः.

विमलेक्खुक्क[9]-वंसें उप्पण्णउ[10] धरणीधरु सुरूवं[11]-संपण्णउं[12] ॥ २
तासु पुत्तु णामें तियसञ्जउ पुणु जियसत्तु रणङ्गणें दुज्जउ ॥ ३
तासु विजय महएवि मणोहर[13] परिणिय थिर-मालूर-पओहर ॥ ४
ताहें[14] गब्भें[15] भव-भय-खय-गारउ[16] [17]उप्पज्जइ सुउ अजियं[18]-भडारउ ॥ ५
5 रिसहु जेम वसुहार-णिमित्तउ रिसहु जेम मेरुहिँ[19] अहिसित्तउ ॥ ६
रिसहु जेम थिउ वालकीलएँ[20] रिसहु जेम परिणाविउ लीलएँ[21] ॥ ७
रिसहु जेम रज्जु[22] इ भुञ्जन्तें एक्क[23]-दिवसें[24] णन्दणवणु[25] [26]जन्तें ॥ ८

॥ घत्ता ॥

पवणुद्धुउ[27] सरु दिट्ठु पप्फुल्लियं[28]-सयवत्तउ ।
10 [29]णाइँ विलासिणि-लोउ उब्भिय-करु[30] णच्चन्तउ ॥ ९

[२]

सो जि महासरु [1]तहिँ जें[2] वणालएँ[1] दिट्ठु जिणाहिवेण वेत्तालएँ[2][3] ॥ १
मउलिय-दलु[4] विच्छायं[5]-सरोरुहु णं दुज्जण-जणु ओहुल्लियं[6]-मुहु ॥ २
तं णिएवि गउ परम-विसायहों 'लइ एह जि गइ[7] जीवहों जायहों ॥ ३
15 जो जीवन्तु[8] दिट्ठु पुव्वण्हएँ[9] सो अङ्गार-पुञ्जु[10] अवरण्हएँ[11] ॥ ४
जो णरवर-लक्खेंहिँ[12] पणविज्जइ[13] सो पहु मुअउ[14] अंवारें[3][15] णिज्जइ ॥ ५
जिह[16] सञ्झाएँ एउ[17] पङ्कय-वणु तिह जराएँ घाइज्जइ जोव्वणु[18] ॥ ६
जीविउ जमेण सरीरु हुआसें[19] सत्तइँ[20] कालें रिद्धि विणासें[21]' ॥ ७
चिन्तइ एम भडारउ जावेंहिँ लोयन्तियहिँ[22] विवोहिउ[23] तावेंहिँ[24] ॥ ८

9 P विमलेखुक्क°, A विमलिखुक्क°. 10 S A उप्पण्णउं. 11 PS सुरूउ. 12 A °संपण्णउं. 13 S मणोहरा. 14 P ताहि, S ताह. 15 PS गब्भि. 16 PS °खयकारउ. 17 This hemistich and the whole of the next line is missing in S. 18 P अजिउ. 19 P मेरुहे. 20 P वालाकीलए, S वालाकीलइं. 21 S लीलइं. 22 A रज्जु इ with the mark of deletion over इ. 23 A एक्के. 24 S °दिवसि. 25 P णंदणु. 26 A जेतें. 27 PS पवणधुउ, A पवणुद्धुअ. 28 P पफुल्लिय°, S पप्फुलिय°, A पप्फल्लिय° (?). 29 PS णाइ. 30 S उब्भियकर.

2. 1 PS तहि. 2 SA जि. 3 S चेत्तालउ, A वेतालए. 4 PS °दल. 5 PS विच्छाए. 6 PS ओहल्लिय°. 7 P ट्ठाइ corrected to गइ. 8 P जीवंतु हि. 9 S पुव्वणहइ. 10 S °पुज्जु. 11 S अवरण्हइ. 12 P °लक्खहिं, S लक्खहि. 13 S पणमिज्जइ 14 A मुयउ. 15 S अवांरइ. 16 S जिउ. 17 P एउं. 18 A जोवणु. 19 S हुआसेंइं, A हुयासें. 20 P सत्तइ. 21 PS विणासइ. 22 P लोएंतिएहिं. 23 S विवोहिंउ, A पवोहिउ. 24 A तोवेहिं.

[१] १ इक्षा(क्ष्वा)कुवंशे.
[२] १ उद्यानगृहे. २ अस्तमन-काले. ३ क्षुल्लक-द्वारेण, उपराडौ (?) वा.

॥ घत्ता ॥

चउविह-देव-णिकाएं   आएं कलि-मल-रहियउँ[25] ॥ ।
जिणु पव्वइउ तुरन्तु   दसहिँ[26] सहासहिँ[27] सहियउँ[28] ॥ ९

[३]

थिउ छट्ठोववासें[1] सुर-सारउ   वम्हयत्त[2]-घरें थक्कु भडारउ ॥ १
रिसहु जेम पारणउँ[3] करेप्पिणु   चउदह संवच्छर विहरेप्पिणु ॥ २
सुक्क-झाणुँ[4] आऊरिउ णिम्मलु   पुणु उप्पण्णु[5] णाणु तहों केवलु ॥ ३
अट्ठ वि पाडिहेर समसरणउँ[6]   जिह रिसहहों तिह देवागमणउँ[7] ॥ ४
गणहर णवइ लक्खु वर-साहुँहुँ[8]   वम्मह-मल्ल[9]-णिसुम्भण-वाहुँहुँ[10] ॥ ५
तहिँ[11] जें[12] कालें[13] जियसत्तु-सहोयरु   तियसञ्जयहों पुत्तु जयसायरु ॥ ६
जयसायरहों[14] पुत्तु सुमणोहरु[15]   णामें सयरु सयल[16]-चक्केसरु ॥ ७
भरहु जेम सहुँ[17] णवहिँ[18] णिहाणहिँ[19]   रयणेंहिँ[20] चउदह-विहहिँ[21]-पहाणहिँ[22] ॥ ८

॥ घत्ता ॥

सयल-पिहिमि[23]-परिपालु   एक्क-दिवसें चडुलङ्गें[24] ।
जीउ व कम्म-वसेण   णिउँ[25] अवहरेंवि[26] तुरङ्गें ॥ ९

[४]

दुट्ठु[१] तुरङ्गमु चञ्चल-छायहों   गयउ पणासेंवि[२] पच्छिम-भायहों ॥ १
पइसइ सुण्णारण्णु[3] महाडइ   जहिँ[4] कलि-कालहों[5] हियवउ पाडइ ॥ २
दुक्खु दुक्खु हरि दमिउँ[6] णरिन्दें[7]   णं मयरद्धउ परम-जिणिन्दें[8] ॥ ३
ताम महा-सरु दीसइ स-कमलु   चल-वीई[9] तरङ्ग-भङ्गुर-जलु ॥ ४
तहिँ[10] लय-मण्डवें उप्पल्लाणेंवि   सलिलु पिएवि तुरङ्गमु ण्हाणेंवि[11] ॥ ५
समु मेलइ वेत्तालहों[२][12] जावेंहिँ   तिलयकेसँ[13] सम्पाइय तावेंहिँ ॥ ६

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25 P S °रहिअउ. 26 S दस. 27 सहसहि. 28 P S सहिअउ.

3. 1 S छट्ठोववासि, A छट्ठोववासें. 2 A वम्भयत्त°. 3 P A पारणउं. 4 A °झणु. 5 Missing in S. 6 P corrected to समो°, A समसरणउं. 7 P S A देवागमणउं. 8 S °साहुहु. 9 P S मल्लु. 10 P S °वाहुहु. 11 P S तहि. 12 S A जि. 13 S A कालि. 14 A जयसायरुहो. 15 A समणोहरु. 16 P सयलु. 17 S सहु. 18 P णवेहिं, S णवहि. 19 P णिहाणेहिं, S णिहाणहिं. 20 P रयणहि, S रयणेहिं. 21 P °विहहें, S °विहहि. 22 P S पहाणेहि, A पहाणेहिं. 23 S A पिहिवि. 24 P चडुलगें, A चड्डुलंगें. 25 S णिंउ. 26 S अवहरिवि.

4. 1 A दुट्ठ. 2 P पणासवि, S पणासिवि. 3 A सुण्णारण्ण. 4 P S जहि. 5 P S °कालु वि. 6 A दमिउं. 7 S णरेंदें, A नरिंदे. 8 S °जिणेंदें. 9 P S °वीची. 10 P S तहि. 11 P S ण्हाएवि, A न्हाणिवि. 12 S चेत्तालहो, A वेयालइ. 13 A तिलककेस.

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[४] १ यमः द्वौ वा. २ संध्यासमये.

³धीय सुलोयणाहों[14] वलवन्तहों[15] वहिणि[16] सहोयरि[17] दससयणेत्तहों ॥ ७
किर सहुँ[18] सहियहिँ[19] ढुक्कइ सरवरु दीसइ ताम सयरु[20] पिहिमीसरु[21] ॥ ८

॥ घत्ता ॥

विद्धी काम-सरेहिँ एक्कु[22] वि पउ ण पयट्टइ[23] ।
5 णाइँ[24] सयम्वर-माल दिट्ठि ⁴णिवहों आवट्टइ[25] ॥ ९

[५]

केण वि कहिउ गम्पि सहसक्खहों 'कोऊहलु[1] किं एउ ण लक्खहों[2] ॥ १
एक्कु अणङ्ग-समाणु[3] जुवाणउ[4] णउ जाणहुँ[5] किं पिहिमिहिँ[6] राणउ[7] ॥ २
तं पेक्खेंवि[8] सस तुम्हहँ[9] केरी काम-गहेण[10] हूअ[11] विवरेरी' ॥ ३
10 तं णिसुणेवि राउ रोमञ्चिउ अब्भन्तरेँ[12] आणन्दु पणच्चिउ ॥ ४
'णेमित्तियहिँ[13] आसि जं वुत्तउ एँउ[14] तं सयरागमणु णिरुत्तउ' ॥ ५
मणेँ परिचिन्तेँवि[15] पप्फुल्लाणणु गउ तुरन्तु तहिँ[16] दससयलोयणु ॥ ६
तेँ[17] चउसट्ठि-पुरिसलक्खण-धरु जाणेँवि[18] सयरु सयल-चक्केसरु ॥ ७
सिरेँ[19] करयलें[20] करेवि जोक्कारिउ[21] दिण्ण कण्ण[22] पुणु पुरेँ[23] पइसारिउ ॥ ८

15 ॥ घत्ता ॥

¹लीलएँ भवणु पइट्ठु विज्जाहर-परिवेढिउ[24] ।
तूसेंवि[25] दिण्णउ[26] तेण उत्तर-दाहिण-सेढिउ ॥ ९

[६]

तिलकेस लएप्पिणु गउ सयरु पइसरिउ[1] अउज्झाउरि[2]-णयरु[3] ॥ १
20 सहसक्खु वि जणण-वइरु सरेँवि[4] विज्जाहर-साहणु[5] मेलवेँवि[6] ॥ २

14 S सुलोयणाहु. 15 S वलवंतहु. 16 A भइणि. 17 A सहोयर. 18 S सहु. 19 P सहिइं. S सहियइ. 20 P S सयल. 21 A पिहिवीसरु. 22 A इक्कु. 23 P पइट्टइ. 24 S णाय, 25 P S परिवट्टइ.

5. 1 A कोउहलु. 2 P S लक्खहु. 3 S °समाण. 4 P जुवाणउं, A जुयाणउं. 5 S जाणहु, A जाणहं. 6 P S पिहिमिहि. 7 P A राणउं. 8 S पेक्खिवि. 9 S तुम्हह. 10 P S कामग्गहेण. 11 A हूय. 12 A अब्भंतरि. 13 S णेमित्तियहि, A नइमित्तियहिं. 14 P S इउ. 15 P पेरेचिंतेवि, S A परिचिंतिवि. 16 S त्तहि. 17 P S जो. 18 A जाणिवि. 19 P S A सिरि. 20 P S करयलु. 21 P जोक्कारिउ corrected to जयकारिउ, A जोकारिउ. 22 S कपुण्ण. 23 P S पुरि. 24 S परेवेढिउ. 25 P S तूसिवि. 26 S दिण्णुउ.

6. 1 P S पइसरिय. 2 S अवुज्झाउरि. 3 P नयरु. 4 A सरिविं. 5 S °सहणु, A °सहिणु. 6 S A मेलविवि.

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३ सुलोचनस्य पुत्री. ४ सगरस्य.
[५] १ हेलया.

गउ उप्परि तासु पुण्णघणहोँ[7] जेँ[8] जीविउ हरिउ सुलोयणहोँ ॥ २
रहणेउरचक्कवालण-यरेँ विणिवाइउ पुण्णमेहु[9] समरेँ ॥ ४
जो तोयदवाहणु[10] तासु[2] सुउ सो रणमुहेँ[11] कह वि[12] कह वि ण[3] मुउ ॥ ५
गउ हंस-विमाणेँ तुट्ठ-मणु[13] जहिँ[14] अजिय-जिणिन्दु[15]-समोसरणु ॥ ६
मम्भीस दिण्ण[16] अमरेसरेँण स-वइर-वित्तन्तु[17] कहिउ णरेँण ॥ ७
जे[1] रिउ अणुपच्छऍ लग्ग[18] तहोँ गय पासु पडीवा णिय-णिवहोँ[19] ॥ ८

॥ घत्ता ॥

तोयदवाहणु देव[20] पाण लएविणु[21] णट्ठउ[22] ।
जिम सिद्धालऍ[23] सिद्धु तिम समसरणेँ[24] पइट्ठउ ॥ ९

[७]

तं णिसुणेँवि[1] पहु झत्ति पलित्तउ णं खड-हारु[2] हुआसणेँ[3] घित्तउ ॥ १
'मरु मरु जइ वि जाइ[4] पायालहोँ विसहर-भवण-मूल-घण[3]-जालहोँ ॥ २
पइसइ जइ वि सरणु सुर-सेवहुँ[5] दसविह-भावणवासिय-देवहुँ[6] ॥ ३
पइसइ जइ वि सरणु थिर-थाणहुँ[7] अट्ठ विहहुँ[8] विन्तरेँ[9]-गिव्वाणहुँ[10] ॥ ४
पइसइ जइ वि सरणु दुवारहुँ[11] जोइस-देवहुँ[12] पञ्च-पयारहुँ[13] ॥ ५
कप्पामरहुँ[14] जइ[15] वि अहमिन्दहुँ[16] वरुण-पवण-वइसवण-सुरिन्दहुँ[17] ॥ ६
मरइ तो वि महु[4] तोयदवाहणु' पइज करेँवि[18] गउ दससयलोयणु[6] ॥ ७
पेक्खेँवि[19] माणत्थम्भु जिणिन्दहोँ[20] मच्छरु माणु वि गलिउ णरिन्दहोँ ॥ ८
सो वि गम्पि समसरणु पइट्ठउ[21] जिणु पणवेप्पिणु पुरउ णिविट्ठउ ॥ ९
विहि[22] मि भवन्तराइँ[23] वज्जरियइँ[24] विहि[22] मि जणण-वइरइँ[25] परिहरियइँ ॥ १०

7 P पुण्णुघणहो. 8 S जं. 9 P S A पुण्णुमेहु. 10 S तोयदवाहण. 11 P रणउहे, S रणउहि. 12 P कहिवि कहिवि ण मउं, S कहिवि मुणउं, A कहवि न कहवि मुउ. 13 A तुट्ठमणु. 14 P S जहि. 15 P °जिणेंद°. 16 P दिन्न. 17 P °वितंतु. 18 S लग्गं, A लग्गु. 19 P °निवहो. 20 Missing in P S. 21 P S लेवि. 22 P S पणट्ठउ. 23 P S सिद्धालय, A सिद्धालउ. 24 A समसरणु.

7. 1 P S णिसुणिवि. 2 A खडभार. 3 P S हुआसणि. 4 P S जाहि. 5 P S सुरसेवहो, A °सेवहु. 6 P S °भवणवासियदेवहो, A °देवहु. 7 S °थोरणहु, A °थाणहु. 8 P विहहों corrected to °विहहो, A विहहु. 9 P S वेंतर°. 10 S A °गिव्वाणहु. 11 S A दुव्वारहु. 12 P जोइसएवहुं, S जोइसएवहो. 13 °पयारहो. 14 S कप्पामरहो. 15 A अहव. 16 S अहमिंदहो. 17 P °सुरिंदहु, S °सुरिंदहो. 18 A करिवि. 19 S पेक्खिवि. 20 P S जिणेंदहो. 21 A वइट्ठउ. 22 A विहिं वि. 23 P भवंतराइ. 24 P S वज्जरियइ. 25 P S °वइरइ.

[६] १ सहस्राक्ष-पितुः. २ पूर्णमेघस्य. ३ न मृतः. ४ इन्द्रेण. ५ सहस्राक्षस्य भृत्याः. ६ पार्श्वे गताः. ७ पुनः, सहस्राक्षस्य किङ्कराः.

[७] १ सहस्राक्षः. २ तृणभारम्. ३ मेघस्य. ४ धनदस्य. ५ मम हस्ते. ६ सहस्राक्षः.

॥ घत्ता ॥

[7]भीम-सुभीमेंहिँ[26] ताम[27] अहिणव-गहिय-पसाहणु ।
पुव्व-भवन्तर-णेहें[28] अवरुण्डिउ घणवाहणु ॥ ११

[८]

5 पभणइ[1] भीमु भीम-भड-भञ्जणु ‘तुहुँ[2] महु अण्ण-भवन्तरें[3] णन्दणु ॥ १
जिह चिरु तिह एवहिँ[4] मि पियारउ’ चुम्बिउ पुणु वि पुणु वि सयवारउ ॥ २
‘लइ कामुक-विमाणु[5] अवियारें लइ रक्खसिय विज्ज सहुँ[1][6] हारें ॥ ३
अण्णु[7] वि रयणायरें[8]-परियञ्चियं[9] दुप्पइसार सुरेहिँ[10] मि वञ्चिय ॥ ४
तीस परम जोयण वित्थिण्णी[11] लङ्का-णयरि तुज्झु मइँ[12] दिण्णी ॥ ५
10 अण्णु वि एक्क[2][13]-वार छज्जोयणं[14] लइ पायाललङ्क घणवाहण’ ॥ ६
भीम-महाभीमहुँ[15] आएसें दिण्णु पयाणउ[16] मणें[17] परिओसें ॥ ७
विमलकित्ति-विमलामलें[18]-मन्तिहिँ[19] परिमिउ[20] अवरेहि[21] मि सामन्तेंहिँ[22] ॥ ८

॥ घत्ता ॥

लङ्काउरिहिँ[23] पइट्ठु अविचलु[24] रज्जें[25] परिट्ठिउ ।
15 रक्खस-वंसहों णाइँ[26] पहिलउ कन्दु समुट्ठिउ[27] ॥ ९

[९]

[1]वहवें कालें वल-संपत्तिएँ[2] अजिय-जिणहों गउ वन्दण-हत्तिएँ ॥ १
तं समसरणु पईसइ जावेंहिँ[3] सयरु वि तहिँ[4] जें पराइउ तावेंहिँ ॥ २
पुच्छिउ णाहु पिहिमि[5]-परिपालें ‘कइ होसन्ति भवन्तें[1] कालें[6] ॥ ३
20 [7]तुम्हें जेहा वय-गुण-वन्ता कइ तित्थयरं[8] देव अइकन्ता[2]’ ॥ ४
तं णिसुणेंवि कन्दप्प-वियारउ मागह-भासएँ[9] कहइ भडारउ ॥ ५

26 A भीमसुभीमहिं. 27 P S ताव. 28 A °नेहि.

8. 1 A पभणई. 2 P S तुहु. 3 S °भवंतरि. 4 A एवहिँ वि. 5 S कमुविकमाण. 6 P S सहु. 7 A अण्ण. 8 S रयणायरे. 9 P °परेअंचिअ, S torn. 10 P S A सुरेहिं. 11 P S विथिण्णी. 12 P S मइ. 13 A इक्क°. 14 P छजोयण. 15 S °महासीमहु, A °महाभीमह. 16 A पयाणउं. 17 P S मणि. 18 P °विमलामल°, S °विमलमल°, A °विमलालय°. 19 P S °मंतेहिं. 20 A परिमिउं. 21 P A अवरेहिं. 22 A सामंतिहिं. 23 P लंकाउरिहे. 24 P S अविचले. 25 P राजु, S रज्जु. 26 P S णाइ. 27 A समुट्ठिउं.

9. 1 A विहवें. 2 A °संपत्तिएं. 3 A जाविहिं. 4 S तहि जि परायउ ताविहिं. 5 A पिहिवि°. 6 A हवंतें कालें. 7 A तुम्हि, S तुम्हे. 8 P तित्थअर, S तित्थर. 9 S °भासइ, A °भासई.

७ राक्षसेन्द्राभ्याम्.

[८] १ नवकण्ठा-हारेण सह. २ एकद्वारो यत्र.

‘मइँ[10] जेहउ केवल-संपण्णउँ[11]   एक्कु जि रिसहु देउ उप्पण्णउँ[12] ॥ ६
पइँ[13] जेहउ छक्खण्डँ[14]-पहाणउँ[15]   भरहँ[16]-णराहिउ एक्कु जि राणउँ[17] ॥ ७
पइँ[18] विणु दस होसन्ति णरेसर   मइँ विणु वावीस वि तित्थङ्कर ॥ ८
णव वलएव णव जि णारायण   हर एयारह णव जि दसाणण ॥ ९
अण्णु वि एक्कुणसँट्ठि[19] पुराणइँ[20]   जिण-सासणेँ[21] होसँन्ति[22] पहाणइँ’ ॥ १०   5

॥ घत्ता ॥

तोयदवाहणु ताम   भावें पुलउ वहन्तउ ।
दस-उत्तरेँण सएण   भरहुँ[23] जेम णिक्खन्तउ ॥ ११

[१०]

णिय-णन्दणहोँ णिहय-पडिवक्खहोँ   लङ्का-णयरि दिण्ण महरक्खहोँ ॥ १   10
वहवें कालें सासय-थाणहोँ   अजियँ[1]-भडारउ गउ णिव्वाणहोँ ॥ २
सयरहोँ सयल पिहिमि[2] भुञ्जन्तहोँ   रयण-णिहाणइँ[3] परिपालन्तहोँ ॥ ३
सट्ठि सहास हूय वर-पुत्तहुँ[4]   सयल-कला-विण्णाण-णिउत्तहुँ[5] ॥ ४
एक्क-दिवसेँ जिण-भवण-णिवासहोँ   वन्दण-हत्तिएँ[6] गय कइलासहोँ[7] ॥ ५
भरह-कियइँ[8] मणि-कञ्चण-माणइँ[9]   चउवीस वि वन्देप्पिणु थाणइँ[10] ॥ ६   15
भणइँ[11] भईरहि[1] सुट्ठु वियक्खणु[12]   ‘करहुँ[13] किं पि जिण-भवणहुँ[14] रक्खणु[15] ॥ ७
कड्ढेवि[16] गङ्ग भमाडहुँ[17] पासेँहिँ[18]’   तं जि समत्थिउँ[19] भाइ-सहासेँहिँ[20] ॥ ८

॥ घत्ता ॥

दण्ड-रयणु परिचिन्तेँवि[21]   खोणि खणन्तुँ[22] भमाडिउ ।
पायालइरिहिँ[2][23] णाइँ   वियड-उरत्थलु फाडिउ ॥ ९   20

10 P S मइ. 11 P A °संपण्णउं. 12 P A उप्पण्णउं. 13 P S पइ, A तइं. 14 P छखंड°. 15 P A पहाणउं. 16 S भरहु. 17 P A राणउं. 18 S पइ. 19 A इक्कुणसट्ठि. 20 P पुराणइ. 21 P S जिणसासणि. 22 P S होहंति. 23 P S भरहो.

10. 1 P S अजिउ भडारहो. 2 A पिहिवि. 3 P S °णिहाणइ. 4 P °पुत्तहु, S पुत्तहो, A °पुत्तहं. 5 S णिउत्तहु, A °निउत्तहं. 6 P वंदणभत्तिए. 7 A केलासहो. 8 S °कयइ. 9 S °माणइ. 10 P गणइ, S ठाणइं. 11 A भणइं. 12 S विअक्खणु. 13 P S करहु. 14 P °भवणहु, S भवणहो. 15 S रक्खणो. 16 P कढ्ढिवि, A कट्टेवि. 17 P भमाडहु, S भमाडहो. 18 S पासेहि. 19 समच्छिउ. 20 P सहासहिं. 21 S परिचिंतिवि, A परिविंधेवि. 22 A खमंतु. 23 P S पायालइरिहि णाइ.

[९] १ आगामिक. २ अतिक्रांता.

[१०] १ भागीरथि. २ पातालगिरि.

[११]

तक्खणेँ[1] खोहु जाउ अहि-लोयहोँ धरणिन्दहोँ[2] सहास-फड-डोयहोँ ॥ १
आसीविस-दिट्ठिएँ[3] [1]णिक्खत्तिय सयलँ[4] वि छारहोँ पुञ्जु[5] [2]पवत्तियँ[6] ॥ २
कह वि कहँ[7] वि ण वि दिट्ठिहिँ[8] पडिया[9] भीम-भईरहि वे उव्वरिया ॥ ३
5 दुम्मण दीण-वयण परियत्ता [10]लँहु सक्केयँ[11]-णयरि संपत्ता ॥ ४
[12]मन्तिहिँ कहिउ 'कहँ[7] वि तिह [3]भिन्दहोँ[13] जिह उड्डुन्ति ण पाण णरिन्दहोँ' ॥ ५
तामँ[14] सहा-मण्डउँ[15] मण्डिज्जइ आसणु आसणेण पीडिज्जइ ॥ ६
मेहलु[16] मेहलेण आलग्गें हारें हारु मउडु मउडग्गें ॥ ७
सयर-णरिन्दासण-संकासइँ[17] वइसणाहँु[18] [4]णवइ सहासइँ[19] ॥ ८

10 ॥ घत्ता ॥

णरवइ आउल-चित्तु[20] सव्वत्थाणु विहावइ ।
सट्ठि-सहासहुँ[21] मज्झेँ[22] एक्कु वि पुत्तु ण आवइ ॥ ९

[१२]

भीम-भईरहि[1] तामँ[2] पइट्ठा [3]णिय-णिय-आसणेँ गम्पि णिविट्ठा ॥ १
15 पुच्छिय पुणु परिपालिय-रज्जें 'इयर ण पइसरन्ति[4] किं कज्जें ॥ २
तेहिँ[5] विणासणाइँ[6] विच्छायइँ तामरसाइँ वँ[7] णिद्धुयगायँइँ[8]' ॥ ३
[9]तं णिसुणेवि वयणु तहोँ मन्तिहिँ जाणाविउ पच्छण्ण-पउत्तिहिँ ॥ ४
'हे णरवइ णिय-कुलहोँ[10] पईवा गय दियहा किं एन्ति[11] पडीवा ॥ ५
जलवाहिणि-पवाह णिव्वूढा[12] परियत्तन्ति[13] काइँ[14] ते[15] मूढा ॥ ६
20 घण-घट्टियइँ[16] विज्जु-विप्फुरियइँ सुविणयँ[17]-वालभाव-संचरियइँ ॥ ७
जलवुव्वुवँ[18]-तरङ्ग-सुरचावइँ[19] कइ दीसन्ति विणासु[20] ण भावइँ[21] ॥ ८

11. 1 S तक्खणि. 2 S धरणेंदहो. 3 S °दिट्ठिय. 4 P सयलु. 5 P S छारपुंज. 6 P S परियन्तिय. 7 S कहिवि. 8 दिट्ठिहे, S दिट्ठिहि. 9 A भरिया. 10 This hemistich missing in S. 11 P संकेय°, A साकेय°. 12 S मंतिहि. 13 A भिंदहु. 14 P S ताव. 15 P °मंडवु, S मंडव. 16 P S मेहल. 17 P S संकासइ. 18 P S वइसणाह. 19 P S सहासइ. 20 A आउचलचित्तु. 21 P S A °सहासहु. 22 P S मज्झे.

12. 1 P °भइरहि. 2 P S ताव. 3 A णियणियणिय आसणहिं वइट्ठा. 4 P ण पइसरंत, S किं करंति. 5 P S तेहि. 6 P A विणासणाइ. 7 S A इव. 8 P णिद्धुयवायइं, S णिट्ठयवायइं, A णिद्धुयगावइ corrected to णिद्धुयवावइ. 9 A तें. 10 A कुलभवणपईवा. 11 A इति. 12 A जे ऊढा. 13 S परियत्तंवि. 14 P S काइ. 15 S तै. 16 P °घट्टिअइं. 17 P S सुविणइ. 18 A °वुव्व. 19 S °सुरचावइ. 20 P A विणास. 21 A भावइं.

[११] १ क्षयं नीताः. २ कृताः. ३ सगरस्य प्रकटीक्रियते. ४ ६०००० आसन पुत्राणाम्। ३२००० मुकुटबद्ध-नृपाणाम्, एवं ९२०००.

॥ घत्ता ॥

भरह-वाहुवलि-रिसँह[22] काल-भुअङ्गें गिलिया ।
कउ दीसन्ति[23] पडीवा उज्झहिँ[24] एक्कहिँ[25] मिलिया' ॥ ९

[१३]

जं [1]णिदरिसु[1] [2]समासऍं[2] दिण्णउँ[3] तं चक्कवइहेँ हियवउँ[4] भिण्णउँ[5] ॥ १
'तेण जेँ[6] ते अत्थाणु ण ढुक्का फुडुँ[7] महु केरउँ[8] पेसणु चुक्का' ॥ २
लद्धावसरेँहिँ[9] जं अणुहुन्तउँ[10] भइरहि-भीमहिँ[11] कहिउ णिरुत्तउ ॥ ३
तं णिसुणेवि राउ मुच्छंगउ पडिउ महद्दुमु[12] व पवणाहउँ[13] ॥ ४
तहिँ[14] सि कालेँ[15] सामिय-सम्माणेँहिँ[16] भिच्चहिँ[17] जेम ण मेल्लिउ[18] पाणेँहिँ[19] ॥ ५
दुक्खु[20] दुक्खु दूरुज्झियँ[21]-वेयणु उट्ठिउ सव्वङ्गागयँ[22]-चेयणु ॥ ६
'किं सोएं[23] किं खन्धावारें वरि पावज्ज लेमि[24] अवियारें ॥ ७
आयऍं[25] लच्छिऍं वहु जुज्झाविय पाहुणयाँ[26] इव[27] वहु वोलावियँ[28] ॥ ८

॥ घत्ता ॥

जो जो को[29] वि जुवाणु[30] तासु तासु[31] कुलउत्ती[32] ।
मेइणि [3]छेञ्छइ[3][33] जेम कवणेँ[34] णरेँण ण भुत्ती' ॥ ९

[१४]

पभणिउँ[1] भीमु 'होहि दिढु[2] रज्जहोँ हउँ[3] पुणु जामि थामि णिय-कज्जहोँ' ॥ १
तेण वि वुत्तु 'णाहिँ[4] वउ भञ्जमि[5] '[1]छेञ्छइँ[6] पइँ[7] जि कहिय णउ भुञ्जमि' ॥ २
[2]चत्तु[8] भीमु भइरहि हक्कारिउ दिण्णँ[9] पिहिमि[10] वइसणेँ वइसारिउ ॥ ३

22 Metre requires रिसहा. 23 P वीसंति. 24 A उज्झहे. 25 P S एक्कहि.

13. 1 S णिदरसु, A णियरसणु. 2 A समाए. 3 S A दिण्णउं. 4 P हिअवउ, S हिंअवउ. 5 P S भिण्णउं, A भिन्नउ. 6 S A जि. 7 S पडु. 8 P केरउं. 9 S लद्धावसरहु. 10 P अणुहुंतउं, A अणुहुत्तउ. 11 S भैरहिभीमहि. 12 S महादुम, A महदुमो. 13 A पवणाहउं. 14 A तहिं. 15 P S कालि. 16 P °समाणेहिं, S °समाणेहि. 17 P S भिचहि. 18 S पोलिउ. 19 P पाणहिं, S पाणिहिं. 20 P दुक्ख. 21 P दूरज्झिय°. 22 P सव्वंगगय°, S सव्वंगगय°. 23 S सोयं. 24 P S लेवि. 25 P आयें, S आयइ. 26 P S पाहुणआ. 27 P इय. 28 S वोलाविया. 29 P S कोइ. 30 P जुआणु. 31 Missing in S. 32 S कुलत्ती. 33 S छिच्छइ, A चिंछच्छइ. 34 P कमणें, S कमेण, A कवणि.

14. 1 A पभणिउं. 2 P रहुदिढु, S दिढ, A रहु. 3 P S हउ. 4 P S णाहि. 5 S भुंजमि. 6 P छेछइं, S छेछइ, A चिंछच्छइ. 7 S पइ. 8 S चारु. 9 P S दिण्णु, A दिन्न. 10 A पुहइ.

[१३] १ दृष्टान्तः. २ अन्य-व्याजेन. ३ पुंश्चली.

[१४] १ पुंश्चली. २ त्यक्तः.

अप्पुणु[11] भरहु जेम णिक्खन्तउ　　तउ करेवि पुणु णिव्वुइ पत्तउ ॥ ४
ता एत्तहें[12] विणिहय-पडिवक्खहों　　रज्जु करन्तहों तहों महरक्खहों[3] ॥ ५
देवरक्खु उप्पण्णउ[13] णन्दणु　　णरवइ एक्कें[14]-दिवसें[15] गउ उववणु ॥ ६
कीलणें[16]-वाविहें परिमिउ[17] णारिहिं　　ण्हाइ गइन्दु[18] व सहुँ[19] गणियारिहिँ[20] ॥ ७
5 णिवडिय तासु दिट्ठि तहिँ[21] अवसरें[22]　　जहिँ[23] मुउ महुयरु कमलब्भन्तरें[24] ॥ ८

॥ घत्ता ॥

चिन्तिउ 'जिह धुअगाउ[25]　　रस-लम्पडु अच्छन्तउ ।
तिह कामाउरु सव्वु　　कामिणि-वयणासत्तउ[26]' ॥ ९

[१५]

10 णिय-मणें[1] जाइ विसायहों जावेंहिँ　　सवण-सङ्घु संपाइउ तावेंहिँ[2] ॥ १
सयल वि रिसि तियालें[3]-जोगेसर[4]　　[1]महकइ गमयं[5] वाइ वाईसर ॥ २
सयल वि वन्धु-सत्तु-समभावा　　तिण-कञ्चण-परिहरण[6]-सहावा ॥ ३
सयल वि जल्ल-मलङ्किय-देहा　　धीरत्तणेंण महीहर-जेहा ॥ ४
सयल वि णिय-तव-तेएं[7] दिणयर　　गम्भीरत्तणेण रयणायर ॥ ५
15 सयल वि घोर-वीर-तव-तत्ता　　सयल वि सयलें[8]-सङ्ग-परिचत्ता ॥ ६
सयल वि कम्म-वन्ध-विद्धंसण　　सयल वि सयल-जीव-मम्भीसण ॥ ७
सयल वि परमागम-परियाणा　　काय-किलेसेक्केक्क[9]-पहाणा[10] ॥ ८

॥ घत्ता ॥

सयल वि चरम-सरीर[11]　　सयल वि उज्जुय[12]-चित्ता ।
20 णं परिणणहँ[13] पयट्ट[14]　　सिद्धि-वहुयं[15] वरइत्ता[16] ॥ ९

[१६]

तो एत्थन्तरें[1] पहु आणन्दिउ　　सो रिसि सङ्घु तुरन्तें[2] वन्दिउ ॥ १
पभणिउ[3] विण्णवेवि[4] 'सुयसायर　　भो भो भवम्भोय-दिवायर ॥ २

11 A अप्पणु. 12 S एत्तहि, A तेत्तहे. 13 S णंदणु उप्पण्णउ, A उप्पज्जइ णंदणु. 14 S A इक्क°. 15 A °दिवसि. 16 A कीलइ, S कीलए. 17 P S परिमिहि. 18 P S गयंदु. 19 S सहु. 20 P S गणियारिहि. 21 S तहि. 22 P अवसरि. 23 P S जहि. 24 A कमलब्भंतरि. 25 P धियगारउ, S धुयगारउ. 26 P वइणा°.

15. 1 P S °मणि. 2 P तावेहि, S ताविहि. 3 P S तियाले. 4 S योगेसर, A जोग्गेसर. 5 A गमइ वय. 6 A °परिहण°. 7 S °तेयं. 8 A सव्व°. 9 S °किलेसिक्केक°. 10 A °षहाणा. 11 P S सरीरा. 12 P S उज्जय.° 13 P परिणणहं, S परियणणहं. 14 P A पयट्टा. 15 S A °वहू. 16 S वरयत्ता.

16. 1 P एत्थंतरि. 2 P तुरतें. 3 A पभणिउं. 4 P वेण्णवेवि, A ताम तेण,

३ महारक्षः.

[१५] १ महाशब्दाः (?).

भव-संसार-महण्णव[5]-णासिय   करें[6] पसाउ पवज्जहें[7] सामिय' ॥ ३
जम्पइ साहु 'साहु लङ्केसर   पइँ[8] जीवेवउ अट्ठ जें[9] वासर ॥ ४
जं जाणहि[10] तं करहि[11] तुरन्तउ'   णिविसद्धेण[12] सो वि णिक्खन्तउ[13] ॥ ५
अट्ठ दिवस[14] संलेहण भावेंवि[15]   अट्ठ दिवस दाणइँ[16] देवावेंवि[17] ॥ ६
अट्ठ दिवस पुज्जउ[18] णीसारेंवि[19]   अट्ठ दिवस पडिमउ अहिसारेंवि[20] ॥ ७   5
अट्ठ दिवस आराहण [1]वाएँवि[21]   गउ मोक्खहों परमप्पउ झाएँवि ॥ ८

॥ घत्ता ॥

तहों महरक्खहों पुत्तु   देवरक्खु बलवन्तउ ।
थिउ अमराहिउ[22] जेम   लङ्क स इं[23] भु ञ्जन्तउ[24] ॥ ९

*

[६. छट्ठो संधि]   10

चउसट्ठिहिँ[1] सिंहासणेंहिँ[2] अइकन्तेंहिँ[3] आणन्तएँ[4] भित्तिएँ ।
पुणु[5] उप्पण्णु कित्तिधवलु धवलिउ[6] जेण[7] भुअणु णिय-कित्तिएँ ॥ १

*   *   *   *

*यथा प्रथमस्तोयदवाहनः । तोयदवाहनस्यापत्यं महरक्षः । महरक्षस्यापत्यं देवरक्षः । देवरक्षस्यापत्यं रक्षः । रक्षस्यापत्यमादित्यः[8] । आदित्यस्यापत्यमादित्यरक्षः । आदित्यरक्षस्यापत्यं भीमप्रभः । भीमप्रभस्यापत्यं पूजार्हन् । पूजार्हतोऽपत्यं जितभास्करः । जितभास्करस्यापत्यं संपरिकीर्तिः[9] । संपरिकीर्तेरपत्यं सुग्रीवः । सुग्रीवस्यापत्यं हरिग्रीवः । हरिग्रीवस्यापत्यं श्रीग्रीवः । श्रीग्रीवस्यापत्यं सुमुखः । सुमुखस्यापत्यं सुव्यक्तः । सुव्यक्तस्यापत्यं मृगवेगः[10] ।   15

5 P भवण्णव, A °महंतुर° (?). 6 P A करि. 7 P S पवज्जहे. 8 P S A पइ. 9 P S जि. 10 A जाणहिं. 11 A करहिं. 12 P S णिवसद्धेण. 13 P S णिक्खत्तउ. 14 P S दिवसे. 15 P S A भाविवि. 16 PS दाणइ. 17 P A देवाविवि, S देवांवि. 18 PS पूजउ. 19 PSA णीसारिवि. 20 P S A अहिसारिवि. 21 S भावेवि. 22 S अमरायउ. 23 P सइ, S सयं. 24 S भुंजंतउ.

1. 1 P चउसट्ठिहि, A चउसट्ठी. 2 P S सिंहासणेहि. 3 S अइकंतिहि. 4 S आणंतपभित्तिए A अणंतएभुत्तिए. 5 S पुणु पुणु. 6 S धवलि. 7 A भुअणु जेण

* For the text of this dynastic list the incorrectness of the Mss. relating to sandhi, Prakritic influence etc. is ignored. Variants for the names only are recorded. 8 This name is missing in P S. 9 P S परिकीर्तितिः. 10 P S मृगवेषः.

[१६] १ वाचयित्वा.
[१] १ बहुकोटिना(?)कोटिपुरुषान्वये गते सति.

मृगवेगस्यापत्यं भानुगतिः। भानुगतेरपत्यमिन्द्रः। इन्द्रस्यापत्यमिन्द्रप्रभः। इन्द्रप्रभस्यापत्यं मेघः। मेघस्यापत्यं सिंहवदनः। सिंहवदनस्यापत्यं पविः। पवेरपत्यमिन्द्रविटुः। इन्द्रविटोरपत्यं भानुधर्मा[11]। भानुधर्मणोऽपत्यं भानुः। भानोरपत्यं सुरारिः। सुरारेरपत्यं त्रिजटः। त्रिजटस्यापत्यं भीमः। भीम-
5 स्यापत्यं महाभीमः। महाभीमस्यापत्यं मोहनः[12]। मोहनस्यापत्यमङ्गारकः। अङ्गारकस्यापत्यं रविः। रवेरपत्यं चक्रारः। चक्रारस्यापत्यं वज्रोदरः। वज्रो-दरस्यापत्यं प्रमोदः। प्रमोदस्यापत्यं सिंहविक्रमः। सिंहविक्रमस्यापत्यं चामुण्डः। चामुण्डस्यापत्यं घातकः। घातकस्यापत्यं भीष्मः। भीष्मस्यापत्यं द्विपबाहुः। द्विपबाहोरपत्यमरिमर्दनः। अरिमर्दनस्यापत्यं निर्वाणभक्तिः। निर्वाणभक्ते-
10 रपत्यमुग्रश्रीः। उग्रश्रियोऽपत्यमर्हद्भक्तिः। अर्हद्भक्तेरपत्यं अनुत्तरः[13]। अनु-त्तरस्यापत्यं गत्युत्तमः। गत्युत्तमस्यापत्यमनिलः। अनिलस्यापत्यं चण्डः। चण्डस्यापत्यं लङ्काशोकः। लङ्काशोकस्यापत्यं मयूरः। मयूरस्यापत्यं महा-बाहुः। महाबाहोरपत्यं मनोरमः। मनोरमस्यापत्यं भास्करः। भास्करस्यापत्यं बृहद्गतिः[14]। बृहद्गतेरपत्यं बृहत्कान्तः। बृहत्कान्तस्यापत्यमरिसंत्रासः।
15 अरिसंत्रासस्यापत्यं चन्द्रावर्तः। चन्द्रावर्तस्यापत्यं महारवः। महारवस्यापत्यं मेघध्वनिः। मेघध्वनेरपत्यं ग्रहक्षोभः। ग्रहक्षोभस्यापत्यं नक्षत्रदमनः। नक्षत्रदमनस्यापत्यं तारकः। तारकस्यापत्यं मेघनादः। मेघनादस्यापत्यं कीर्तिधवलः। इत्येतानि चतुःषष्टि सिंहासनानि॥

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सुर-कीलऍं रज्जु करन्ताहँ लङ्काउरि परिपालन्ताहँ॥ १
एक्कहिँ[15] [16]दिणेँ विज्जाहर-पवरु [2]लच्छी-महएविहेँ[17] भाइ-णरु[18]॥ २
सिरिकण्ठ-णामु[19] णिव-[20][3]मेहुणउ[21] रयणउरहोँ[22] आइउ पाहुणउ[23]॥ ३
स-कलत्तु स-मन्ति-सामन्त[24]-बलु तहोँ[25] अहिमुहु[26] आउ कित्तिधवलु॥ ४
25 स-पणामु[27] समाइच्छिउ करेँवि पुणु थिउ[28] एक्कासणेँ[29] वइसरेँवि[30]॥ ५
एत्थन्तरेँ हय-गय-रह[31]-चडिउ[32] [4]अत्थक्कऍ[33] [5]पारक्कउ पडिउ॥ ६

11 P S भानुवर्मा. 12 P मोहानः. 13 A मनोत्तरः. 14 P S बृहंगतिः. 15 P एकहि, S पक्कहि. 16 S A दिणि. 17 S °महएविह. 18 S भाई. 19 P S सिरिकंठु णाम. 20 P A निव°. 21 A मेहुणउं. 22 P रहनेउरहो, S रहणेउरहो. 23 P A पाहुणउं. 24 A °समंत°. 25 S तहु. 26 P A अहिमुहुं. 27 P सयणाउ S सपणाउं. 28 A थिय. 29 P S एक्कासणि. 30 S वइसरिवि. 31 P °रथ.° 32 A °वडिउ. 33 S अत्थक्कउ.

२ लक्ष्मी महादेवी, तस्या भ्रातृ-नरः. ३ सा(स्या)लकः. ४ अप्रस्तावे. ५ शत्रोः (?).

चायारें[34] वि वारइँ रुद्धाइँ दिट्ठइँ[35] छत्त-द्धय[36]-चिन्धाइँ[37] ॥ ७
णिसुयइँ[38] रण-तूरइँ[39] वज्जियइँ[40] हय-हिंसिय-गयवर-गज्जियइँ[41] ॥ ८
दुवार-वइरि-सयं[42]-रोक्कियइँ पच्चारिय-खारिय-कोक्कियइँ[43] ॥ ९

॥ घत्ता ॥

तं पेक्खेविणु वइरि-वलु कित्तिधवलु सिरिकण्ठें धीरिउ । 5
'ताव ण जिणवरु जय भणमि जाव ण रणें विवक्खु सर-सीरिउँ[44]' ॥ १०

[२]

सिरिकण्ठहों जोऍवि[1] मुह-कमलु कमलाऍ[2] पवुत्तु कित्तिधवलु ॥ १
'किं[3] ण मुणहि[4] धण-कञ्चण-पउरु विज्जाहर-सेढिहिँ[5] मेहउरु ॥ २
तहिँ[6] पुप्फोत्तर[7]-विज्जाहिवइ तहों[8] तणियँ[9] दुहिय [10]हउँ कमलमइ[11] ॥ ३ 10
छुडु छुडु उच्चेल्लेंवि[12] णीसरियँ[13] चमरहरिहिँ णारिहिँ परियरिय[14] ॥ ४
तहिँ[15] अवसरें[16] धवल-विसालाइँ[17] वन्देप्पिणु मेरु-जिणालाइँ[18] ॥ ५
स-विमाणु एन्तु णहें[19] णियँवि[20] सइँ घत्तिय णयणुप्पल[21]-माल मइँ ॥ ६
तइयहुँ[22] जें[23] जाउ पाणिग्गहणु एँवहिँ[24] णिक्कारणें[25] काइँ[26] रणु ॥ ७
मा णिय-णिय-सेण्णइँ[27] णिट्ठवहों[28] तहों पासु[29] महन्ता पट्ठवहों' ॥ ८ 15

॥ घत्ता ॥

णिसुणेंवि[30] तं तेहउ वयणु पेसिय[31] दूय पराइयँ[32] तेत्तहें[33] ।
उत्तर-वारें[34] परिट्ठियउ[35] पुप्फोत्तरु[36] विज्जाहरु जेत्तहें[37] ॥ ९

[३]

विण्णाण-विणय-णयवन्तऍहिँ[1] विज्जाहरु[2] वुत्तु महन्तऍहिँ ॥ १ 20
'परमेसर एत्थु[3] अ-खन्ति[4] कउ सव्वउ कण्णउँ[5] पर-भायणउँ[6] ॥ २

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34 A चेयारिवि. 35 S A दिट्ठइ. 36 P °धय°. 37 A °चिंधाइ. 38 S णिसुयइ. 39 A रणतूरइं S रयणतय. 40 P S विज्जियाइं. 41 S P गज्जियाइं, गज्जियाइ. 42 P S रोक्कियाइँ, °सइं रोकियाइ. 43 P S °कोक्कियाइं, A °कोकियाइ. 44 S सरसरीरिउ.

2. 1 S जोइवि. 2 S कमलाइ, A कमलाएं वुत्तु. 3 P किन्न. 4 A मुणहिं. 5 P सेढिहि. 6 P S A तहि. 7 P S पुप्पोत्तर°, A पुप्फुत्तर. 8 P S तहु. 9 A तणय. 10 S हउ. 11 A कमलवइ. 12 P उच्चेलिवि, A उव्वेल्लिवि. 13 S णीसरिया. 14 S परियरिया. 15 P S तहि. 16 P अवसरि. 17 S विसालाइ. 18 P °जिणालइं, S जिणालाए. 19 S णहि. 20 P णेएवि. 21 S णयलु°. 22 S तइयहु. 23 S A जि. 24 P S एवहि, A एव्वहिं. 25 S णिक्कारणि. 26 P S A काइ. 27 P S सेण्णइ. 28 A निट्ठवहु. 29 P S पासि. 30 P तं णिसुणेवि, S तं णिसुणिवि. 31 S पेसिउ दूयउ. 32 P पराइअ, S पराअ. 33 P त्तेत्तहे. 34 P S A वारि. 35 P परिट्ठिअउ. 36 P S पुप्पोत्तरु, A पुप्फत्तर. 37 P तेत्तहे.

3. 1 P °णवयंतएहिं. 2 P विज्जाहर. 3 S एक्कु. 4 P S अक्खंति. 5 A कण्णउं. 6 P S °भायणउं.

सरियउ णीसरेवि[7] महीहरहों ढोयन्ति सलिलु रयणायरहों ॥ ३
मोत्तिय-मालउ सिरें[8] कुञ्जरहों उवसोह देन्ति[9] अण्णहों णरहों ॥ ४
धाराउ लेवि जलु[10] जलहरहों सिञ्चन्ति[11] अङ्गु णव-तरुवरहों ॥ ५
उप्पज्जवि[12] मज्झें महा-सरहों णलिणिउ[13] वियसन्ति दिवायरहों ॥ ६
सिरिकण्ठ-कुमारहों दोसु कउ तउ[14] दुहियएँ[15] लइउ[16] सयम्वरउ' ॥ ७
तं णिसुणेवि[17] णरवइ लज्जियउ[18] थिउ माण-मडप्फरु[19]-वज्जियउ[20] ॥ ८

॥ घत्ता ॥

'कण्णा दाणु कहिं[21](?) तणउ जइ ण[22] दिण्णु[23] तो तुडिहिं[24] चडावइ ।
होइ सहावें मइलणिय छेयक-लॅं[25] दीवय-सिह णावइ' ॥ ९

[४]

गउ एम भणेवि णराहिवइ सिरिकण्ठें परिणिय पउमवइ ॥ १
वहु-दिवसेंहिं[1] उम्माहय-जणणु णिय-सालउ[2] पेक्खेवि[3] गमणं[4]-मणु ॥ २
सब्भावें भणइ कित्तिधवलु[5] 'जिह दूरीहोइ ण मुह-कमलु ॥ ३
तिह अच्छहुँ[6] मज्जण-पाण-पियं[7] किं विहिं[8] ण पहुच्चइ[9] एह सिय ॥ ४
महु अत्थि[10] अणेय दीव[11] पवर हरि-हणुरुह[12]-हंस-सुवेल-धर[13] ॥ ५
कुस-कञ्चण-कञ्चुअ[14]-मणि-रयण छोहार-चीर[15]-वाहण-जवण ॥ ६
ववर-वज्जर-गीरा[16] वि सिरि तोयावलि[17]-सञ्झागार-गिरि ॥ ७
वेलन्धर-सिङ्घल-चीणवर रस-रोहण-जोहण-किक्कुधर[18] ॥ ८

॥ घत्ता ॥

भार-भरक्खम[19]-भीस-तड[20] एय महारा दीव विचित्ता[21] ।
णिव्वाडेप्पिणु धम्मु जिह जं भावइ तं गेण्हहि[22] मित्ता[23]' ॥ ९

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7 P नीसरिवि, S A णीसरिवि. 8 P S सिर. 9 P A दिंति. 10 S जल. 11 P सेंचिंति, S संचिंति. 12 P उप्पज्जइ, S उप्पज्जवि. 13 S णलिणिय, A णलिणिउं. 14 A तुह. 15 P S दुहिअए. 16 P लइयउ, S लयउ. 17 S णिसुणिवि. 18 P लज्जिअउ. 19 S °मडप्फरु. 20 P °वज्जिअउ. 21 P S कहिं तणउं, A कहि त्तणउ. 22 P न. 23 P S दिन्नु. 24 P S तुडिहि. 25 A °कालि.

4. 1 P S दिवसें. 2 A °सालउं. 3 P S A पेक्खिवि. 4 A गवण°. 5 S कित्तिधवलो. 6 P S अच्छहु. 7 S °पिया. 8 P S विहि. 9 A पहुप्पइ. 10 P अच्छि. 11 P दीयपवर, S दीहपवरा. 12 P S °हणरुह°. 13 P S °सुवेलयर. 14 P S कंचुय°. 15 P S °वीण°. 16 P S °सीरा. 17 P S तोयायलि°, A तायावलि°. 18 S °किक्कुवरा. 19 P °खम, S खेम. 20 S °तउड. 21 P S विचित्त. 22 S गिण्हहि, A गिन्हहिं. 23 P S A मित्त.

[५]

सिरिकण्ठहों ताम मन्ति कहइ 'किं[1] वहवें[2] वाणर-दीउ[3] लइ ॥ १
जहिँ[4] किक्कु-महीहरु हेम-इलु विप्फुरिय-महामणि-फलिह-सिलु ॥ २
पवलङ्कुरु[1] इन्दणील-[5]गुहिलु[2] ससिकन्त-णीर-णिज्झर-वहलु[6] ॥ ३
मुत्ताहल-जल-तुसार-दरिसु[7] जहिँ[8] देसु वि तासु जें[9] अणुसरिसु ॥ ४
अहिणव-कुसुमइँ[10] पक्कइँ फलइँ कर-गेज्झइँ[11] पण्णइँ[12] फोप्फलइँ[13] ॥ ५
जहिँ[14] दक्ख रसालउ [3]दीहियउ [15]गुलियउ[16] अमरेहि[17] मि[18] ईहि[य]उ[19] ॥ ६
जहिँ[14] णाणा-कुसुम-करम्बियइँ सीयलइँ[20] जलइँ[21] अलि-चुम्बियइँ ॥ ७
जहिँ[14] धण्णइँ फल-संदरिसियइँ[22] धरणिहि[23] अङ्गाइँ[24] व हरिसियइँ[25]' ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि[26] तोसिय-मणेंण देवागमणहों अणुहरमाणउ[27] ।
माहव-मासहों पढम-दिणें तहिँ सिरिकण्ठें दिण्णु पयाणउ[28] ॥ ९

[६]

लङ्घेप्पिणु लवण[1]-समुद्द-जलु तं वाणर-दीउ पइट्ठु वलु ॥ १
जहिँ कुहिणिउ रविकन्त-प्पहउ[2] सिहि[3]-सङ्कएँ उवरि ण देइ[4] पउ ॥ २
जहिँ वाविउ वउलामोइयउ[5] सुर-सङ्कएँ[6] णरेंण[7] ण जोइयउ ॥ ३
जहिँ[8] जलइँ[9] णाहिँ[10] विणु पङ्कऍहिँ पङ्कयइँ[11] णाहिँ विणु छप्पऍहिँ[12] ॥ ४
जहिँ वणइँ[13] णाहिँ[10] विणु अम्बऍहिँ अम्बा[14] वि णाहिँ[10] विणु गोच्छऍहिँ[15] ॥ ५
गोच्छा वि णाहिँ[10] विणु कोइलेंहिँ[16] कोइलउ णाहिँ विणु कलयलेंहिँ[17] ॥ ६

5. 1 The portion from वहवें वाणरदीउ लइ up to साहामयणिवह (VI 9 3 a) is transposed in A after णिविसद्धें किक्कु (VII 6 3 a). 2 A वहवे. 3 P वानरदीउ. 4 S जहि. 5 P इंदनील°, A इंदनीलु. 6 P °हवलु, A °वहुलु. 7 A °सरिसु. 8 P S जहि. 9 A जि. 10 S °कुसुमइ पक्कइ फलाइ. 11 S A गेज्झइ. 12 S पण्णइ. 13 P S फोफलइ. 14 S जहि. 15 This hemistich missing in S. 16 P गुलिअउ. 17 For the portion from °हिं ईहियउ up to वुक्कार घो° (VI 11 5 b) P could not be used, as its folio 19 containing this portion is missing. 18 A अमरे हिं मि. 19 A ईहिउ. 20 S सीयलइ. 21 S जलइ. 22 S धण्णइ फलसंदरिसियइ. 23 S धरणिहि. 24 S अंगाइ, A अंग्गाइ. 25 S हरिसियइ. 26 S णिसुणिवि. 27 A अणुहरमाणउं. 28 P पयाणउं.

6. 1 A लवण वण°. 2 S °तपहुउ, A °दप्पहउं. 3 A ससि°. 4 A दिंति. 5 S लामोइअउ. 6 S °संकहि. 7 A णरिहि. 8 S जहि. 9 S जलए. 10 S णाहि. 11 S A पंकयइ. 12 S च्छप्पहिं, A च्छप्पयहिं. 13 S वणइ. 14 S अंवइ. 15 A गोंच्छइहिं. 16 A कोइलिहिं. 17 A कलयलिहिं.

[५] १ प्रवालय(क). २ घनम्. ३ दीर्घः, धृतिकारी वा.

जहिँ फलइँ[18] णाहिँ[10] विणु तरुवरेँहिँ[19] तरुवर वि णाहिँ[20] विणु लयहरेँहिँ ॥ ७
लयँहरइँ[21] णाहिँ णिक्कुसुमियइँ जहिँ महुयर-विन्दइँ[22] णँ[23] भमियइँ[24] ॥ ८

॥ घत्ता ॥

साहउ णउ विणु वाँणरेँहिँ[25] णउ वाणर[26] जाहँ[27] ण वुक्कारो[28] ।
5 ताँइँ[29] णियन्तउँ[30] ताँहिँ[31] जेँ थिउँ[32] विज्जालउ[33] सिरिकण्ठ-कुमारो[34] ॥ ९

[७]

पहुँ[1] तेहिँ[2] समाणु खेड्डु करेवि[3] अवरेहिँ[4] धरावेँवि सइँ[5] धरेँवि ॥ १
गउ किक्कु-महीहरँहो[6](?) सिहरु चउदह-जोयण-पमाणु णयरु ॥ २
किउ सहसा सव्वु सुवण्णमउ णामेण किक्कुपुरु[7] अण्णमउँ[8] ॥ ३
10 जहिँ[9] चन्दकन्ति[10]-मणि-चन्दियउ ससि भणेँवि अ-दियहेँ[11] जेँ वन्दियउ ॥ ४
जहिँ सूरकन्ति-मणि विप्फुरियँ[12] रवि भणेँवि[13] जलाँइँ[14] मुअन्ति[15] दिय ॥ ५
जहिँ णीलउलि[16]-भू-भङ्गुरइँ[17] मोत्तियतोरण-उदन्तुरइँ[18] ॥ ६
विहुमँदुवार[19]-रत्ताहरइँ अवरोप्परु विहसन्ति व घरइँ ॥ ७
उप्पण्णु ताम कोड्डावणउँ[20] सिरिकण्ठहोँ वज्जकण्ठु[21] तणउ ॥ ८

15 ॥ घत्ता ॥

एक्क-दिवसेँ[22] देवागमणु णिऍवि[23] जन्तु[24] णन्दीसर-दीवहोँ ।
वन्दण-हत्तिऍ सो वि गउ परम-जिणहोँ तइलोक्क[25]-पईवहोँ ॥ ९

[८]

स-पसाहणु[1] स-परिवारु स-धउँ[2] मणुसुत्तर[3]-महिहरुँ[4] जाम गउ ॥ १
20 पडिकूलिउ ताम गमणु णरहोँ सिद्धालउँ[5] णाइँ कु-मुणिवरहोँ ॥ २
'मइँ[6] अण्ण-भवन्तरेँ[7] काँइँ[8] किउ जें सुर गयँ[9] महु जि[10] विमाणु थिउ ॥ ३

18 S फलइ. 19 A तरुवरेहिं repeated. 20 S णाहि, A नाहि. 21 S लयहरइ णाइ विणु कुसुमिअइं. 22 S °विंदइ. 23 S णउ. 24 S गयाइं. 25 S वाणरेहि. 26 S वाणरु. 27 S जहि. 28 S A वुक्कारु. 29 S ताइ. 30 A नियंतु. 31 S तहि जि, A ताहिं. 32 A थियउ. 33 A चेत्तालउ. 34 S A °कुमारु.

7. 1 S यहु. 2 S तेण. 3 A करिवि. 4 S अवरेहि मि. 5 S सइ, A ताइं. 6 P S °गिरि°. 7 S किक्कपुर. 8 A अन्नमउं. 9 S जहि. 10 A चंदकंत°. 11 S अदियहें, A अदियहि जे. 12 S विप्फुरिया. 13 S भणवि. 14 S जलाए, A जलाइ. 15 S मुयंति. 16 A लीलावरि°. 17 S °भंगुरइ. 18 S °उदंतुरइ. 19 S विदुम°. 20 A कोड्डा(त्रणउं. 21 S वज्जकंठ. 22 S दिवसि. 23 S णियवि. 24 S जंत. 25 A तइलोय°.

8. 1 S सयवाहणु. 2 S सधओ. 3 S माणुसोत्तर°. 4 S °महिहर. 5 S सिद्धालउ णाइ. 6 S मइ. 7 S A °भवंतरि. 8 S काइ. 9 S illegible. 10 S missing.

[11]वरि घोर-वीर-तउ[12] हउँ [13]करमि   [14]णन्दीसरक्खु जें पइसरमि' ॥ ४
गउ एम[15] भणेंवि णिय-पट्टणहों   संताणु समप्पेंवि[16] णन्दणहों ॥ ५
णीसङ्कु जाउ णिविसन्तरेंण   जिह[17] वज्जकण्ठु कालन्तरेंण ॥ ६
तिह इन्दाउहु तिह इन्दमइ[18]   तिह मेरु स-मन्दरु[19] पवणगइ ॥ ७
तिह रविपहु एम सुहासणइँ[20]   [21]ववगयइँ अट्ठ सीहासणइँ ॥ ८   5

॥ घत्ता ॥

णवमउ णामें अमरपहु[22]   वासुपुज्ज-सेयंस-जिणिन्दहुँ[23] ।
अन्तरें विहि[24] मि परिट्ठियउ   छणें[25]-पुव्वण्हें[26] जेम रवि-चन्दहुँ[27] ॥ ९

[९]

परिणन्तहों लङ्काहिव[1]-दुहियँ[2]   तहों पङ्गणें[3] केण वि कइ लिहियँ[4] ॥ १   10
दीहर-लङ्गूलारत्त[5]-मुह   कमु दिन्ति व धावन्ति व समुह[6] ॥ २
तं पेक्खेंवि[7] साहामय-णिवहु[8]   भइयएँ[9] मुच्छाविय राय-वहु[10] ॥ ३
एत्थन्तरें[11] कुविउ णराहिवइ   'तं मारहु लिहिया[12] जेण कइ' ॥ ४
पणवेप्पिणु मन्तिहिँ[13] उवसमिउ[14]   'कइ-णिवहु[15] ण केण वि अइकमिउ[16] ॥ ५
एयहुँ[17] जि पसाएं[18] राय-सिय   तउ पेसणयारी[19] जेम[20] तिय[21] ॥ ६   15
एयहुँ[22] जें[23] पसाएं रणें अजउ   जगें[24] वाणर-वंसु पसिद्धि-गउ[25] ॥ ७
सिरिकण्ठहों लग्गेंवि[26] कइ-सयइँ[27]   एयइँ जें[28] तुम्ह कुल-देवयइँ' ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि[29] परितुट्ठएँण[30]   अइकमिय(?) णमिय मरिसाविय[31] ।
णिम्मल-कुलहों[32] कलङ्कु जिह   मउडें चिन्धें[33] धएँ छत्तें लिहाविय[34] ॥ ९   20

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11 s वर. 12 s missing. 13 s हउ करमि. 14 A नंदीसरदीवि पईसरमि. 15 s
भणिवि एम. 16 s समप्पिवि. 17 s तिह. 18 A इंदमइं. 19 s समंदिरु, A missing.
20 s सुहासणइ. 21 s missing. 22 A अमरपहुं. 23 s °जिणिंदहु. 24 A विहिं मि.
25 s चछणु, A चछण. 26 s पुव्वण्ह, A °पुव्वन्हु. 27 s रविचंदहो.

9. 1 s damaged, A लंका. 2 s °दुहिया, A °हिय. 3 s पंगणि. 4 s लिहिया. 5 s
णंगूलारत्तमुहा. 6 s समुहा. 7 s पेक्खिवि, A पेक्खि. 8 s णिवहो. 9 s भइअइ. 10 s रायवहो. 11
s एत्थेंत्तरि. 12 s लिया. 13 s मंतिहि. 14 A उवसमिउं. 15 s °णिवहो. 16 s अविकमिउ,
A अइकमिउं. 17 s येयहु. 18 s पसायं. 19 A पेसणियारी. 20 A एह. 21 s तिया. 22
s आयहु. 23 s जि पसायं रणि. 24 A जणे, s जगि. 25 s °गओ. 26 A सिरिकंठाहो लगिवि.
27 s कयसयइं. 28 s येयइ जि. 29 A णिसुणिवि. 30 A परितुट्ठमण. 31 s मरिसाविया. 32
A °कुलहु. 33 s छत्ते धयचिंधहि, A चिंधि धइ छत्ते. 34 P लिहाविया.

[१०]

तें[1] वाणर-वंसु पसिद्धि-गउ विण्णि वि सेढिउँ[2] वसिकरेँवि[3] थिउ ॥ १
उप्पण्णु कइद्धउँ[4] तासु सुउँ[5] कइधयहोँ वि पडिवलु पवर-भुउ ॥ २
पडिवलहोँ वि णयणाणन्दु पुणु पुणु खयराणन्दु विसाल-गुणु ॥ ३
पुणु गिरिणन्दणु पुणु उवहिरउ[6] तहोँ परम-मित्तु पडिपक्ख-खउ[7] ॥ ४
5 तडिकेसि[8]-णामु[9] लङ्काहिवइ विज्जाहर-सामिउ[10] गयणगइ[11] ॥ ५
एक्कहिँ[12] दिणेँ उववणु णीसरिउ पुणु वुड्डणे[13]-वाविहेँ[14] पइसरिउ ॥ ६
महएवि ताम[15] तहोँ तक्खणेँण[16] थण-सिहरहिँ[17] फाडिय मक्कडेँण[18] ॥ ७
तेण वि णारायहिँ[19] विद्धु[20] कइ गउ तउ जउँ[21] तरुवर-मूलेँ जइ ॥ ८

॥ घत्ता ॥

10 लद्ध[22]-णमोक्कारहोँ[23] फलेँण[24] उवहिकुमारु[25] देउ उप्पण्णउ ।
णियय-भवन्तरु संभरेँवि[26] विज्जुकेसु[27] जउ तउ[28] अवइण्णउ ॥ ९

[११]

तडिकेसु णिएवि विहाइयउ[1] 'हउँ[2] एण हयासें घाइयउँ[3] ॥ १
अज्जुवि मणेँ[4] सल्लु समुव्वहइ जउँ[5] पेक्खइ तउ कइवर वहइ ॥ २
15 केत्तडउँ[6] वहेसइ खुद्दु खलु उप्पायमि माया-पमय-वलु' ॥ ३
तो[7] एम भणेँवि[8] साहामियइँ गिरिवर-संकासइँ[9] णिम्मियइँ ॥ ४
रत्तमुहइँ[10] पुच्छ-पईहरइँ वुक्कार-घोर-घग्घर[11]-सरइँ[12] ॥ ५
[१]आणत्तइँ[13] उप्परि[14] धाइयइँ[15] जलेँ थलेँ आयासेँ[16] ण माइयइँ[17] ॥ ६

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10. 1 S तं. 2 A सेणिउ. 3 S A वसिकरिवि. 4 S कयद्धउ. 5 S सुओ. 6 S उयहिरउ. 7 S °खओ. 8 A तहो केसि. 9 S °णाउ लंकाहिवई. 10 A °सामिउं. 11 S गयणगई. 12 S इक्कहि दिणि उवचणु णीसरइ. 13 A वुट्टण°. 14 S °वाविहि. 15 S तात्र. 16 S तक्खडेण. 17 S °सिहरह, A सिहरहि. 18 A मडक्केडण. 19 S णारायं. 20 A विज्झु. 21 A जं. 22 P S लद्धु. 23 S णमोकारु, A नमोकारहो. 24 S महाफलेण, A फलिण. 25 S उयहि°. 26 A संभरिवि. 27 A सो वि सुकेसु जेत्थु अवइण्णउं. 28 S तइ.

11. 1 S विहाइअउ, A वेहावियउ. 2 S A हउ. 3 S घाइआउ. 4 S A मणि. 5 A जइ. 6 S केत्तडउ. 7 A ता. 8 S भणिवि साहामयइ. 9 S A °संकासइ. 10 S रत्तमुहइ, A रत्तामुह. 11 P S °घघर. 12 S °सरइ. 13 P S आणंत्तइं. 14 P उप्परे. 15 P S धाइअइं. 16 A आयासि. 17 P माइअइं, S माइयइ.

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[११] १ आज्ञाऽनन्तरम्, अनन्तानि वा.

अण्णइँ[18] उम्मूलियँ[19]-तरुवरइँ[20] अण्णइँ[21] संचालिय-महिहरइँ ॥ ७
अण्णइँ[22] उग्गामिय-पहरणइँ[23] अण्णइँ लंङ्गूल[24]-पईहरइँ ॥ ८

॥ घत्ता ॥

अण्णइँ हुयवहँ[25]-हत्थाइँ अण्णइँ[26] पुणु अण्णेँहिँ[27] उप्पाऍहिँ[28] ।
रूवइँ[29] कालहोँ केराइँ[30] आवेँवि[31] थियइँ[32] णाइँ वहु[33]-भाऍहिँ[34] ॥ ९ 5

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अण्णेँहिँ[1] कोक्किउ[2] लङ्काहिवइ 'तिहँ[3] पहरु पावँ[4] जिह णिहउ कइँ[5]' ॥ १
तं णिसुणेँवि[6] णरवइ कम्पियउ[7] 'किं[8] कहि[9] मि पवङ्गमु[10] जम्पियउ ॥ २
किं[11] कहि[12] मि कइन्दहोँ[13] पहरणइँ आयइँ[14] लहुआइँ[15] ण कारणइँ' ॥ ३
चिन्तेवि महाभय-घत्थऍण वोल्लाविय पणविय[16]-मत्थऍण ॥ ४ 10
'के[17] तुम्हइँ[18] काइँ अ[19]-खन्ति किय कज्जेण केण सण्णहेँवि[20] थिय' ॥ ५
तं णिसुणेँवि चविउ[21] पमय-णिवहु[22] 'किं पुव्व-वइरु वीसरिउ[23] पहु ॥ ६
जइयहुँ[24] जल-कीलऍ[25] आइयउ महएवि-कज्जेँ[26] कइ घाइयउ ॥ ७
रिसि-पञ्चणमोकारहुँ[27] वलेँण सुरवरु[28] उप्पण्णु[29] तेण फलेँण ॥ ८

॥ घत्ता ॥ 15

वइरु तुहारउ संभरेँवि सो हउँ[30] एक्कु जि थिउ वहु-भाऍहिँ[31] ।
सेरउ[2] अच्छहि[32] काइँ[33] रणेँ जिम अब्भिडु[34] जिम[35] पडु महु पाऍहिँ[36]' ॥ ९

18 S अण्णइ, A अंनइ. 19 A निम्मूलिय°. 20 P तरुवराइं, S तरुवराइ. 21 P S अण्णइ. 22 S अण्णइ. 23 P S पहरणाइ. 24 P लंगूलपईहराइं, S णंगूलपईहाराइं, A लंगूलपहरइं हरइं. 25 P S हुयपहु. 26 P अण्णइ, S अण्णे. 27 P S अण्णेहि, A अन्नहिं. 28 P S उप्पाइहिं. 29 P तूवइं ?, S रूवइ. 30 S केराइ. 31 S आइवि, A आविवि. 32 P थिअइं, S थिअइ. 33 A वहु°. 34 P S भावहि.

12. 1 S A अण्णहि. 2 P कोकिउ. 3 A तह. 4 A पाउ. 5 S A कइं. 6 S णिसुणिवि. 7 P कंपिअउ. 8 This hemistich missing in S. 9 P कह वि, A कहिं मि. 10 P पवंगउ जंपिअउ. 11 A वहि. 12 P S कह सि, A कहिं मि. 13 P A कइंदहु. 14 P S आयहु. 15 P S लहुआइ, A लहुयाइं. 16 A पणमिय°. 17 A कें. 18 P S तुम्हइ, A तुम्हेहिं. 19 P S अक्खंति. 20 P सण्णहवि. 21 S illegible. 22 S पमयणि. 23 S वीसरि. 24 S जइयहु. 25 S °कीलइ. 26 P कज्जि, S illegible. 27 P S °णमोकारहो. 28 P सुरवर, S illegible 29 P S उप्पणउ तं. 30 P हउ, S illegible. 31 A °भायहिं. 32 S A अच्छहिं. 33 P काइ, S कांइं. 34 P S अभिट्टु. 35 P S जेम. 36 P S पायहिं.

[१२] १ अक्षमा. २ मन्दोद्यमः.

[१३]

तं णिसुणेंवि[1] णमिउ[2] णराहिवइ　　अमरेण वि[3] दरिसिय अमर-गइ ॥ १
णिउ विज्जुकेसु[4] करें[5] धरेंवि[6] तहिँ　　णिवसइ महरिसि चउ-णाणि जहिँ ॥ २
पयाहिण करेंवि[8] गुरु-भत्ति किय[7]　　वन्देप्पिणु विण्णि मि[9] पुरउ थियँ[10] ॥ ३
5 सवङ्गिउ सुरवरु[11] हरिसियउ[12]　　'एँहु[13] जम्मु एण[14] महु दरिसियउ[15] ॥ ४
अज्जु वि लक्खिज्जइ पायडउ　　महु केरउ एउ[16] सरीरडउ' ॥ ५
तं पेक्खेंवि[17] तडिकेसु वि डरिउ　　णं पवण-छित्तु[18] तरु थरहरिउ ॥ ६
पुणु पुच्छिउ महरिसि 'धम्मु कहेँ[19]　　परिभमहुँ[20] जेण[21] णउ णरय-पहेँ' ॥ ७
तं णिसुणेंवि[22] चवइ चारु-चरिउ　　'महु अत्थि अण्णु परमायरिउ[23] ॥ ८
10 सो कहइ धम्मु सवत्तिहरु[24]　　पइसहुँ[25] जि जिणालउ सन्तिहरु' ॥ ९
परिओसें तिण्णि वि उच्चलियँ[26]　　वाहुवलि-भरह-रिसह[27] व मिलियँ[28] ॥ १०

॥ घत्ता ॥

दिट्ठु महारिसि चेईँ-हरेँ[29]　　णरवइ-उवहिकुमारेँ[30]-मुणिन्देँहिँ[31] ।
परम-जिणिन्दु[32] समोसरणेँ　　णं धरणिन्दे[33]-सुरिन्द-णरिन्देँहिँ[34] ॥ ११

15　　[१४]

पणवेप्पिणु पुच्छिउ परम-रिसि　　'दरिसावि भडारा धम्म-दिसि' ॥ १
परमेसरु जम्पइ जइ-पवरु　　तइ-काल-वुद्धि चउ-णाण-धरु ॥ २
'धम्मेण जाण-जम्पाण-धयँ[1]　　धम्मेण भिच्च-रह-तुरय-गयँ[2] ॥ ३
धम्मेणाहरण-विलेवणइँ[3]　　धम्मेण णियासण-भोयणइँ[4] ॥ ४
20 धम्मेण कलत्तइँ मणहरइँ[5]　　धम्मेण छुहा-पण्डुर-घरइँ[6] ॥ ५
धम्मेण पिण्ड-पीण[7]-त्थणउ[8]　　चमरइँ[9] पाडन्ति वरङ्गणउ[10] ॥ ६

13. 1 P S णिसुणिवि. 2 A नमिउं. 3 P S व. 4 S A विज्जकेसु. 5 S धरे, A करि. 6 A धरिवि. 7 P तियपाहिण, S तिपयाहिण, A पयाहिण corrected to तिपया°. 8 P S करे. 9 A वि. 10 A थिउ. 11 A सुरवइ. 12 P हरिसिअउ, S हरिसियाउ. 13 P इहु, S यहु. 14 A एहिं. 15 P दरिसिअउं. 16 S येउ. 17 S पिक्खिवि. 18 P S °छित्त. 19 A कहि. 20 P S परिभमउ. 21 A जेण. 22 S णिसुणिवि. 23 P S परमाइरिउ. 24 S सव्वत्तिहरो. 25 S पइसहु, A लइ जाहु. 26 S उच्चलिया. 27 P S °रिसहु. 28 S मिलिया. 29 S चेयहरे, A चेइहरि. 30 S °उअहिकुमार,° A उवहिकुमारु. 31 S °मुणिंदहो. 32 S जिणिंद. 33 P धरणेंद°. 34 P °नरेंदेहिं, S णरिंदिहिं.

14. 1 S °धया. 2 S °गया. 3 P °विलेवणाइं, S °विलेवणाइ. 4 P S °भोयणाइ. 5 P S मणहराइं. 6 P S °घराइं. 7 P S पीणपिंड°. 8 P °थणउ, S A त्थणउं. 9 P S चमरइ. 10 P S A वरंगणउं.

धम्मेण मणुय-देवत्तणइँ[11] वलएव-वासुएवत्तणइँ ॥ ७
धम्मेण अरुहॅ[12]-सिद्धत्तणइँ[13] तित्थङ्कर-चक्कहरत्तणइँ[14] ॥ ८

॥ घत्ता ॥

एक्कें धम्में[15] होन्तएँण इन्दा देव[16] वि सेव करन्ति ।
धम्म-विहूणहों माणुसहों चण्डाल वि पॅङ्गणएँ[17] ण ठन्ति' ॥ ९ 5

[१५]

तडिकेसें[1] पुच्छिउ पुणु वि गुरु 'अण्णहिँ[2] भवेँ को[3] हउँ[4] को वँ[5] सुरु' ॥ १
जइ जम्पइ[6] 'णिसुणुत्तर-दिसएँ जाओ[7] सि आसि कासी-विसएँ ॥ २
तुहुँ[8] साहु[9] एहु धाणुक्कु[10] तहिँ[11] आइउ[12] तरु-मूलेँ[13] वि थिओ सि जहिँ[14] ॥ ३
णिग्गन्थु[15] णिएँवि उवहासु कउ[16] ईसीसुप्पण्णु[17] कसाउ तउ ॥ ४ 10
भञ्जेँवि कँविट्ठ[18]-सग्ग-गमणु पत्तो सि णवर जोइस-भवणु ॥ ५
तत्थहों वि चवेप्पिणु सुद्धमइ[19] हूओ सि एत्थ[20] लङ्काहिवइ ॥ ६
धाणुक्किउ[21] हिण्डेंवि[22] भव-गहणेँ उप्पण्णु पवङ्गमु पमय-वणेँ ॥ ७
पइँ[23] हउ समाहि-मरणेण मुउ पुणु गम्पिणु उवहि-कुमारु[24] हुउ' ॥ ८

॥ घत्ता ॥ 15

तं णिसुणेंवि[25] लङ्केसरेँण रज्जेँ सुकेसु[26] थवेंवि परमत्थें[27] ।
मुएँवि[28] कु-वेस व राय-सिय[29] तव-सिय-वहुय लइय सइँ[30] हत्थें ॥ ९

[१६]

जं विज्जुकेसु णिग्गन्थु थिउ पञ्चहिँ[2] मुट्ठिहिँ[3] सिरेँ[4] लोउ किउ ॥ १
तं कडय-मउड-कुण्डल-धरेँण सम्मत्तु लइउ[5] दिढु सुरवरेँण ॥ २ 20
एत्थन्तरेँ[6] किक्कि[7]-पुरेसरहों गउ लेहु कइद्धय-सेहरहों ॥ ३
महि-मण्डलेँ[8] घत्तिउ दिट्ठु किहँ[9] णावालउ[10] गङ्गा-वाहु जिह ॥ ४

11 S °देवत्तणइ. 12 A परम.° 13 S सिद्धत्तणाइं. 14 S °चक्कहरत्तणाइं. 15 A धम्मे.
16 A इंदाएव. 17 S पंगण म हवंति.

15. 1 S तडिकेसिं, A तहिं केसें. 2 P S अण्णहि, A अन्नहिं. 3 S के. 4 P S हउ. 5
P S अ. 6 P जंपइं. 7 P जाउं. 8 S तुहु. 9 P साहुं. 10 P धाणुक्क. 11 S तहि. 12 S A
आयउ. 13 A तरुमूलिहिं थियउ. 14 S जहि. 15 The portion up to उवहा° missing
in S. 16 A किउ. 17 P S ईसीसुपण्णु, A इसीसिप्पण्णु. 18 P S भंजिवि कापित्थ°. 19
P S सुद्धमइं, A सच्छमइ. 20 A इत्थु. 21 S धाणुकिउ. 22 A हिंडिवि. 23 P S पइ. 24 P
S उयहिकुमारु. 25 S णिसुणिवि. 26 A सुकेउ. 27 P परमथें. 28 S मुयवि. 29 S सिया.
30 P S A सइ.

16. 1 P S विज्जकेसु. 2 S पंचहि, A पंचहिं. 3 P मुट्ठि, S मुट्ठिहि. 4 P सिर, S A
सिरि. 5 S लयउ. 6 P S इत्थंतरि, A एत्थंतरि. 7 P किक्कि°. 8 S °मंडलि. 9 S किहा.
10 P णामालउ, S णामूलउ.

वन्धण-विमुक्कु[11] णं [1]णिरयउलु वक्कुडउ सहावें[12] जेम खलु ॥ ५
जुवई[13] जणु वण्णु[14] समुवहइ आयरिउ[15] व चरिउ कहउ[16] कहइ[17] ॥ ६
णं अक्खर-पन्तिहिँ[18] पहु[19] भणिउ[20] 'तुम्हहुँ[21] सुकेसु परिपालणिउ[22] ॥ ७
तडिकेसें[23] तव-सिय लइय करें जं जाणहि[24] तं पहु तुहुँ[25] सि करें' ॥ ८

॥ घत्ता ॥

'लेहु घिवेप्पिणु उवहिरउ[26] पुत्तहों[27] रज्जु देवि णिक्खन्तउ ।
पुरें पडिचन्दु परिट्ठियउ[28] वाणरदीउ स इं[29] भु ञ्जन्तउ[30] ॥ ९

*

[७. सत्तमो संधि]

पडिचन्दहों जाय[1] किक्किन्धन्धय[2] पवर-भुव[3] ।
णं रिसह-जिणासु भरह-वाहुवलि[4] वे वि सुव[5] ॥ १

[१]

छुडु छुडु सरीर-संपत्ति[1] पत्त तहिँ[6] अवसरें[7] केण वि कहिय वत्त ॥ १
'वेयड्ढ[8]-कडऍ[9] धण-कणय-पउरें[10] दाहिण-सेढिहिँ[11] आइच्चणयरें ॥ २
विज्जामन्दरु णामेण राउ वेयमइ[12] अग्ग-महिसिऍ[13] सहाउ ॥ ३
सिरिमाल-णाम तहों तणिय दुहिय[14] इन्दीवरच्छि छण-चन्द-मुहिय[15] ॥ ४
कयली-कन्दल-सोमाल वाल सा परऍ[16] घिवेसइ कहों वि माल' ॥ ५
तं णिसुणेवि[17] पवर-कइद्धऍहिँ[18] गमु सज्जिउ किक्किन्धन्धऍहिँ[19] ॥ ६
ढोइयइँ[20] विमाणइँ[21] चडिय[22] जोह संचल्ल णहङ्गणें दिण्ण-सोह ॥ ७
णिविसद्धें[23] दाहिण-सेढि पत्त जहिँ[24] मिलिया विज्जाहर समत्त[2] ॥ ८

॥ घत्ता ॥

किक्किन्धें दिट्ठु धउ राउलउ सु[25](?)पवणहउ ।
हक्कारइ णाइँ[26] करयलु सिरिमालहेँ[27] तणउ[28] ॥ ९

11 A मुक्कवि. 12 P S सहाविं. 13 A जुवईयण. 14 A वन्न. 15 P आइरिउ. 16 A कहिंउ. 17 S कहए. 18 S °पंतिहि. 19 P एहु. 20 P A भणिउं. 21 S तुहु, A तुम्हहं. 22 P A परिपालणिउं. 23 S तडिकेसिं. 24 P A जाणहिं. 25 A तुहुं मि. 26 P उअहिरउ. 27 S पुतहि. 28 P S परिट्ठिअउ. 29 S सयं, A सइ. 30 A भुजंतउं.

1. 1 A जाया. 2 S A °धद्धय. 3 S पवरभुवा, A पवरभुय. 4 S वाहु वाहुवलि. 5 S सुया, A सुय. 6 P S तहि. 7 A अवसरि. 8 A वेयढ°. 9 P S °कडइ. 10 A °पयरे. 11 A °सेढिहि. 12 A वेयवइ. 13 S °सहिसिय. 14 P दुहिअ, S दुहिया. 15 P °मुहिअ, S °मुहिया. 16 S परइ. 17 S णिसुणिवि. 18 S °कयद्धएहिं. 19 P किकिंद्धय(इ)धएहिं, S किंकिंधंधएहिं, A किक्किंधंससरेहिं. 20 P S ढोइयइ. 21 S A विमाणइ. 22 P चडिअ°. 23 P णिवसद्धें. 24 P S जहि. 25 P S missing, A स. 26 S णाइ. 27 P S सिरमालए. 28 A तणउं.

[१६] १ निरजः सिद्धसमूहः. २ लेखं गृहीत्वा.
[१] १ प्राप्तयौवनौ. २ समस्ताः.

[२]

णिय-णिय-थाणेहिँ[1] णिवद्ध मञ्च   महकवि-कव्वालाव व सु-सञ्च ॥ १
आरूढ सव्व मञ्चेसु तेसु   चामियर-गत्त[2]-मणि-भूसिएसु[3] ॥ २
परिभमिर-भमर-झङ्कारिएसु[4]   णिविडायवत्त-अन्धारिएसु[5] ॥ ३
रविकन्त-कन्ति-उज्जालिएसु[6]   आलावणि[7]-सद्द-वमालिएसु ॥ ४
मञ्चेसु[8] तेसु थिय पहु चडेवि   वम्महँ[9]-णड णाडिज्जन्ति(?) के वि ॥ ५
भूसन्ति सरीरइँ[10] वारवार   कण्ठइँ[11] मुअन्ति[12] लयन्ति[13] हार ॥ ६
सुन्दर सच्छायँ[14] वि कणय-डोर   अलियं[15] जि घिवन्ति भणेवि थोर ॥ ७
गायन्ति हसन्ति पुणासणत्थें[16]   अङ्गइँ[17] मोडन्ति वलन्ति[18] हत्थें[19] ॥ ८

॥ घत्ता ॥

स-पसाहण सव्व   थियँ[20] सम्मुह वरइत्त किह[21] ।
'किर होसइ सिद्धि[22]'   आयएँ[1][23] आसएँ[24] समय[2] जिह[25] ॥ ९

[३]

सिरिमाल ताम[1] करिणिहिँ[2] वलग्ग   णं विज्जु[3] महा-घण-कोडि-लग्ग ॥ १
सयलाहरणालङ्करिय-देह[4]   णं णहेँ उम्मिल्लिय[5] चन्द-लेह ॥ २
अग्गिम-गणियारिहिँ चडिय[6] धाइ   णिसि-पुरउ परिट्ठिय सञ्झ णाइ ॥ ३
दरिसाविउ[7] णर-णिउरुम्वु तीएँ[1]   णं वण-सिरि तरुवर महुयरीएँ ॥ ४
उहु सुन्दरि चन्दाणण-कुमारु   उग्घाउ[8] ऊहु रणेँ दुण्णिवारु ॥ ५
उहु विजयसीहु रिउ-पलय-कालु   रहणेउर-पुरवर-सामिसालु ॥ ६
सयल वि णरवर वञ्चन्ति जाइ   अवरागम सम्मादिट्ठि[9] णाइँ[10] ॥ ७
[11]पुर उज्जोवन्तिय दीवि जेम   पच्छइँ[12] अन्धारु करन्ति तेम ॥ ८
णं सिद्धि कु-मुणिवर परिहरन्ति   दुग्गन्धं[13] रुक्खँ[14] णं भमर-पन्ति ॥ ९

2. 1 S °थाणेहि. 2 P चामीयरग्ग.° 3 S भूसियेसु. 4 S झंकारियेसु. 5 S °अंधारियेसु. 6 S °उज्जालियेसु. 7 P S आलावणि°. 8 A मंचेंसु. 9 P वम्महं. 10 P S A सरीरइ. 11 P कंठाए. 12 P सुपंति, S मुयंति. 13 P लएत्ति. 14 A सच्छान्निय. 15 P S अलिउ. 16 S पुणोवि ससत्थ, A पुणोसणत्थ. 17 P S A अंगइ. 18 S चलंति. 19 A हत्था. 20 P S थिअ. 21 P S किहा. 22 S सि. 23 S आयइ. 24 S आसप. 25 S जिहा.

3. 1 P S ताव. 2 S A करिणिहि. 3 S A विज. 4 A °देहा. 5 P उम्मेल्लिअ, S उम्मिलिय. 6 S चडिया. 7 S दरिसावि व पुण णिउरुंचु. 8 P उघाउ ऊहु, S उहुघाउ ऊहु. 9 S सम्माइट्ठि. 10 S णाइ. 11 This whole line missing in A. 12 P पच्छा. 13 A दुग्गंधि. 14 P रुक्खु, A रुक्खे.

[२] १ अनया सह-दर्शनाशा—सिद्धिर्भवति. २ षड्दर्शनानि च.
[३] १ तया.

॥ घत्ता ॥

गणियारिएँ वालँ[15] णिय किक्किन्धहों पासु किह[16] ॥
सरि-सलिल-रहॅल्लिऍ[17](?) कलहंसहों कलहंसि जिह[18] ॥ १०

[४]

5 किक्किन्धहों घल्लिय[1] मालँ[2] ताऍ[1] णं मेहेसरहों सुलोयणाऍ ॥ १
आसण्णँ[3] परिट्ठिय विमल-देह णं कणयगिरिहें[4] णव-चन्दलेह ॥ २
विच्छाय जाय सयल वि णरिन्द ससि-जोण्हऍ विणु णं महिहरिन्द ॥ ३
णं कु-तवसि परम-गईहें[5] चुक्क[6] णं पङ्कय-सर रवि-कन्ति-मुक्क ॥ ४
एँत्थन्तरेँ[2][7] सिरिमाला-वईहु कोवग्गि-पलीविउ[8] विजयसीहु ॥ ५
10 'अब्भन्तरेँ[9] विज्जाहर-वराहुँ[10] पइसारु दिण्णु किं वन्नराहुँ[11] ॥ ६
उद्दालहों[12] वहु वरइत्तु[13] हणहों[14] वाणर-वंस-यरुहों[15] कन्दु खणहों[16]' ॥ ७
तं वयणु सुणेप्पिणु[17] अन्धएण हक्कारिउ अमरिस-कुद्धएण[18] ॥ ८

॥ घत्ता ॥

'विज्जाहर तुम्हँ [19]अम्हँ कइद्धयँ[20] कवणु छलु ।
15 लइ पहरणु पाव जाम ण पाडमि सिरँ[21]-कमलु' ॥ ९

[५]

तं वयणु सुणेप्पिणु विजयसीहु उत्थरिउ पवर-भुवँ[1]-फलिह-दीहु ॥ १
अब्भिट्टु[2] जुज्झु[3] विज्जाहराहँ[4] सिरिमाला-कारणँ दुद्धराहँ ॥ २
साहणइँ[5] मि अवरोप्परु भिडन्ति णं सुकइ-कव्व-वयणइँ[6] घडन्ति[7] ॥ ३
20 भञ्जन्ति खम्भ विहडन्ति मञ्च दुकवि-कव्वालावँ[8] व कु-सञ्च ॥ ४
हय गय सुण्णासण संचरन्ति णं [1]पंसुलि-लोयण परिभमन्ति ॥ ५
रणु विज्जाहर-वाणरहुँ[9] जाम लङ्काहिउ पत्तु सुकेसु[10] ताम ॥ ६

15 P वालेवि, S वालवि. 16 S किहा. 17 P S रहल्लए. 18 S जिहा.

4. 1 A घत्तिय. 2 A मालए. 3 P S आसण्णि. 4 P कणयइरिहे, S कणयइरिहिं. 5 P °गईहिं, S गईहि. 6 P चुक्कु corrected to चुक्क, S चुक्कु, A मुक्क. 7 P एत्थंतरि, S इत्थंतरि. 8 P S °वलीविउ. 9 A अब्भंतरि. 10 P S °वराहं. 11 P S वाणराहं. 12 P S A उद्दालहु. 13 S वरयत्तु. 14 A हणहु. 15 P S वाणरवंसुब्भउ. 16 A खणहु. 17 S सुणेवि. 18 S कइं-द्धएण. 19 P अम्हि. 20 S कयद्धय. 21 A सिरि°.

5. 1 P S °भुअ°. 2 P S अभिट्ट, A आभिट्टु. 3 P S जुज्झ, A जुज्झे. 4 A विज्जाहराह. 5 P A साहणइं मि, S साहण मिअ. 6 P S °वयणइ. 7 A घिडंति. 8 A °कद्दालाव. 9 P S °वाणराहं. 10 S सुकेसि.

[४] १ तया कन्यया. २ अस्मिन् प्रस्तावे.
[५] १ पुंश्चली.

आलग्गु सो वि वणें जिह हुआसु[11] जसु ढुक्कइ सो सो लेइ णासु[12] ॥ ७
[13]ताहँ अवसरें[14] वेहाविद्धएण[2] रणें विजयसीहु हउ अन्धएण ॥ ८

॥ घत्ता ॥

महि-मण्डलें[15] सीसु दीसइ असिवर-खण्डियउ[16] ।
णावइ सयवत्तु तोडेंवि[17] हंसें[18] छण्डियउ ॥ ९ 5

[६]

विणिवाइएँ [1]विजयमइन्दें खुद्दें किएँ पाराउट्टएँ[1] वल-समुद्दें ॥ १
तुट्ठाणणु भणइ[2] सुकेसु एम[3] 'सिरिमाल लएप्पिणु जाहुँ[4] देव' ॥ २
तें[5] वयणें गय कण्टइय-गत्त णिविसद्धें[6] किक्कु-पुरक्खु पत्त ॥ ३
एत्तहें[7] वि दुट्ठ-णिट्ठवण-हेउ केण वि णिसुणाविउ असणिवेउ[8] ॥ ४ 10
'परमेसर पर-णरवर-सिरीहु[9] ओलग्गइ[10] पाणेंहिं[11] विजयसीहु ॥ ५
पडिचन्दहों सुएँण कइद्धएण आवट्टिउ[12] जम-मुहें[13] अन्धएण' ॥ ६
तं वयणु सुणेंवि ण[14] करन्तु खेउ सण्णहेंवि पधाइउ असणिवेउ ॥ ७
चउरङ्गें[15] विज्जाहर-वलेण परिवेढिउ[16] पट्टणु[17] तें छलेण ॥ ८

॥ घत्ता ॥ 15

हक्कारिय वे वि 'पावहों[18] [2]पमय-महद्धयहों ।
लइ ढुक्कउ कालु [3]णिग्गहों[19] [4]किक्किन्धन्धयहों[20]' ॥ ९

[७]

पुणु पच्छएँ विप्फुरियाणणेण[1] हक्कारिय [1]विज्जुलवाहणेण ॥ १
'अरें भाइ महारउ णिहउ जेम दुद्धर-सर-धोरणि धरहों[2] तेम' ॥ २ 20
तं णिसुणेंवि दूसह-दंसणेहिं[3] पडिचन्द-णरिन्दहों णन्दणेहिं ॥ ३
णिग्गन्तेंहिं[4] जण[5]-णिग्गय-पयावु[6] किउ पाराउट्ठउ[7] सेण्णु [2]सावु[8] ॥ ४

11 S हुयासु. 12 P S तासु, A नासु. 13 P S तहि. 14 A अवसरि. 15 P S A °मंडलि. 16 P °खंडियओ. 17 P S A तोडिवि. 18 A हंसे.

6. 1 S पारउट्टए. 2 A भणइं. 3 P S एव. 4 P S जाहु. 5 A ते. 6 A णिविसद्धिं. 7 S एत्तहें. 8 S असणवेउ, A असणिवउ. 9 A °समीहु. 10 S उलग्गइ. 11 A पाणिहिं. 12 P आयट्टिउ. 13 P S °मुहि. 14 S missing, A न न. 15 A चउरंगे. 16 P परिवेड्डिउ. 17 A रिउपट्टणु च्छलेण. 18 A पाहो. 19 P णिग्गहुओ with हु deleted, A णिग्गउ. 20 A °धद्धयहो.

7. 1 P विफुरिया°. 2 A सहहु. 3 A °संदणेहिं. 4 A णिग्गंतिहि. 5 P जणे. 6 S °पयाउ. 7 P पाराउट्टउं, S पाराउट्टिउ. 8 S साउ.

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२ कोपाविष्टेन.

[६] १ विजयसिंहे. २ रे मर्कटध्वजौ (?). ३ निर्गच्छथ. ४ नाम.

[७] १ अशनिवेगेन (?). २ सर्वम्.

सो असणिवेउँ[9] अन्धयहाँ वलिउ तडिवाहणेण किक्किन्धु[10] खलिउ ॥ ५
पहरणइँ[11] मुयन्ति[12] सु-दारुणाइँ खणेँ अग्गेयइँ खणेँ वारुणाइँ ॥ ६
खणेँ पवणत्थइँ[13] खणेँ थम्भणाइँ खणेँ वामोहण[14]-उम्मोहणाइँ ॥ ७
खणेँ महियलेँ खणेँ णहयलेँ भमन्ति खणेँ सन्दणेँ खणेँ जेँ[15] विमाणेँ थन्ति[16] ॥ ८

॥ घत्ता ॥

आयामेँवि दुक्खु अन्धउ खग्गेँ कण्ठेँ हउ ।
णिउ पन्थेँ[17] तेण जेँ[18] सो विजयमइन्दु[19] गउ ॥ ९

[८]

एत्तहेँ[1] वि [१]भिण्डिवालेण पहउ[2] किक्किन्ध-णराहिउ मुच्छ-गउ ॥ १
अच्छन्तउ परिचिन्तेँवि[3] मणेण आमेल्लिउ[4] विज्जुलवाहणेण[5] ॥ २
तहिँ अवसरेँ ढुक्कु सुकेसु पासु रहवरेँ[6] छुहेवि णिउ णिय-णिवासु ॥ ३
[२]पडिवाइउ[7] चेयण-भाउ[8] लद्धु[9] उट्ठन्तेँ[10] पुच्छिउ परम-वन्धु ॥ ४
'कहिँ[11] अन्धउ[12]' 'पेसण-चुक्कु[13] देव' णिवडिउ[14] पुणो[15] वि तडि-रुक्खु[16] जेम ॥ ५
पुणु पडिवाइउ पुणु आउ जीउ[३] '[17]हा पइँ[18] विणु सुण्णउ[19] [४]पमय-दीउ ॥ ६
हा भाय सहोयर देहि वाय हा[20] पइँ विणु मेइणि '[५]विहव[21] जाय' ॥ ७

॥ घत्ता ॥

तो भणइ[22] सुकेसु 'संसउ णाहेँ[23] जिएवाहोँ[24] ।
सिरेँ णिक्खएँ[25] खग्गेँ अवसरु कवणु रुएवाहोँ[26] ॥ ८

[९]

विणु कज्जेँ[1] वइरिहिँ[2] अङ्गु देहि[3] पायाललङ्क पइसरहुँ एहि[4] ॥ १
जीवन्तहुँ[5] सिज्झइ सव्वु कज्जु एत्तिउ ण वि हउँ[6] ण वि तुहुँ ण रज्जु' ॥ २

9 A असणिचेउ. 10 A किंकिंधु. 11 S पहरण. 12 P मुएंत्ति. 13 S पावत्थइ. 14 S वाहण, A उम्मोहण°. 15 S खणे जि, A खणि जि. 16 A ठंति. 17 A पंथे. 18 P S जिं, A जे. 19 A विजयमयंदु.

8. 1 S एत्तहिं. 2 P S हउ. 3 P S परिचिंतिवि, A परिचिंतइ. 4 S आमिल्लिय. 5 S विट्टलवाहणेण. 6 P A रहवरि, S रहवर. 7 S पडिवायउ. 8 P S °भाव. 9 A लट्ठु. 10 P S उट्ठेतें. 11 P S कहि. 12 A वंधउं. 13 P पेसणचक्खु. 14 A निवडउ. 15 S पुणो पुणो वि. 16 P S तरु च्छिन्नु. 17 A missing. 18 P S A पइ. 19 A सुन्नउं. 20 P S हो. 21 P विहउ. 22 A भणइं. 23 S णाहे. 24 P S जीवेवहो. 25 A निक्खय. 26 P रुवेवाहो corrected to रुवेवहो, S रुवेवहो.

9. 1 A कज्जे. 2 P S वइरिहि. 3 S देहि अंगु, A पंगु देहि. 4 S एहिं. 5 P S जीवंतहु. 6 S हउ.

[८] १ गोफणि-पाषाणेन. २ प्रतिवापितः, पुनः पुनः वीजितः. ३ सचेतनो जातः. ४ वानरद्वीपः. ५ विधवा.

तं णिसुणेंवि वाणर-वंस-सारु　　णीसरिउ स-साहणु स-परिवारु[7] ॥ ३
णासन्तु णिऍवि हरिसिय-मणेण　　रहु वाहिउ विज्जुलवाहणेण[8] ॥ ४
करें[9] धरिउ असणिवेएण पुत्तु[10]　　'किं उत्तिम[11]-पुरिसहँ[12] एउ[13] जुत्तु ॥ ५
[14]णासन्तु णवन्तु[15] सुवन्तु[16] सन्तु[17]　　भुञ्जन्तु ण हम्मइ[18] जलु पियन्तु ॥ ६
जें[19] विजयसीहु हउ भुय-विसालु[20]　　सो[21] णिउ कियन्त[22]-दन्तन्तरालु[23]' ॥ ७　　5
तं णिसुणेंवि[24] तडिवाहणु [1]णियत्तु[25]　　लहु देसु पसाहिउ एक्क[26]-छत्तु ॥ ८

॥ घत्ता ॥

[2]णिग्घायहों[27] लङ्क　　अण्णहँ[28] अण्णइँ पट्टणइँ[29] ॥
भुत्तइँ इच्छाएँ　　सु-कलत्तइँ[30] व स-जोव्वणइँ ॥ ९

[१०]　　10

किक्किन्ध-सुकेसहँ[1] पुरइँ[2] हरेवि　　अवरं[3] वि विज्जाहर वसिकरेवि ॥ १
वहु-दिवसेंहिँ[4] घण-पडलइँ[5] णिएवि[6]　　तं विजयसीह[7]-दुहु संभरेवि ॥ २
सहसार-कुमारहों देवि[8] रज्जु　　अप्पुणु[9] साहिउ पर-लोय-कज्जु ॥ ३
वहु-कालें[10] किक्किन्धाहिवो वि　　गउ वन्दण-हत्तिएँ[11] मेरु सो वि ॥ ४
पल्लुट्टु[12] पडीवउ णर-वरिट्ठु　　[1]महु पवर-महीहरु ताम[13] दिट्ठु ॥ ५　　15
जोवइ[14] व पईहिय[15]-लोयणेहिँ　　हसइ[16] व कमलायर-आणणेहिँ ॥ ६
गायइ व भमर-महुअरि[17]-सरेहिँ　　ण्हाइ व णिम्मल-जल-णिज्झरेहिँ ॥ ७
वीसमइ व ललिय-लयाहरेहिँ　　पणवइ व फुल्ल-फल-गुरुभरेहिँ[18] ८

॥ घत्ता ॥

तं सेलु[19] णिएवि　　कोकावेंवि[20] णिय पय पउरु[21] ।　　20
किउ पट्टणु तेत्थु[22]　　किक्किन्धें[23] किक्किन्धपुरु[24] ॥ ९

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7 A सपरिवारु. 8 S विजलवाहणेण. 9 P S करि धरिवि असणिवेउ वि. 10 P पवुत्तु, S वुत्तु. 11 A उत्तम°. 12 S पुरिसहो, A °पुरिसह. 13 S एव. 14 This hemistich is missing in S. 15 A णमंतु. 16 A सुयंतु. 17 P संतु. 18 A हम्मइं. 19 S जिं, A जे. 20 S सुअ°. 21 S हणिउ. 22 P कयंत.° 23 S दंततरालु. 24 S णिसु णिसुणिवि तडेवाहणु. 25 P S णियंतु. 26 P S एक्कु. 27 A णिग्घाएं. 28 P S अण्णहो. 29 S पदइ. 30 P सकलत्तइं, S सुकलत्तइं.

10. 1 S °सुकेस, A °सुकेसर. 2 S पुरई. 3A अवरवि अवरवि. 4 P S °दिवसहिं. 5 P °पडलइ, S पट्टलइ, A पट्टण. 6 S णियैवि, A णिए. 7 P S विजयसीहु. 8 A देव. 9 A अप्पणु. 10 S कालि, A काले. 11 P °भत्तिए. 12 S पल्लट्टु, A पलुट्टु. 13 P S ताव. 14 P S जोयइ. 15 A पईहि. 16 S हंसइ. 17 A °महुयर°. 18 P S °गुरुहरेहिं. 19 A सयलु. 20 A कोकाविवि. 21 A पउरु. 22 A तित्थु. 23 S किकेंधें. 24 A किकिंधउरु.

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[९] १ व्याघुटितः. २ निर्घात-नाम-विद्याधरस्य.
[१०] १ मधुप्रचुरपर्वतः (?)

[११]

महु-महिहरो[1] वि किक्किन्धु वुत्तु उच्छुरउ[2] तामँ[3] उप्पण्णु पुत्तु ॥ १
अण्णु वि सूररउँ[3] कणिट्ठु तासु वाहुवलि जेम भरहेसरासु ॥ २
एत्तहेँ वि सुकेसहोँ तिण्णि पुत्त सिरिमालि-सुमालि-सुँमल्लवन्त[4] ॥ ३
5 पोढत्तणेँ वुच्चइ तेहिँ ताउ 'किं[5] ण जाहुँ जेत्थु किक्किन्धराउ' ॥ ४
तं सुणेँवि[7] जणेरेँ[8] वुत्तु एम 'थियँ[9] दाढुप्पाडिय सप्पु जेम ॥ ५
कहिँ जाँहुँ[10] मुएँवि पायाललङ्क[11] चउपासिउ वइरिहुँ[12] तणिय सङ्क ॥ ६
घणवाहण-पमुह[13] णिरन्तराइँ एत्तियइँ[14] जामँ[15] रज्जन्तराइँ ॥ ७
अणुहूय लङ्क कामिणि व पवर महु तणएँ[16] [17]सीसेँ अवहरिय णवर' ॥ ८

॥ घत्ता ॥

10 तं वयणु सुणेवि मालि पलित्तु[18] दवग्गि जिह ।
'उद्धद्धएँ[19] रज्जेँ णिविसु वि जिज्जइ ताय किह ॥ ९

[१२]

महु कहिय[1] भडारा पइँ जि णिच्चि तिहँ[2] जीवहि जिह परिभमइँ[3] कित्ति ॥ १
15 तिह हसु जिह ण हसिज्जइँ[4] जणेण तिहँ[5] भुञ्जु जिह ण मुच्चहि[6] धणेण ॥ २
तिह जुज्झु[7] जिह णिव्वुइ जणइँ[8] अङ्गु तिह तजु[9] जिह पुणु वि ण होइँ[10] सङ्गु ॥ ३
तिह चउ[11] जिह वुच्चइँ[12] साहु साहु तिह संचरु जिह सयणहँ ण[13] डाहु ॥ ४
तिह सुणु जिह णिवसहि गुरुहुँ[14] पासेँ[15] तिह मरु जिह णावहि[16] गब्भवासेँ ॥ ५
तिह तउ करेँ[17] जिह परितवइ गत्तु[18] तिह रज्जु पालेँ जिह णवइँ[19] सत्तु ॥ ६
20 [20]किं जीएं रिउ[21]-आसङ्किएण किं पुरिसें माण-कलङ्किएण ॥ ७
किं दव्वेँ[22] दाण-विवज्जिएणँ[23] किं पुत्तेँ[24] मइलइ वंसु जेण ॥ ८

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11. 1 S उच्छरउ. 2 P S ताव. 3 S सूरउ. 4 P S °सुमल्लवत्त. 5 S किर, A कि न. 6 P S जाहु जित्थु. 7 P S सुणिवि. 8 A जणेरे. 9 P S थिअ. 10 A जाहु. 11 S illegible. 12 P S वइरिहि. 13 A पहुइ. 14 P एत्तियइ, S णत्तियइ. 15 S illegible. 16 S तणइ. 17 P S सीसि. 18 A पवुत्त. 19 A उद्दद्धए.

12. 1 P S पइं जि भडारा कहिय. 2 S तहि. 3 A परिभमइं. 4 P हसिज्जहिं. 5 A तिहिं. 6 P S मुच्चइ, A मुचहिं. 7 A जुज. 8 A जणइं. 9 P S तज्जु. 10 S illegible. 11 P वच्चु. 12 P वुच्चहिं, S illegible, A वच्चहिं. 13 S न. 14 गुरुहु. 15 A पासि. 16 P S णावहिं. 17 A करि. 18 S रत्तु. 19 A नमइं. 20 a and b are transposed in A. 21 P A रिउं, S illegible. 22 A दव्वे. 23 A विवज्जिएणी. 24 A पुत्ते.

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[११] १ मधुगिरेः किष्किन्ध-नाम स्थापितम्. २ इक्षुरवः. ३ सूर्यरवः. ४ माल्यवन्तः (?). ५ विनष्टे.

॥ घत्ता ॥

जइ कल्लएँ ताय   लङ्काणयरि[25] ण पइसरमि[26] ।
तो णियय-जणेरि   इन्दाणी[१][27] करयलेँ धरमि' ॥ ९

[१३]

गय रयणि पयाणउं[1] पँरएँ[१][2] दिण्णु   हउ तूरुं[3] रसायलु[२] णाइँ[4] भिण्णु ॥ १
संचल्लिउँ[5] साहणु णिरवसेसु   आरूढ के वि णर गयवरेसु ॥ २
तुरएसु के वि कँ [6]वि सन्दणेसु   सिविएसुं[7] के वि पञ्चाणणेसु ॥ ३
परिवेढिय लङ्का-णयँरि[8] तेहिँ   णं महिहर-कोडि[३] महा-घणेहिँ ॥ ४
णं पोढ-विलासिणि कामुएहिँ   णं सयवत्तिणि फुँ[४]ल्लन्धुएँहिँ[9] ॥ ५
किउ कलयलु रहसाऊरिएहिँ   पडिपहयँइँ[10] तूरइँ[11] तूरिएहिँ ॥ ६
[12]सङ्खिएँहिँ सङ्ख [13]तालिएँहिँ ताल   चउ-पासिउ उट्ठियँ[14] भड-वमालँ[15] ॥ ७
धाइउ लङ्काहिउ विप्फुरन्तु   रणेँ पाराउट्ठउ वलु करन्तु ॥ ८

॥ घत्ता ॥

णं मत्त-गइन्दु[16]   पञ्चाणणहोँ समावडिउ ।
सरहसु[17] णिग्घाउ[५]   गम्पिणु मालिहिँ[18] अब्भिडिउ ॥ ९

[१४]

पहरन्ति परोप्परु[1] तरुवरेहिँ[2]   पुणु पाहणेहिँ[3] पुणु गिरिवरेहिँ ॥ १
पुणु विज्जारूवहिँ[4] भीसणेहिँ   अहि-गरुडँ[5]-कुम्भि[6]-पञ्चाणणेहिँ ॥ २
पुणु णाराएहिँ भयङ्करेहिँ[7]   भुयइन्दा[१][8]याम-पईहरेहिँ ॥ ३
छिन्दन्ति महारह-छत्त-धयइँ   वइयागरणँ[9] व वायरण-पयइँ ॥ ४

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25 P S लंकाउरि. 26 P S पईसरमि. 27 P S इंदाइणि.

13. 1 A पयाणउं. 2 A नवर. 3 S त्तरु. 4 P S णाउं, A नाइ. 5 A संचल्लियउ. 6 S किवि. 7 S सुविएसु. 8 S णयरे. 9 S फुलुंधुएहिं. 10 S पडिपहरइ. 11 A तूरय. 12 S संखियहिं, A संखियहि. 13 S तालियहि, A तालियहिं. 14 P S उट्ठिअ. 15 S भवमाल corrected to भडह°. 16 P S °गयंदु. 17 P सहरसु. 18 P मालिहिं, S मालिहि.

14. 1 P परोपरु. 2 P पहरेहिं, marginally 'तरुवरेहिं पाठे,' S पहरेहिं, marginally 'पहरणेहिं'. 3 P S पाहणेहिं. 4 A विज्जारुविहिं. 5 S गुरु. 6 S कुंभे. 7 A repeats whole of the previous portion of this Kaḍavaka except the first hemistich. 8 P भूयइंदा°, S भूयइदा°. 9 P वइयायरण, S पईयायरण.

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[१२] १ माता.

[१३] १ प्रभाते. २ णागराजो (P. णाउं) भेदितः. ३ अग्रभाग. ४ भ्रमरैः. ५ निर्घातु नाम विद्याधरः.

[१४] १ भुजगेन्द्रदीर्घत्व.

एत्थन्तरें[10] वाहिय-सन्दणेण दणुवई[11]-इन्दाणिहँ[3] णन्दणेण ॥ ५
सयवारउ परिअञ्चेवि[12] गयणें[13] हउ खग्गें छुडु कियन्तें[14]-वयणें[15] ॥ ६
णिग्घाउ[16] पडिउ णिग्घाउ[17] जेम महियलें णरें[18] णहें[19] परितुट्ठ[20] देव ॥ ७
चत्तारि[4] वि धुवें[21]-परिहव-कलङ्क जय-जय-सद्देण पइट्ठ लङ्क ॥ ८

5 ॥ घत्ता ॥

सन्तिहँ[22] सन्तिहरें गम्पिणु वन्दण-हत्ति किय[23] ।
सुविलासिणि जेम लङ्क सें[24] इं भु ञ्जन्तें[25] थिय[26] ॥ ९

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[८. अट्ठमो संधि]

मालिहें रज्जु[1] करन्ताहों सिद्धइँ [2]विज्जाहर-मण्डलइँ[3] ।
10 सहसा अहिमुहिहूआइँ[4] सायरहों जेम सव्वइँ[5] जलइँ ॥ १

[१]

तहिँ अवसरें छुह-पङ्कापण्डुरें[6] दाहिण-सेढिहिँ[7] रहणेउर-पुरें[8] ॥ १
पिहुल-णियम्बिणि पीण-पओहरि[9] सहसारहों पिय माणस-सुन्दरि ॥ २
ताहें[10] पुत्तु सुरें[11]-सिरि-संपण्णउ[12] इन्दु चवेवि इन्दु उप्पण्णउ[13] ॥ ३
15 [1]भेसइ[14] मन्ति दन्ति अइरावणु सेणावइ हरिकेसि भयावणु[15] ॥ ४
विज्जाहर जि सव्व किय सुरवर पवण-कुवेर[16]-वरुण[17]-जम-ससहर ॥ ५
छव्वीस वि सहसइँ[18] पेक्खणयहुँ[19] णाहिँ[20] पमाणु खुज्ज[21]-वामणयहुँ[22] ॥ ६
गायण[23] जाइँ सुरिन्दत्तणयहुँ णामइँ[24] ताइँ कियइँ अप्पणयहुँ[25] ॥ ७
उव्वसि[26]-रम्भ-तिलोत्तिम-पहुइहिँ[2][27] अट्ठायाल-सहस-वर-जुवइहिँ ॥ ८

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10 PSA एत्थंतरि. 11 A दणुवइं°. 12 A परियंचेवि. 13 P गयाणं. 14 A कयंत°. 15 PS °वयणि. 16 S णिग्घाऊ. 17 P णिघाउ, S णिग्धा with य added marginally. 18 PS णरवइ. 19 P णहिं, S णहि. 20 PS तुट्ठ. 21 P marginally corrected to धुय. 22 S संतिहिं. 23 S किया. 24 S सयं. 25 PA भुंजंति. 26 S थिया.

1. 1 रजु. 2 A repeats the previous words as विजु करंताहो, सिद्धइं. 3 A °मंडलइ. 4 P अहिमुहिहूयाइं, S अहिमुह हूयाइं. 5 PSA सव्वइ. 6 A °पंडरे. 7 S °सेढिहि, A °सेढिहे. 8 A °पुरि. 9 S °पउहरि. 10 PS तासु. 11 A सर°. 12 P संपुण्णउं, S संपुण्णउ. 13 A उप्पण्णउं. 14 S भेसह. 15 S यभावणु. 16 PS पवणु कुवेरु. 17 S वतुणु. 18 PS सहास. 19 P पेक्खणयहु, S पेषणयहु. 20 S णाहि. 21 PS खुजु. 22 P वावणयहुं, S वावणयहु. 23 A गाणहुं जाइं सुरिंदहुं तणयहुं. 24 PSA णामइ. 25 A अप्पणयहु. 26 SA उव्वस. 27 S पहुयहिं.

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२ राक्षसपति सुकेशीत्यर्थः. ३ माता. ४ सुकेशि-मालि-सुमालि-माल्यवन्तः.

[१] बृहस्पति. २ प्रभृतिभिः.

॥ घत्ता ॥

परिचिन्तिउँ[28] विज्जाहरेँण 'तहोँ जाइँ[29] जाइँ आखण्डलहोँ ।
ताइँ ताइँ महु चिन्धाइँ[30] [31]लइँ[32] हउँ जि इन्दु महि-मण्डलहोँ' ॥ ९

[२]

[1]जुएँ[2] खय-कालेँ णिड्डु (?) णिड्डालिहेँ जे जे सेव करन्ता मालिहेँ ॥ १
ते ते मिलिय णराहिव इन्दहोँ अवर जलोह व [3]अवर-समुद्दहोँ ॥ २
कप्पु ण दिन्ति[4] जन्ति सिरिगारहिँ[5](?) आण करन्ति[6] वि णाहङ्कारहिँ[7] ॥ ३
केण [8]वि कहिउ गम्पि तहोँ मालिहेँ[9] 'पहु संकन्ति[10](?) ण तुम्ह [3]णिड्डालिहेँ[11](?)॥४
इन्दु को वि सहसारहोँ णन्दणु[12] तासु करन्ति सव्व भिच्चत्तणु' ॥ ५
तं णिसुणेवि सुकेसहोँ पुत्तें कोव-जलण-जालोलि[13]-पलित्तें ॥ ६
देवाविय रण-भेरि भयङ्कर घरु (?) सण्णहेँवि पराइय किङ्कर ॥ ७
किक्किन्धहोँ[14] किक्किन्धहोँ णन्दण दिण्णु पयाणउँ[15] वाहिय सन्दण ॥ ८

॥ घत्ता ॥

'गमणु ण सुज्झइ महु मणहोँ' तं मालि सुमालि[16] करेँहिँ[17] धरइ ।
'पेक्खु[18] देव दुणिमित्ताइँ[19] सिव कन्दइ वायसु करगरइ[20] ॥ ९

[३]

पेक्खु कुहिणि[1] विसहर-छिज्जन्ती मोक्कल-केस णारि रोवन्ती ॥ १
पेक्खु फुरन्तउ वामउ लोयणु पेक्खहि रुहिर-ण्हाणु वस-भोयणु ॥ २
पेक्खु वसुन्धरि-तलु कम्पन्तउ घर-देवउल[2]-णिवहु[3] लोट्टन्तउ ॥ ३
पेक्खु अकालेँ[4] महा-घणु[5] गज्जिउ णहेँ णच्चन्तु[6] कबन्धु[2] अलज्जिउ' ॥ ४
तं णिसुणेवि वयणु[7] तहोँ वलियउ 'वच्छ वच्छ जइ सउणु[8] जि वलियउ ॥ ५
तो किं मरइ सव्वु[9] एँउ[10] अलियउ[11] दइउ[12] मुएवि अण्णु को[13] वलियउ ॥ ६

28 A परिचिंतिउं. 29 A जाइं जाइं वि. 30 P चिंधाइ, S चिंधइं. 31 This Pāda is missing in A. 32 P लइं, S missing.

2. 1 The first line in missing in A. 2 S जुय. 3 A रवरव. 4 S दंति, A दिंति. 5 S सेंगारहिं, A सिंगारिहि. 6 A गणंति. 7 S illegible, A °हंकारिहिं. 8 A केहिं मि. 9 S मालिहो. 10 P सकंति. 11 P णिद्दालिहे, S णिदालिहें, A निडालिहे. 12 S णंदणो. 13 S जालालि. 14 A किंक्किध वि. 15 P पयाणउं. 16 P सुमाले. 17 PS करे. 18 S पेक्खे. 19 A दुनिमित्ताइ. 20 P करकरइं, S करकरइ.

3. 1 A पक्खि. 2 PS °देउलहं. 3 S णिवहुं. 4 A अकालि. 5 A महाघण. 6 S णचंति. 7 S ववण्णु. 8 PS सवणु. 9 PS सक्कु. 10 S यउ, A इउ. 11 P अलिअउं. 12 S दयउ. 13 A नउ.

[२] १ मृत्युकाले. २ ललाटैः. ३ आज्ञां.
[३] १ मार्गः. २ भग्नघडं(टं) वा.

छुडु धीरत्तणु होइ[14] मणूसहोँ लच्छि कित्ति ओसरइ[15] ण पासहोँ' ॥ ७
एम[16] भणेप्पिणु दिण्णु पयाणउँ[17] चलिउँ[18] सेण्णु सरहसु स-विमाणउँ[19] ॥ ८

॥ घत्ता ॥

हय-गय-रहवर-णरवरहिँ[20] महियलेँ[21] गयणयलेँ ण माइयउँ[22] ।
5 दीसइ विञ्झ[23]-महीहरहोँ मेहउलु णाइँ उद्धाइयउँ[24] ॥ ९

[४]

तं जमकरणहोँ अणुहरमाणउ[1] णिसुणेँवि रक्खहोँ[2] तणउ पैयाणउ[3] ॥ १
उभय-सेढि[4]-सामन्त पणट्ठा गम्पिणु इन्दहोँ सरणेँ[5] पइट्ठा ॥ २
तहिँ[6] अवसरेँ वलवन्त[7] महाइयँ[8] मालिहेँ केरा दूअँ[9] पराइयँ[10] ॥ ३
10 'अहोँ अहोँ रहणेउर[11]-पुर-राणा। कप्पु देवि[12] करेँ[13] सन्धि अयाणा ॥ ४
दुज्जउ लङ्काहिउ समरङ्गणेँ छुडु जेण णिग्घाउ जमाणणेँ ॥ ५
राय-लच्छि तइलोक्क-पियारी दासि जेम जसु[14] पेसणगारी[15] ॥ ६
तेण समाणु विरोहु असुन्दरु' आएँहिँ[16] वयणेँहिँ कुविउ[17] पुरन्दरु ॥ ७
'दूउ भणेवि तेण तुहुँ[18] चुक्कउ[19] णं तो जम-दन्तन्तरु[20] ढुक्कउ ॥ ८

15 ॥ घत्ता ॥

को सो लङ्क-पुराहिवइ को तुहुँ किर सन्धि कहो[21] त्तणियँ[22] ।
जो जीवेसइ विहिँ[23] मि रणेँ महि णीसावण्ण तहो[24] त्तणिय ॥ ९

[५]

गय ते मालि-दूय णिब्भच्छिय दुव्वयणावमाण-पडिहत्थिय[1] ॥ १
20 सण्णज्झइ[2] सुरिन्दु सुर-साहणु कुलिस-पाणि अइरावय[3]-वाहणु ॥ २
सण्णज्झइ तणु-हेइ हुआसणु[4] धूमद्धउ कुयारि[5] मेसासणु ॥ ३
सण्णज्झइ जमु [6]दण्ड-भयङ्करु महिसारूढु पुरन्दर-किङ्करु ॥ ४

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14 PS होउ. 15 S उसरइ. 16 PS एव. 17 PA पयाणउं. 18 A चलिउं. 19 A सविमाणउं. 20 A णरवरिहिं. 21 A महियलि गयणयलि. 22 P माइअउं, मायूयउ. 23 PS विंझइरि°. 24 PS उद्धाइअउ.

4. 1 PA अणुहरमाणउं. 2 S वक्खहो. 3 A तणउं पयाणउं. 4 A उहयसेणि°. 5 P सरणि, S सरण, A सरणु. 6 PS तहि. 7 A वलेवंत. 8 S महाइया. 9 A हूअ°. 10 S पराइया. 11 P could not be used for the text from °उरपुरराणा up to कुम्भवीढे अब्भि° (VIII 9 8), because folio no. 24 in P covering that portion is missing. 12 S देहि. 13 S A करि. 14 S जं. 15 S पेसणयारी. 16 S आयहिं वयणेहि. 17 A कुइउ. 18 S तुहु. 19 A चुक्कउं. 20 S दंतंतरे. 21 A कहु. 22 S तणिय. 23 A विहिं मि. 24 S तहु तणिया.

5. 1 S पउहत्थिय, A पडहच्छिय. 2 A सनज्झइ. 3 S अइरावइ. 4 S हुयासणु. 5 A कुंजारि. 6 S A जमदंड.

सण्णज्झइ णइरिउ मोग्गर-धरु[7]   रिच्छारूढु रणङ्गणेँ दुद्धरु ॥ ५
सण्णज्झइ वरुणु वि दुद्दंसणु   णागवास-करु करि[8]मयरासणु ॥ ६
सण्णज्झइ मिग-गमणु समीरणु   तरुवरु[9]-पवँ[10]रुग्गामिय-पहरणु ॥ ७
सण्णज्झइ कुवेरु फुरियाहरु   पुप्फ-वि[11]माणारूढु सत्ति-करु ॥ ८
सण्णज्झइ ईसाणु विसासणु   सूल-पाणि पर-वल-संतासणु ॥ ९
सण्णज्झइ पञ्चाणण-गामिउ[12]   कुन्तँ[13]-पाणि ससि ससिपुर-सामिउ ॥ १०

॥ घत्ता ॥

जाइँ वि ढि[14]ल्लीहोन्ताइँ   ताइ मि रण-रसँ[15]-पुलउग्गयइँ[16] ।
णिएँवि परोप्परु चिन्धाइँ[17]   सुहडहुँ[18] कवयइँ फुट्टेँवि[19] गयइँ[20] ॥ ११

[६]

ता[1]वँ परोप्परु वेहाविद्धइँ[2]   पढम भिडन्तइँ[3] अग्गिम-खन्धइँ[4] ॥ १
मुसुमूरिय-उर-सिर-मुह-कन्धर   पच्छिम-भाअ-सेस थियँ[5] कुञ्जर ॥ २
पु[6]च्छुग्गीरिय पडिपहरन्ति व   'कहिँ[7][8] गय अग्गिम-भाय' भणन्ति व ॥ ३
जोह वि अमुणियँ[9]-जँ[10]ढर-उरत्थल   'कहिँ[11] गय रिउ' पहरन्तिँ[12] व करयल ॥ ४
संचूरिय तुरङ्ग-धयँ[13]-सारहि   चक्क-सेस थियँ[14] णवर महारहि[15] ॥ ५
तँ[16]हिँ अवसरेँ रहणेउर-सारहोँ   धाइउ[17] मलवन्तु सहसारहोँ ॥ ६
सूररएण सोमु रणेँ[18] खारिउ   उच्छुरएणँ[19] वरुणु हक्कारिउ ॥ ७
जमु [20]किक्किन्धें धणउ सुमा[21]लिं   पवणु सुकेसें[22] सुरवइ मा[23]लिं ॥ ८

॥ घत्ता ॥

'एत्तिउँ[24] कालु ण वुज्झियउ   तुँहुँ[25] कवणँहुँ[26] इन्दँहुँ[27] इन्दु कहेँ ।
रण्डेँहिँ[28] मुण्डेहिँ जिब्भिएँहिँ[29]   किं[27] जो सो रम्मँ[30]हि इन्दवहेँ[31]' ॥ ९

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7 S मोग्गरघरु. 8 A मयरासणु. 9 S तरुवरु. 10 S पहरु°. 11 S °विमाणरूढु सत्तिअकरु. 12 A °गामिउं. 13 A कोंत°. 14 A टीलीहोताइ. 15 S रणस°. 16 S °पुलग्गयइ, A °पुलउगयाइं. 17 S चिंघाइ. 18 S सुहडह कवयइ. 19 S A फुट्टिवि. 20 S गयइ, A गयाइं.

6. 1 S ताव. 2 S वेहाइंद्धइ. 3 A भिडंतहुं. 4 S °खंघइ, A °खंघहु. 5 S थिअ. 6 S पुंच्छु°. 7 This hemistich is missing in S. 8 A कहि. 9 S अपुणिय. 10 A जढरोरत्थल. 11 S कहि, A कह°. 12 A पसरंति. 13 A धुरसारहिं. 14 S ठिय. 15 A महारहिं. 16 S तहि. 17 S धायउ. 18 S रणि. 19 S उच्छरएण. 20 A जसु किंकिंधे. 21 S सुमालें. 22 A सुकेसिं. 23 S मालें. 24 A एत्तउ. 25 S A तुहु. 26 S कवणहो, A कवणहुं. 27 S missing. 28 A रंडिहिं मुंडिहिं. 29 S जिभिएहिं, A भएहिं. 30 A रम्महिं. 31 S इंदवहो.

[७]

तं [1]णिसुणेँवि चोइउ अइरावउ णावइ णिज्झरन्तु कुल[2]-पावउ ॥ १
मालि-पुरन्दर[3] भिडिय परोप्परु विहि[4] मि महाहउ जाउ भयङ्करु ॥ २
[5]जुज्झइँ सेस-णरेँहिँ परिचत्तइँ[6] थिय पडिथिरइँ[7] करेप्पिणु णेत्तइँ[8] ॥ ३
5 इन्दयालु जिह तिह[9] जोइज्जइ रक्खेँ[10] रक्ख-विज्ज चिन्तिज्जइ ॥ ४
भीम-महा[11]भीमेँहिँ जा दिण्णी गोत्त-परम्पराएँ[12] अवइण्णी ॥ ५
सा विकराल-वयण उद्धाइय परिवड्ढिय गयणयलेँ ण माइय ॥ ६
चिन्तिउ वरुण-पवण-जम-धणऍहिँ[13] 'पत्तु[14] इन्दु चरिऍहिँ[15] अप्पणऍहिँ[16] ॥ ७
दूएं[17] वुत्तु आसि[18] रायङ्गणेँ दुज्जउ मालि होइ समरङ्गणेँ' ॥ ८

॥ घत्ता ॥

10 तहिँ[19] पत्थावेँ[20] पुरन्दरेँण माहिन्द-विज्ज लहु संभरिय[21] ।
वड्ढिय तहेँ[22] वि चउग्गुणिय रवि-कन्तिएँ ससि-कन्ति व हरिय[23] ॥ ९

[८]

तं माहिन्द-विज्ज अवलोऍवि[1] भणइ[2] सुमालि मालि-मुहु[3] जोऍवि[4] ॥ १
15 'तइयहुँ[5] ण किउ महारउ वुत्तउ एवहिँ[6] आयउ कालु णिरुत्तउ' ॥ २
तं णिसुणेँवि पलम्ब-भुय-डालेँ अमरिस-कुद्धएण रणेँ[7] मालेँ ॥ ३
वायव-वारुण-अग्गेयत्थइँ[8] मुक्कइँ तिण्णि मि[9] गयइँ[10] णिरत्थइँ ॥ ४
जिह अण्णाण-कण्णेँ जिण-वयणइँ जिह गोट्टङ्गणेँ[11] वर-मणि-रयणइँ ॥ ५
जिह उवयार-सयइँ अकुलीणऍ[12] वयइँ[13] जेम चारित्त-विहीणऍ[14] ॥ ६
20 गम्पि पहञ्जणु मिलिउ पहञ्जणेँ वरुणहोँ[15] वरुणु हुवासु[16] हुआसणेँ ॥ ७
हसिउ पुरन्दरेण 'अरेँ माणव देव-समाण होन्ति किं दाणव' ॥ ८

॥ घत्ता ॥

भणइ मालि 'को देउ[17] तुहुँ वलु पउरु सु सयलु णिरिक्खियउ ।
[18]जं वन्धहि ओहट्टहि वि इन्दयालु पर[19] सिक्खियउ' ॥ ९

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7. 1 S णिसुणिवि चोयउ. 2 S उल°. 3 S °पुरंदरु. 4 A विहिंवि. 5 S जुज्झहे, A जुज्झजुज्झइं. 6 S परिचत्तइ. 7 S A पडिथिरइ. 8 S णेत्तइ. 9 S तिह. 10 S रक्खइ. 11 S °महाभीमहि. 12 S °परंपराय अवयण्णी. 13 S धणयहिं. 14 A पुत्तु. 15 A चरियहिं. 16 S अप्पणयहिं. 17 S दूयहिं. 18 A मासि. 19 S तहि. 20 A पत्थावि. 21 S संभरिया. 22 P S होवि. 23 S हरिया.

8. 1 S अवलोयवि. 2 A भणइं. 3 A मोहुं. 4 S जोयवि. 5 S तइयहो. 6 S येवहि. 7 S रण. 8 S °यत्थइ. 9 S वि. 10 S गयइ. 11 A गोट्टंगणाए मणि°. 12 S अकुलीणइं. 13 S वयइ. 14 S विहूणइं. 15 S वरुणहु. 16 A हुयासु हुयासणे. 17 S देव तुहु. 18 S जहिं बद्धउ हट्टहि विह. 19 S परि सिक्खियउ.

[९]

तं णिसुणेवि वयणु सुरराएं   विद्धु णिडालें[2] मालि णाराएं[3] ॥ १
लहु उप्पाडेंवि[4] घित्तु णरिन्दें[5]   णाइँ वरङ्कुसु[6] मत्त-गइन्दें[7] ॥ २
सहसा रुहिरायम्विरु[8] दीसिउ   णं मयगलु सिन्दूरें[9]-विहूसिउ ॥ ३
वाम-पाणि वणें[10] देवि अखन्तिएँ   भिण्णु णिडालें[11] सुराहिउ सत्तिएँ ॥ ४
विहलङ्घलु ओणल्लु महीयलें   कलयलु घुट्ठु[12] रक्ख-वाणर-वलें ॥ ५
मालि सुमालिं[13] साहुक्कारिउ   '[14]पइँ होन्तएँ[15] णिय-वंसुद्धारिउ' ॥ ६
उट्ठेंवि[16] मुक्कु[17] चक्कु सहसक्खें   एन्तउ[18] धरेंवि[19] ण सक्किउ रक्खें ॥ ७
सिरु पाडेवि रसायलें[20] पडियउ   कह वि[21] ण कुम्म-वीढें[22] अब्भिडियउ[23] ॥८

॥ घत्ता ॥

वयणु[24] मडक्क ण वीसरिउ   धाविउ[25] कवन्धु रोसावियउ[26] ।
वे-वारउ अइरावयहों   कुम्भत्थलें असिवरु वाहियउ[27] ॥ ९

[१०]

जं विणिवाइउ[1] रक्खु रणङ्गणें   विजउ घुट्ठु अमराहिव-साहणें ॥ १
णट्ठु कइद्धय[2]-वलु भय-भीयउ   गलियाउहु[3] कण्ठ-ट्ठिय-जीयउ[4] ॥ २
केण वि ताम[5] कहिउ सहसक्खहों[6]   '[7]पच्छलें लग्गु देव पडिवक्खहों ॥ ३
वहुवारउ णिसियर[8]-कइचिन्धेंहिँ[9]   वेयारिय सुकेस-किक्किन्धेंहिँ ॥ ४
एय जि विजयसीह खय-गारा   तिह करें[10] जेम[11] ण जन्ति भडारा' ॥ ५
तं णिसुणेंवि गउ चोइउ जावेंहिँ[12]   ससहरु पुरउ परिट्ठिउ तावेंहिँ[13] ॥ ६
'महु आदेसु[14] देहि परमेसर   मारमि[15] हउँ जि णिसायर वाणर ॥ ७
सेण्णु वि घत्तमि जम-मुहँ[16]-कन्दरें[17]   दसण-सिलायलें[18]-जीहा-कक्करें' ॥ ८

9. 1 S सुररायं. 2 S णिड्डालें, A निडालि. 3 S णरायं, A नाराएं. 4 A उप्पाडिवि. 5 S णरेंदें, A नरिंदे. 6 S णाइ. 7 S गयंदें. 8 A °रायंबु पदीसउ. 9 S सिंदूरे, A सिंदू. 10 S वण, A रणे. 11 S णिहालि, A निडालि. 12 A रक्खस्सवाणर°. 13 S सुमालि. 14 S पइ. 15 A नमिवि नमिवंसु उद्धारिउ. 16 S उट्ठि, A उट्ठिवि. 17 A चक्कु मुक्कु. 18 S यंतउ. 19 S A धरिवि. 20 A रसायलि. 21 A व. 22 S कुम्मवीढि. 23 P अब्भिडिअउं. 24 P S वयण. 25 A धाइउ. 26 A रोसाहियउ. 27 P S वाहिअउ.

10. 1 S विणिवायउ. 2 S कयद्धय°. 3 A गालिया°. 4 P S °जीअउ. 5 P S कहिउ ताव. 6 P S सहसक्खहो. 7 A एच्छले. 8 P S णिसिअक्खइ°. 9 S चेंधेहिं. 10 P S A करि. 11 P जेंव, S जेव. 12 P जावहि, S A जावेहि. 13 P तावहि. 14 P S आदेसु. 15 P मारउं, S मारउ. 16 P मुहि. 17 S कंदरे. 18 P S सिलायले.

[१०] १ छद्मिताः.

॥ घत्ता ॥

इन्दें[19] हत्थुत्थल्लियउँ[20] धाइउ[21] ससि सर वरिसन्तु किह ।
[२]पच्छलें[22] पवणाहिएँ[23] धणहों[24] धाराहरु वासारँ[25]त्तु जिहँ[26] ॥ ९

[११]

5 'मरु मरु वलहों[1] वलहों किं णासहों धारा[1]हरँ[2]-मक्कडहों हयासहों ॥ १
सुरयण-णयणाणन्द-जणेरा कुद्ध पावँ[3] तं (?) वासव-केरा' ॥ २
तं णिसुणेंवि[5] दूरुज्झिय-सङ्कउ अहिमुहुँ मलवन्तु[7] पर थक्कउ ॥ ३
[२]गहकल्लोलु णाइँ छण-चन्दहों णाइँ मइन्दु महग्गयँ-विन्दहों[10] ॥ ४
'अरें ससङ्क स-कलङ्क अलज्जियँ[11] महिलाणँण[12] वे-पक्ख-विवज्जिय ॥ ५
10 चन्दु भणेवि जें[13] हासउ दिज्जइ पइँ[14] वि को वि किं रणें घाइज्जइ[15]' ॥ ६
एमँ[16] चवेप्पिणु[17] चावँ[18]-सणाहउ भिण्डिवाल-पहरणेंण समाहउ ॥ ७
मुच्छ पराइयँ[19] पसरिय-वेयणु दुक्खु दुक्खु किर होइ स-चेयणु ॥ ८

॥ घत्ता ॥

दूरीहूया तामँ रिउ[20] मयलञ्छणु मणेँ [३]अवतसइ किहँ[21] ।
15 सिरु संचालइ करु धुणइँ[22] संकन्तिहँ[23] चुक्क विप्पु जिह[24] ॥ ९

[१२]

तामँ महा-रहणेउर-पुरवरुँ[2] जय-जय-सद्दें पइसइ सुरवरु ॥ १
पवण-कुवेर-वरुण-जमँ[3]-खन्देंहिँ णड-फम्फाव-छत्त-कइवन्देंहिँ ॥ २
वँन्दिण-सयँहिँ पवड्ढिय-हरिसेंहिँ[5] विज्जाहर-किण्णरँ[6]-किंपुरिसेंहिँ[7] ॥ ३
20 जोइस-जक्ख-गरुड-गन्धव्वेंहिँ[8] जय-जय-कारु करन्तेंहिँ[9] सव्वेंहिँ[10] ॥ ४
चलणेंहिँ गम्पि पडिउ सहसारहों[11] णं भरहेसरु तिहुअण-सारहों ॥ ५

19 S इंदे. 20 P हत्थुत्थल्लिउअं. 21 S धायउ वरेसांतु किहा. 22 S पत्तले, A पच्छए. 23 S पइणहए, A पवणहय. 24 PS धयहो. 25 PS वरिसंतु. 26 S जिहा.

11. 1 A वलहु २. 2 A धारायर. 3 S पाय तं, A पायवो. 4 S वाहाकेरा. 5 S णिसुणिवि. 6 A अहिमुहुं. 7 P मल्लवन्तु. 8 PS गहिकल्लोलु. 9 PS णाइ. 10 A घणवंदहो. 11 S अलजिया. 12 S महिल्लाणण. 13 P जं. 14 PS पइ. 15 A घाइजइ. 16 PS एव. 17 A भणेप्पिणु. 18 PS वाव°. 19 S परायउ. 20 P S ताव. 21 S किहा. 22 S धुणइ, A धुणई. 23 P संकत्तिहे, S संकंतिहि. 24 S जिहा.

12. 1 PS ताव. 2 A पुरवरु. 3 A जय. 4 A छिद्दसएहिं पवड्ढिय°. 5 P A हरिसहिं, S हरिसिहि. 6 P किन्नर, A missing. 7 S किंपुरिसहिं. 8 S गंधव्वहिं. 9 P S A करंतिहिं. 10 A सव्विहिं. 11 S सहसा.

२ पश्चिममेघः.

[११] १ राक्षस, वानर. २ गृहवैरी राहुरित्यर्थः. ३ उद्वेगं करोति.

ससिपुरि [12]ससिहेँ [13]दिण्णं विक्खायहोँ　[14]धणयहोँ लङ्क किक्कु जमरायहोँ ॥ ६
मेह-णयरेँ [15]वरुणाहिउ ठवियउ　[16]कञ्चणपुरेँ कुवेरु पट्ठवियउ ॥ ७

॥ घत्ता ॥

अण्णु वि को वि पुरन्दरेँण　तहिँ [17]अवसरेँ जो संभावियउ [18]।
मण्डलु एक्केक्कउ पवरु　सो [19]सँचु स इं भु [20]ञावियउ ॥ ८

*

[९. णवमो संधि]

एत्थन्तरेँ [1]रिद्धिहेँ [2]जन्ताहोँ　पायाल-लङ्क [3]भुञ्जन्ताहोँ ।
उप्पण्णु सुमालिहेँ [4]पुत्तु [5]किह　रयणासउ रिसहहोँ भरहु [6]जिह ॥ १

[१]

[7]सोलह-आहरणालङ्करिउ　सयमेव मयणु णं अवयरिउ ॥ १
वहु-दिवसेँहिँ आउच्छेँवि [8] जणणु　गउ विज्जा-कारणेँ पुप्फवणु [9] ॥ २
थिउ अक्खसुत्तु करयलेँ करेँवि [10]　जिह मह-रिसि परम-झाणु धरेँवि [11] ॥ ३
[12]तहिँ अवसरेँ गुण-अणुराइयउ　सो [13] पोमविन्दु संपाइयउ ॥ ४
रयणासउ लक्खिउ तेण तहिँ　'[14]इमु पुरिस-रयणु उप्पण्णु कहिँ ॥ ५
लइ सच्चउ हूयउ [15] गुरु-वयणु　[16]एँहु सो णरु [17]एँउ तं पुप्फवणु [18]' ॥ ६
कइकसि णामेण वुत्त [19] दुहिय [20]　[21]पप्फुल्लिय-पुण्डरीय-मुहिय [22] ॥ ७
'[23]एँहु पुत्ति तुहारउ [24] भत्तारु　माणस-सुन्दरिहेँ [25] व सहसारु [26]' ॥ ८

॥ घत्ता ॥

गउ धीय थवेवि णियासवहोँ　उप्पण्ण विज्ज रयणासवहोँ ।
थिउ विहि [27]सि मज्झेँ परमेसरिहिँ [28]　[29]णं विञ्झु ताविँ-णम्मय [30]-सरिहिँ ॥ ९

12 A ससिहो. 13 S दिन्नु. 14 S धणहो. 15 P A मेहणयरि, S मोहणयरि. 16 P S कंचणपुरि कुवेरु पट्ठविअउ, A कंचणपुरिहिं धणउ पट्ठवियउ. 17 P S तहि अवसरि. 18 P संभाविअउ. 19 S सचु. 20 P भुंजाविअउ.

1. 1 S इत्थंतरि, A एत्थंतरि. 2 P S रिद्धिहि. 3 S पइसंताहो. 4 S सुमालिहिं. 5 S किहा. 6 S जिहा. 7 P S सोलस. 8 S आउंच्छिवि, A आउच्छिवि. 9 P S पुप्पवणु. 10 A करिवि. 11 A धरिवि. 12 P S A तहि. 13 P सौ. 14 P S इय. 15 P हअउं. 16 S यहु. 17 P इउ, S यउ. 18 P पुप्पवणु, S पुप्फवणु. 19 P S वुत्तु. 20 S दुहिया. 21 P पुप्फुल्लिय°. 22 S मुहिया. 23 P इहु, S यहु. 24 A तुहारहुं. 25 P S A सुंदरिहि. 26 S सहसारो. 27 A विहिं सि. 28 S परमेसरेहि. 29 S पा. 30 S णंमय.

[१] १ विद्याधरः. २ इन्द्रस्य माता तस्यावर्भभो (?) यथा. ३ इन्द्रस्य पिता. ४ तापी-नर्मदयोर्नद्योर्मध्ये.

[२]

अवलोइयं वहु रयणासवेंण णं अग्ग-महिसि सइँ वासवेंण ॥ १
सु-णियम्बिणि परिचक्कलिय-थणि[3] इन्दीवरच्छि पङ्कय-वयणि[4] ॥ २
'कसु केरी कहिँ अवइण्ण[5] तुहुँ तउ[6] दूरें[7] दिट्ठि जें[8] जणइ[9] सुहु[10]' ॥ ३
5 तं सुणेंवि[11] स-सङ्क कण्ण चवइ 'जइ जाणहों[12] पोमविन्दु णिवइ ॥ ४
हउँ[13] तासु धीयं[14] केण ण वरियं[15] कइकसि णामें[16] विज्जाहरियं[17] ॥ ५
गुरु-वयणेंहिँ आणिय एउ वणु तउ दिण्णी करें[18] पाणिग्गहणु[19]' ॥ ६
तं णिसुणेंवि सुपुरिस[20]-धवलहरु उप्पाइउ[21] विज्जाहर-णयरु ॥ ७
कोक्काविउ सयलु वि वन्धुजणु सहुँ[22] कण्णएँ किउ पाणिग्गहणु ॥ ८

10 ॥ घत्ता ॥

वहु-कालें सुविणउ[23] लक्खियउ अत्थाणें णरिन्दहों अक्खियउ ।
'फाडेप्पिणु कुम्भइँ[24] कुञ्जरहुँ पञ्चाणणु उवरें[25] पइट्ठु महु[26] ॥ ९

[३]

उच्चोलिहें[1] चन्दाइच्च थियं[2]' तं णिसुणेवि दइएं[3] 'विहसिकियं[4] (?) ॥ १
15 अट्ठङ्ग-णिमित्तइँ[5] जाणऍण वुच्चइ रयणासव-राणऍण ॥ २
'होसन्ति पुत्त तउ तिण्णि धणें पहिलारउ ताहँ रउद्दु[6] रणें ॥ ३
जग-कण्टउ सुरवर-डमर-करु भरहद्ध-णराहिउ चक्कधरु' ॥ ४
परिओसें[7] कहि मि[8] ण मन्ताहुँ णवं[9]-सुरय-सोक्खु[10] माणन्ताहुँ[11] ॥ ५
उप्पण्णु दसाणणु अतुल-वलु पारोहं-पईहर-भुय-जुयलु ॥ ६
20 पक्कल[12]-णियम्वु वित्थिण्णं[13]-उरु णं सग्गहों पचविउ को वि सुरु ॥ ७
पुणु भाणुकण्णु पुणु[14] चन्दणहि[15] पुणु जाउ विहीसणु गुण-उवहि[16] ॥ ८

॥ घत्ता ॥

तो उप्पाडन्तु दन्त गयहुँ[17] करयलु छुहन्तु मुहें पण्णयहुँ[18] ।
आयएँ लीलएँ रामणु रमइ[19] णं कालु वालु होऍवि[20] भमइ ॥ ९

2. 1 A अवलोविय. 2 A सइ. 3 P S °थणे. 4 P S °वयणे. 5 P अवइन्न. 6 A रउ. 7 S दूरे, A दूरिं. 8 S जं, A जि. 9 A जणइं. 10 PA सुहुं. 11 P S, णिसुणिवि. 12 A जाणहुं. 13 P S हउ. 14 P धूय, S धूव. 15 S वरिया. 16 A नामे. 17 S विज्जाहरिया, A विजाहरिय. 18 A करि. 19 S पाणिग्गहणो. 20 S सपुरिसधवलहरो. 21 S उप्पायउ. 22 P S सहु. 23 A सिविणउं. 24 P S कुंभइ कुंजरहो. 25 P S उअरे. 26 P महुं.

3. 1 P S उच्चोलिहि. 2 S थिया. 3 S दैवें. 4 P वियसिकिय, S वियसिकिया. 5 P S °णमित्तइ. 6 S रउद्द. 7 P परिउसें. 8 A कहिंमि. 9 P णव corrected to वर. 10 A सुक्ख. 11 S माणंताहो. 12 A पचल°. 13 P S विच्छिण्ण°. 14 A पुण्णु. 15 S चंदणेहिं. 16 P S °उअहि. 17 P S गयहं. 18 S पण्णहु. 19 A रमइं. 20 A होवि भमइं.

[३] १ विकशित्वा. २ भयार्ण(न)क. ३ वडारोह (?). ४ विस्तीर्णः.

[४]

खेलन्तु पईसइ [1]भण्डारु जँहिँ[2] तोयदवाहण[3]-तणउ हारु ॥ १
णव-[4]मुहइँ जासु [5]मणि-जडियाइँ णव गह परियप्पेँवि[6] घडियाइँ[7] ॥ २
जो परिपालिज्जइ पण्णएँहिँ[8] आसीविस-रोसाउण्णएँहिँ ॥ ३
सामण्णहोँ अण्णहोँ करइ वहु सो कण्ठउ दुट्ठउ[9] दुव्विसहु ॥ ४ 5
सहसत्ति लग्गु करेँ दहमुहहोँ णं मित्तु[10] सुमित्तहोँ अहिमुहहोँ ॥ ५
परिहिउ[11] णव-मुहइँ[12] समुट्ठियइँ[13] णं गह-विम्बइँ सु-परिट्ठियइँ[14] ॥ ६
णं सयवत्तइँ संचारिमइँ[15] णं कामिणि-वयणइँ कारिमइँ[16] ॥ ७
वोलन्ति समउ[17] वोलन्तएँण स-वियारु हसन्ति हसन्तएँण ॥ ८

॥ घत्ता ॥ 10

पेक्खेप्पिणु ताइँ[18] दहाणणइँ थिर[19]-तारइँ[20] तरलइँ लोयणइँ ।
तेँ दहमुहु[21] दहसिरु जणेँण किउ[22] पञ्चाणणु जेम पसिद्धि[23] गउ ॥ ९

[५]

जं परिहिउ[1] कण्ठउ रावणेँण किउ वद्धावणउँ[2] सु-परियणेँण ॥ १
रयणासउ कइकसि धाइँयइँ[3] आणन्देँ कँहि[4] मि ण माइयइँ ॥ २ 15
णिसुणेप्पिणु आइउ[5] उच्छुरउँ[6] किक्किन्धु स-कन्तउ सूररउँ[7] ॥ ३
संयलेहिँ[8] णिहालिउ साहरणु दहँ[9]-गीउम्मीलिय-दह-वयणु ॥ ४
परिचिन्तिउ 'णउ सामण्णु[10] णरु एँहु[11] होइ णिरुत्तउ चक्कहरु ॥ ५
एयहोँ पासिउ रज्जु वि विउलु[12] कइ[1]-जाउहाणेँ[13]-वलु रणेँ[14] अतुलु ॥ ६
एयहोँ पासिउ सुरवइहेँ[15] खउ[16] जम-वरुण[17]-कुवेरहँ णाहिँ[18] जउ' ॥ ७ 20

॥ घत्ता ॥

अण्णेक्क-दिवसेँ गज्जन्तु किह[19] णव-पाउसेँ[20] जलहरु[21]-विन्दु जिह[22] ।
णहेँ[23] जन्तउ पेक्खेँवि[24] वइसवणु[25] पुणु पुच्छिय जणणि 'एहु कवणु[26]' ॥ ८

4. 1 S सइ भंडारु. 2 P S जहि. 3 A तोयदवाहणहो. 4 P S मुहइ. 5 P मणे. 6 P S परिअप्पेवि. 7 P घडिआइं, S घडियाए. 8 P पण्णयहिं. 9 P परिट्ठउ. 10 S मित्त. 11 S परिहउ. 12 A °मुहइ. 13 P S समुट्ठियाइं. 14 P S सुपरिट्ठियाइं. 15 P S संचारियाइं. 16 P कारिमाइं, S कारियाइ. 17 A समउं. 18 S ताए. 19 A missing. 20 S तारइ तरलइ. 21 S दहमुह. 22 P S कउ. 23 P पसिद्धे.

5. 1 S परिहउ. 2 P A वद्धावणउं. 3 S धाइयइं, A धाइयाइं. 4 A कहिं मि न माइयाइं. 5 S आयउ. 6 P S उच्छरउ. 7 A सूररउं. 8 A सयलहिं सि. 9 A दाहगीउ°. 10 S सामण्ण. 11 S यहु. 12 A विमलु. 13 S जाउहाणु. 14 P S अतुलवलु. 15 P सुरवरहि, S सुरवरहो. 16 S खओ. 17 P °धणयकुवेरहं, S धणयकुवेरहो. 18 P S णाहि. 19 S किहा. 20 S °पाउस. 21 P जलयर°, S यलयर°. 22 P S जिहा. 23 P S णहि. 24 P पेक्खिवि, S पिक्खिवि. 25 S वइसवणो. 26 P कवणु.

[५] १ वानरराक्षसयोः.

[६]

तं णिसुणेंवि[1] मउलिय-णयणियऍं वज्जरिउ स-गग्गर-वयणियऍं ॥ १
'कउसिकि जणेरि एयहों तणियं[3] पहिलारी वहिणि महु त्तणियं[4] ॥ २
[1]वीसावसु विज्जाहरु[5] जणणु ऍहु[6] भाइ तुहारउ वइसवणु[7] ॥ ३
5 वइरिहिँ[8] मिलेवि मुहु[9] मलिणुं[10] कियं[11] मायरि व कमागय लङ्क हियं[12] ॥ ४
एयहों उद्दालेंवि[13] जेम तियं[14] कइयहुँ[15] माणेसहुँ राय-सियं[16]' ॥ ५
रत्तुप्पल[17]-हूआलोयणेंण णिब्भच्छिय जणणि विहीसणेंण ॥ ६
'वइसवणहों[18] केरी कवण सिय दहवयणहों णोक्खी[19] का वि[20] किय ॥ ७
पेक्खेसहि[21] दिवसहिँ थोवऍहिँ आऍहिँ[22] अम्हारिस-देवऍहिँ[23] ॥ ८

॥ घत्ता ॥

10 जम-खन्द-कुवेर-पुरन्दरेँहिँ रवि-वरुण-पवण-सिहि-ससहरेँहिँ[24] ।
अणुदिणु दणुवइ[25]-कन्दावणहों घरेँ सेव करेवी रावणहों' ॥ ९

[७]

एक्कहिँ दिणेँ आउच्छेंवि[1] जणणु गय तिण्णि वि भीसणु भीम-वणु ॥ १
15 जहिँ जक्ख-सहासइँ दारुणइँ जहिँ[2] सीह-पयइँ रुहिरारुणइँ ॥ २
जहिँ णीसासन्तेंहिँ अजयरेँहिँ डोलन्ति डाल सहुँ[3] तरुवरेँहिँ ॥ ३
जहिँ सीहारूढइँ[4] विप्पयइँ अन्दोलण-परम-भाव-गयइँ ॥ ४
तहिँ तेहऍं भीसणेँ भीम-वणेँ थिय विज्जहेँ[5] झाणु धरेवि मणेँ ॥ ५
जा अट्ठक्खरेँहिँ पसिद्धि गय णामेण सव्व-कामङ्ग-रूयं[2][6] ॥ ६
20 सा विहिँ पहरेँहिँ जेँ[7] पासु अइयं[8] णं गाढालिङ्गण-गय दइय ॥ ७
पुणु झाइय सोलह-अक्खरिय जय(?)-कोडि-सहासं[9][3]-दहुत्तरियं[10] ॥ ८

॥ घत्ता ॥

ते[11] भायर अविचल-झाण-रुइं[12] दहवयण-विहीसण-भाणुसुइ ।
वणेँ दिट्ठ जक्ख-सुन्दरिऍं[13] किह जिण-वाणिऍं तिण्णि वि लोय जिह ॥ ९

6. 1 P S णिसुणिवि. 2 P °लोयणइं, S °लोयणइ. 3 S तणिया. 4 P तणीअ, S तणिया. 5 P S विज्जाहर. 6 A उहु. 7 P वइसवणु. 8 P वइरिहुं, S वइरिहु. 9 P मुहुं, S A मुहु. 10 S A मलण. 11 S किया. 12 S हिया. 13 A उद्दालिवि. 14 S विया, A निय. 15 P कईयहु, S कइयहु, A कइयहं. 16 S सिया. 17 P S रत्तुप्पल°. 18 P S वयसवणहो. 19 P केरी, S णोखी. 20 S क वि. 21 P पेक्खेसहिं. 22 S आयहि. 23 A देवयहिं. 24 A °ससहरिहिं. 25 A वइ.

7. 1 P आउच्छिवि, S आउंच्छिवि. 2 P S A जहि. 3 P S सहु. 4 A सप्पारूढइं पिप्पयइं. 5 A विज्जहो. 6 A °भय. 7 A missing. 8 S अइअ, S इय. 9 P °सहासय. 10 P. दुहुत्तरिय, S दुहोत्तरिया. 11 P S ता. 12 A °रइ. 13 P S °सुंदरिहे.

[६] १ धनदस्य पिता (पितुः) नाम. २ रावणस्य(?). ३ मनुष्यदेवैः. ४ कार्तिकेयः, षण्मुखः.
[७] १ पक्षिपुत्रकाः. २ विद्या सर्वकामरूपिणी. ३ दुःखोत्तीर्णा.

[८]

जं जक्खिएँ रावणु दिट्ठु वणेँ　　तं वम्मह-वाण पइट्ठ मणेँ ॥ १
'वोल्लाविउ वोलइ किं[2] ण तुहुँ　　किं वहिरउ किं तुह[3] णाहिँ[4] मुहुं[5] ॥ २
किं झायहि अक्खसुत्तु 'विवहि[6]　　महु केरउ[7] रूव-सलिलु पिवहि[8]' ॥ ३
दहगीव[9]-पसरु अलहन्तियएँ　　स-विलक्खउ खेड्डु करन्तियएँ ॥ ४
वच्छत्थलेँ[10] पहउ सुकोमलेँण　　कण्णावयंस-णीलुप्पलेँण ॥ ५
अण्णेकएँ वुत्तु वरङ्गणएँ[11]　　पप्फुल्लिय[12]-तामरसाणणएँ[13] ॥ ६
'तुहुँ जाणहि[14] एँहु णरु सच्चमउ[15]　　उप्पाइउ[16] केण वि कट्ठमउ[17]' ॥ ७
पुणु गम्पिणु रण-रसेँ[18]-अड्ढियहोँ　　जक्खहोँ वज्जरिउ अणड्ढियहोँ ॥ ८

॥ घत्ता ॥

'कञ्ची-कलाव-केऊर[19]-धर　　पइँ तिण-समु मण्णेँवि तिण्णि णर ।
वणेँ[20] विज्जउ आराहन्त[21] थिय　　णावइ जग-भवणहोँ खम्भ किय[22]' ॥ ९

[९]

तं णिसुणेँवि[1] जम्बूदीव-पहु　　णं जलिउ जलण-जाला-णिवहु ॥ १
'सो कवणु[2] एत्थु[3] णिकम्पिरउ　　जगेँ जीवइ जो[4] महु वाहिरउ' ॥ २
अहिमुहुँ[5] पयट्टु[6] तहोँ आसवहोँ　　सुय दिट्ठ ताम रयणासवहोँ ॥ ३
'अहोँ पव्वइयहोँ अहिणवहोँ[7]　　कं[8] झायहोँ कवणु देउ थुणहोँ[9]' ॥ ४
जं एक्कु वि उत्तरु दिण्णु ण वि　　तं पुणु[10] वि समुट्ठिउ कोव-हवि ॥ ५
उवसग्गु घोरु पारम्भियउ[11]　　वहुरूवेँहिँ[12] जक्खु वियम्भियउ ॥ ६
आसीविस[13]-विसहर-अजयरेँहिँ　　सद्दूल-सीहँ[14]-कुञ्जर-वरेँहिँ ॥ ७
गय-भूय-पिसाएँहिँ[15] रक्खसेँहिँ　　गिरि-पवण[16]-हुआसण-पाउसेँहिँ[17] ॥ ८

8. 1 P वम्महं. 2 P किन्न, S A किंन्न. 3 P S तव. 4 P S णाहि. 5 P A मुहुं. 6 S घिवहिं. 7 P केरउं. 8 S पिवहिं. 9 P दहगीउ. 10 S किं वच्छत्थले. 11 P A वरंगणाए, S वरंगणाइ. 12 b missing in A. 13 P °साणणाए, °साणणाइं. 14 A जाणहिं. 15 P चममउ. 16 S उप्पायउ. 17 S कट्ठमिउ. 18 A °रसियड्ढियहो. 19 A नेउर. 20 P S वण. 21 P S आराहंति. 22 S विया.

9. 1 S णिसुविं, A निसुणिवि. 2 P S कमणु. 3 A इत्थु. 4 P जे. 5 P A अहिमुहुं. 6 P पयंटु. 7 P अणिणउहो, S अणिणवहो. 8 P S किं झायहु, A कं झायहु. 9 P थुणहुं, S थुणहु. 10 A पुण. 11 A आरंभियउ. 12 S वहुरूवहि. 13 A आसीसविस°. 14 P सिंह, S सेंह. 15 S A पिसायहि. 16 P S °पवर°. 17 A उसेहिं.

[८] १ त्यजथ. २ अनावृत्तनामा यक्षः.

॥ घत्ता ॥

दस-दिसि[18]-वहु अन्धारउ करेँवि ओरुम्भेँवि[19] गज्जेँवि उत्थरेँवि[20] ।
गउ णिप्फलु सो उवसग्गु किह गिरि-मत्थएँ [1]वासारत्तु जिह ॥ ९

[१०]

5 जं चित्तु ण सक्किउ अवहरेँवि थिउ तक्खणेँ अण्ण माय धरेँवि ॥ १
दरिसाविउ सयलु वि वन्धुजणु कलुणउ[1] कन्दन्तु[2] विसण्ण-मणु[3] ॥ २
कस-घाएँहिँ[4] घाइज्जन्तु वणेँ 'णिवडन्तुट्ठन्तइँ[5] खणेँ जेँ[6] खणेँ ॥ ३
रयणासवु[7] कइकसि चन्दणहि[8] हम्मन्तइँ[9] जइँ[10] ण अम्हे गणहि[11] ॥ ४
तो सरणु भणेँवि पडिव(?र)क्ख करेँ[12] रिउ मारइ लग्गइ[13] पुत्त धरेँ[14] ॥ ५
10 तं पुरिसयारु किं[15] वीसरिउ णव-वयणु जेण कण्ठउ धरिउ ॥ ६
अहोँ भाणुकण्णँ[16] करेँ चारहडि सिरि भञ्जहि लग्गउ छार-हडि ॥ ७
अहोँ धरहि विहीसण जत्ताइँ वणेँ[17] मेच्छहिँ पिट्टिज्जन्ताइँ[18] ॥ ८

॥ घत्ता ॥

अरेँ[19] पुत्तहोँ णउ पडिरक्खँ[20] किय जं लालिय पालिय वहुविय ।
15 सो[21] णिप्फलु सयलु किलेसु गउ[22] जिह पावहोँ धम्मु विअक्खियउ[23]' ॥ ९

[११]

जं केण वि णउ [1]साहारियउ तं तिण्णि वि जक्खें मारियउ[2] ॥ १
पुणु तिहि मि जणहुँ दरिसावियउ[3] सिव-साण-सिवालेँहिँ खावियउ[4] ॥ २
णवि चलिउ[5] तो वि तहोँ झाणु थिरु माया-रावणउ[6] करेँवि सिरु[7] ॥ ३
20 अग्गएँ घत्तिउ अविचल-मणहँ भाइहिँ रविकण्ण-विहीसणहँ[8] ॥ ४
[9]तं णिऍवि सीसु रुहिरारुणउ ते झाणहोँ चलिय मणामणउ[10] ॥ ५
णिद्धइँ सुद्धइँ[11] थिर-जोयणइँ [12]ईसीसि पगलियइँ लोयणइँ ॥ ६

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18 P °दिसिहिं, S दिशि. 19 P S रुंजिवि. 20 S उत्तरेवि.

10. 1 P A कलुणउं. 2 S कंदंति. 3 S विसण्णु मणु. 4 S कसघायहि, A कसघाएहि. 5 P S A °तुट्ठंतें. 6 P A जि. 7 S रयणासउ. 8 P A चंदणहिं, S चंदणेहिं. 9 S हम्मतइ, A हम्मतइं. 10 S तेयं. 11 S वणहिं, A गणहिं. 12 P A करि. 13 P S लग्गउ. 14 P S A धरि. 15 S कें. 16 S भाणकण्ण. 17 S वण. 18 P A पिट्टिज्जंताहि, S पिट्टिजंताइ. 19 A अरि. 20 S A पडिवक्ख. 21 P S तं. 22 A किउ. 23 P विआरकउ, A विआरु किउ.

11. 1 A साहारिआउ. 2 P A मारिअउं. 3 A दरिसाविअउं. 4 A खाविअउं. 5 A चलिउं. 6 P S A °रावणउं. 7 P सिरु. 8 A °रावणहं. 9 P तें. 10 P A मणामणउं. 11 P A सुद्धए, S सुद्धइ. 12 P इसीसि.

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[९] १ मेघः.
[११] १ मनाक् मनः (?).

सिरि[13]-कमलइँ ताह [14]मि केराइँ उवणाऍवि[15] दुक्ख-जणेराइँ ॥ ७
रावणहों गम्पि दरिसावियइँ पउँमइँ[16] व णाल-मेल्लावियइँ ॥ ८

॥ घत्ता ॥

जं एम वि रावणु अचलु थिउ[17] तं देवहिँ साहुक्कारु किउ ।
विज्जहुँ[18] सहासु उप्पण्णु किह तित्थयरहों केवल-णाणु जिह ॥ ९

[१२]

आगया कहकहन्ती महाकालिणी गयण-संचालिणी भाणु-परिमालिणी ॥ १
कालि कोमारि वाराहि माहेसरी घोर-वीरासणी जोगजोगेसरी ॥ २
सोमणी रयण वम्भाणि इन्दाइणी अणिम लहिमत्ति[1] पण्णत्ति कच्चाइणी ॥ ३
डहणि उच्चाटिणी थम्भणी मोहणी वइरि-विद्धंसणी[2] भुवणं[3]-संखोहणी ॥ ४
वारुणी पावणी भूमि-गिरि-दारिणी[4] काम-सुह-दाइणी वन्ध-वह-कारिणी ॥ ५
सव्व-पच्छायणी[5] सव्व-आकरिसिणी विजय जय जिम्भिणी[6] सव्व-मय-णासणी ६
सत्ति-संवाहिणी कुडिल अवलोयणी अग्गि-जल-थम्भणी छिन्दणी भिन्दणी[7] ७
आसुरी रक्खसी वारुणी वंरिसणी दारुणी दुण्णिवारा य दुद्दरिसणी ॥ ८

॥ घत्ता ॥

आऍहिँ[8] वर-विज्जेंहिँ[9] आइयँहिँ[10] रावणु[11] गुण-गण-अणुराइयँहिँ[12] ।
चउदिसि परिवारिउ सहइ किह मयलञ्छणु छणें ताराहुँ जिह ॥ ९

[१३]

सव्वोसह[1] थम्भणी मोहणिय संविद्धिं[2] णहङ्गणं[3]-गामिणियँ[4] ॥ १
आयउ पञ्च वि ववगयउ तहिँ थिउ कुम्भयण्णु चल-झाणु जहिँ ॥ २
सिद्धत्थ सत्तु-विणिवारणियँ[5] णिव्विग्घ गयणं[6]-संचारिणियँ[7] ॥ ३
आयउ चयारि पुणु चल-मणहों आसण्णउ थियउ विहीसणहों ॥ ४
एत्थन्तरें पुण्ण-मणोरहेँणं[8] वहु-विज्जालङ्किय-विग्गहेँण ॥ ५

13 A सिरि°. 14 P वाहमि, A ताहिं मि. 15 P उणाएवि, S ओणाइवि. P marginally जण-मण-आणंद-जणेराइं। पाठे. 16 P S A पउमइ. 17 A ठिथउं. 18 P S A विजहु.

12. 1 A लहिमपण्णत्ति°. 2 P S °विद्धंसिणी. 3 S भुवणि. 4 A °दारणी. 5 A सव्वथप-च्छायणी. 6 P S थंभणी. 7 A भिदणी. 8 S आयहि. 9 A वरविजेहिं. 10 A आयहिं. 11 A रावणुवणु. 12 P A °अणुरायएहिं, S अणुरायहि.

13. 1 P सव्वासह, marginally 'सवागूह (?)' पाठे. 2 P A संविंद्धि, S संविंधि. 3 S णहंगणे, A णहंगणि. 4 P S A गामिणीय. 5 P S A °विणिवारणीय. 6 A गय°. 7 P S A संचारणीय. 8 P S A मणोहरेण.

[१२] १ एताभिः.

णामेण सयंपहु णयरु किउ णं सग्ग-खण्डु अवयरेंवि[9] थिउ ॥ ६
अण्णु वि उप्पाइउ[10] चेइहरु मणहरु णामेण सहससिहरु[11] ॥ ७
उत्तुङ्गु सिङ्गु उण्णइँ[12] करेंवि णं वञ्छइ सूर[13]-विम्वु धरेंवि ॥ ८

॥ घत्ता ॥

5 तं रिद्धि सुणेवि दसाणणहों परिओसु[14] पवड्ढिउ[15] परियणहों ।
आयइँ कइ-जाउहाण-वलइँ णं मिलेंवि परोप्परु[16] जल-थलइँ ॥ ९

[१४]

जं दिट्ठ सेण्णे[1] सयणहुँ[2] तणिय परिपुच्छियँ[3] पुणु अवलोयणिय ॥ १
ताएँ[4] वि संवोहिउ दहवयणु 'एँहु देव तुहारउ[5] वन्धु-जणु' ॥ २
10 तं णिसुणेंवि णरवइ णीसरिउ णिय-विज्ज-सहासें[6] परियरिउ ॥ ॥ ३
णं कमलिणि-संण्डें[1][7] पवरु[7] सरु णं रासि-सहासें[8] दिवसयरु ॥ ४
स-विहीसणु कुम्भयण्णु चलिउ णं दिवस[9]-तेउ सूरहों मिलिउ ॥ ५
तिण्णि मि[10] कुमार संचल्लि[11] किर उच्छलिय ताम[12] फम्फाव-गिर ॥ ६
रयणासवु[13][2] पत्तु स-वन्धुजणु तं पट्टणु तं रावण-भवणु ॥ ७
15 तं सह-मण्डउ मणि-वेयडिउ तं विज्ज[14]-सहासु समावडिउ ॥ ८

॥ घत्ता ॥

पेक्खेप्पिणु[15] परिओसिय[16]-मणेंण णिय तणय सुमालिहें[17] णन्दणेंण ।
रोमञ्चाणन्द-णेह-जुएँहिँ चुम्वेंवि अवगूढ[3] स[18] इं भु वेंहिँ[19] ॥ ९

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[१०. दसमो संधि]

20 साहिउ छट्ठोववासु करेंवि णव-णीलुप्पल-णयणेंण ।
सुन्दरु सु-वंसु सु-कलत्तु जिह चन्दहासु दहवयणेंण ॥ १ ॥

[१]

दससिरु विज्जा-दससय-णिवासु साहेप्पिणु दूसहु चन्दहासु ॥ १
गउ वन्दण-हत्तिएँ[1] मेरु जाम संपाइय मय-मारिच्चँ[2] ताम ॥ २

9 P S अवयरिवि, A अवअरिवि. 10 S उप्पायउ चेयहरु. 11 S सहसकिसिहरु. 12 A उप्पण्णु. 13 S सूरु. 14 A परिउसु. 15 P A पवट्टिउ. 16 P परोप्परो.

14. 1 A सेण. 2 P सयणहु, S सयणहो, A सयणहं. 3 P S पडिपुच्छिय, 4 S ताइं. 5 A तुहारउं. 6 A सहासे. 7 P S पवर. 8 P S °सहावें. 9 A दसदिसितेउ सूरु. 10 S A वि. 11 P S संचल्लि. 12 P S ताव. 13 S A रयणासउ. 14 A विज्जासहसु. 15 P पेक्खेविणु. 16 P पडिओसिय°. 17 P सुमालिहें, S सुमालिहि. 18 P S सयं. 19 S भूयहिं, A भूएहिं.

1. 1 P वंदणहत्तिहे. 2 P S °मारिच्चि.

[१४] १ समूहेन. २ रत्नाश्रवेण. ३ आलिङ्गिताः.

मन्दोवरि पवर-कुमारि लेवि   रावणहोँ जें[3] भवणु पइट्ठ वे वि ॥ ३
चन्दणहि[4] णिहालिय तेहिँ तेत्थु   'परमेसरि[5] गउ दहवयणु केत्थु' ॥ ४
तं णिसुणेँवि णयणाणन्दणीएँ   वुच्चइ रयणासव-णन्दणीएँ ॥ ५
'छुडु[6] छुडु साहेप्पिणु[7] चन्दहासु   गउ अहिमुहुँ[8] मेरु-महीहरासु ॥ ६
एँत्तिएँ[9] आवइ वइसरहु ताम'   तं लेवि[10] णिमित्तु [11]णिविट्ठ जाम ॥ ७
वेत्तालएँ[12] महि कम्पणहँ लग्ग   संचलिय असेस[13] वि कउह-मग्ग ॥ ८

॥ घत्ता ॥

खणेँ अन्धारउ खणेँ चन्दिणउ[14]   खणेँ धाराहरु वरिसइ ।
विज्जउ जोक्खन्तउ दहवयणु   णं माहेन्दु[15] पदरिसइ[16] ॥ ९

[२]

मम्भीसेँवि मन्दोवरि मएण   चन्दणहिँ[1] पपुच्छिय भय-गएण[2] ॥ १
'एँउ[3] काइँ भडारिएँ[4] कोउहल्लु   पवियम्भइ रएँ[5] पेम्मु व णवल्लु' ॥ २
स वि पचविय[6] 'किं[7] ण मुणिउँ[8] पयाउ   दहगीव-कुमारहोँ एँहु[9] पहाउ[10]' ॥ ३
तं णिसुणेँवि सयल वि पुलइयङ्ग   अवरोप्परु मुहइँ[11] णिएँहुँ[12] लग्ग ॥ ४
एत्थन्तरेँ किङ्कर-सय-सहाउ   मय-दूसावासु णियन्तु आउ ॥ ५
'एँहु[13] को आवासिउ संभरेण[14]'   पणवेवि कहिउ केण वि णरेण ॥ ६
'विज्जाहर मय-मारिच्च के वि   तुम्हहँ मुहवेक्खा आय वे वि' ॥ ७
तं णिसुणेँवि जिणवर-भवणु[15] ढुक्कु   परियञ्चेँवि[16] वन्देँवि ताण-मुक्कु ॥ ८

॥ घत्ता ॥

सहसत्ति दिट्ठु मन्दोवरिएँ[17]   दिट्ठिएँ चल-भउँहालएँ[18] ।
दूरहोँ जें[19] समाहउ वच्छयलेँ   णं णीलुप्पल-मालएँ[20] ॥ ९

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3 A जि. 4 P चंदणवि. 5 A गब्भेसरि. 6 A छुडु छुडु जे. 7 S साहेविणु, A पसाहिय. 8 A अहिमुहुं. 9 S एत्तिय, A इंतिउ. 10 S लेविणु. 11 S मित्त णिविट्ठ, A णिविट्ठा कण्ण. 12 P वेतालए, S चेतालइ, A चेत्तालए. 13 P संचलि असेस, A संवलियासेस. 14 P A चंदिणउं. 15 P माहेंदु, S महिंदु. 16 P पदरिसिइ.

2. 1 P चंदणहिं. 2 The portion from °ण up to भडारिए (x 2 2 a) is missing in A. 3 S इउ. 4 S भडारी. 5 S रए पेमु व, A पेम्मु व रय. 6 P S चविय. 7 P S किण्ण. 8 P S मुणियउ. 9 P S एउ. 10 A पयाउ. 11 S मुहए, A मुहइ. 12 P S णिएवि. 13 P इहु, S यहु. 14 P S समहरेण. 15 P °वयणु. 16 P S परिअंचिवि. 17 A मंदोयरिए. 18 S °भउहालए, A भउंहालए. 19 P S जि. 20 P A मालए.

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[१] १ दिग्मार्गः. २ इन्द्रजालम्.
[२] १ सर्वसामग्र्या.

[३]

दीसइ तेण वि सहसत्ति वाल णं भसलें अहिणव-कुसुम-माल ॥ १
दीसन्ति[1] चलण-णेउरं[2] रसन्त णं महुर-रा[3]व वन्दिण पढन्त[4] ॥ २
दीसइ णियम्वु[5] मेहल-समग्गु णं कामएव-अत्थाण-मग्गु[6] ॥ ३
दीसइ रोमावलि छुडु चडन्ति[7] णं कसण-वाल[8]-सप्पिणि ललन्ति ॥ ४
दीसन्ति सिहिण[9] उवसोह[10] देन्त णं उरयलु[11] भिन्देंवि हत्थि-दन्त ॥ ५
दीसइ पप्फुल्लिय-वयण-कमलु णीसासामोयासत्त-भसलु ॥ ६
दीसइ सुणासु अणुहुअ-सुअन्धु[12] णं णयण-जलहों किउ सेउ-वन्धु[13] ॥ ७
दीसइ णिडालु[14] सिर[15]-चिहुर-छण्णु ससि-विम्वु व ण[16]व-जलहर-णिमण्णु[17] ॥ ८

॥ घत्ता ॥

परिभमइ[18] दिट्ठि तहों तहिँ जेँ तहिँ अण्णहिँ कहि[19] मि ण थक्कइ ।
रस-लम्पड महुयर-पन्ति जि[20]म केयइ[21] मुएँवि ण सक्कइ ॥ ९

[४]

दहगीव-कुमारहों लहेँवि चित्तु एत्थन्तरेँ मारिच्चेण वुत्तु ॥ १
'वेयड्ढ[1]हों दाहिण-सेढि-पवरु णामेण देवसंगीय-णयरु[2] ॥ २
तहिँ अम्हइँ[3] मय-मारिच्च भाय रावण विवाह-कज्जेण आय ॥ ३
लइ तुज्झु जेँ जोग्गउ णारि-रयणु उट्ठु[4]ट्ठु देव करेँ[5] पाणि-गहणु ॥ ४
एउ जेँ[6] मुहुत्तु णक्खत्तु[7] वारु जं[8] जिणु पच्चक्खु तिलोय-सारु ॥ ५
कल्लाण-लच्छि-मङ्गल-णिवासु सिव-सन्ति[9]-मणोरह[10]-सुह-पयासु' ॥ ६
तं णिसुणेँवि तुट्ठें[11] दहमुहेण किउ तक्खणेँ पाणिग्गहणु तेण ॥ ७
जय-तूरहिँ धवले[12]हिँ मङ्गलेहिँ कञ्चण-तोरणेँहिँ समुज्जलेहिँ ॥ ८

॥ घत्ता ॥

तं वहु-वरु णयणाणन्दयरु विसइ[13] सयंपहु पट्टणु ।
णं[14] उत्तम-रायहंस-मिहुणु पप्फुल्लिय[15]-पङ्कय-व(य)णु[16] ॥ ९

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3. 1 S दीसंत. 2 A चलणे णेर. 3 A रूवराय. 4 A पाढंति. 5 P S णियंव मेहलसमग्ग. 6 P S °मग्ग. 7 A चलंति. 8 A माल. 9 S सिहिणि. 10 A उवसो दिंत. 11 A उरयडु. 12 P S °सुगंधु. 13 P S सेयवंधु. 14 S णिट्टालु. 15 P S सिरु. 16 A चुव. 17 A निसण्णु. 18 P परिभमहि, A परिभमइं. 19 A कहिं मि. 20 A जिह. 21 P केयइं, S केअइ.

4. 1 P वेयढहो, A वेयट्टहो. 2 A नवरु. 3 P अम्हहिं, S अम्हेहिं. 4 A उट्टुट्ठि. 5 P S A करि. 6 P S जि. 7 P S णक्खत्त. 8 S जिं. 9 S °सत्ति°. 10 P S °मणोहर°. 11 S तुट्ठिं. 12 A missing. 13 A विसयइ. 14 S तं. 15 S पफुल्लिय. 16 P S A वयणु.

[५]

[1]अवरेक्कॅ-दिवसेँ दिढ-बाहु-दण्डु विज्जउ जोक्[2]खन्तु महा-पयण्डु ॥ १
गउ [3]तेत्थु जेत्थु माणुस-वं[9]मालु जलहरधरु णामें गिरि विसालु ॥ २
गन्धव-वावि जहिँ जगेँ पयास गन्धव-कुमारिहिँ छह सहास ॥ ३
दिवेँ-दिवेँ जल-कील करन्तु जेत्थु रयणासव-णन्दणु ढुक्कु तेत्थु ॥ ४
सहसत्ति दिट्ठु परमेसरीहिँ णं सायरु सयल-महा-सरिहिँ ॥ ५
णं णव-मयलञ्छणु कुमुइणीहिँ णं बाल-दिवायरु कमलिणीहिँ ॥ ६
सबउ [2]रे[4]क्खणं-परिवारियाउ[5] सबउ सबालङ्कारियाउ[6] ॥ ७

॥ घत्ता ॥

सबउ भणन्ति [3]वउ[7] परिहरेँवि [8]वम्महँ-सर-जज्जरियउ ।
'पइँ मेल्लेँवि अण्णु ण भत्तारु[9] परिणि णाह [10]सइँ वरियउ' ॥ ८

[६]

एत्थन्तरेँ आरक्खिय[1]-भडेहिँ ल[2]हुँ गम्पिणु गमण-[1]वियाव[3]डेहिँ ॥ १
जाणाविउ सुन्दर-[2]सुरवरासु[4] 'सबउ कण्णउ एक्कहोँ णरासु ॥ २
करेँ लग्गउ तेण वि इच्छियाउ[5] [3]पच्चेल्लिउ[6] सुसमाइँच्छियाउ' ॥ ३
तं णिसुणेँवि सुर-सुन्दरु विरुद्धु उद्धाइउ[7] णाइँ कियन्तु कुद्धु ॥ ४
अण्णु वि कणयाहिउ[8] [4]बुह-समाणु [9]तं पेक्खेँवि साहणु अप्पमाणु ॥ ५
[5]विट्टिएँहिँ[10] वुत्तु 'णउ को वि सरणु तउ अम्हहँ कारणेँ ढुक्कु[11] मरणु' ॥ ६
रावणेँण [12]हसिउ 'किं आयएहिँ किरि[13] काइँ सियालेँहिँ[14] घाइएहिँ' ॥ ७

॥ घत्ता ॥

ओसोवणि[15] विज्जएँ सो[6] चवेँवि[16] बद्धा विसहरेँ-पासेँहिँ ।
जिह दूर-भव भव-संचिएँहिँ[7][17] दुक्किय-कम्म-सहासेँहिँ ॥ ८

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5. 1 S वरेक्कदिवस. 2 P S जोखंतु महापचंडु. 3 P S जेत्थु तेत्थु माणसवमालु. 4 A लक्खण°. 5 S °परिवारिअउ, A °परिधारियाउ. 6 P °लंकारिआउ, S °लंकारियउ. 7 A तउ. 8 P वम्महं. 9 A भत्तार. 10 P S सइ.

6. 1 A आराक्खिय. 2 A लहुं. 3 S °वियावडहि, A °विआवडेहिं. 4 A सुरवरसुंदरासु. 5 P S इंच्छिआउ. 6 P पचेल्लिउ, S पचोल्लिउ. 7 S उद्धायउ. 8 S कलयाहिउ, P कलया° corrected to कणया°. 9 S तें. 10 P विट्ठिएहिं, S विंटिएहि. 11 S मरणु ढुक्कु. 12 A वुत्तु किं आइएहिं. 13 S सिर. 14 A सियालिहि. 15 S ऊसोवणि. 16 S विविं. 17 S A संचियहि.

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[५] १ मेलापकः. २ सुभटैः रक्षिताः. ३ कन्याव्रतं त्यक्त्वा.

[६] १ व्याकुलचित्तैः. २ गन्धर्वविद्याधरस्य. ३ अतिशयेन. ४ स्त्रियः (?). ५ देवसंज्ञा, विद्याधरैः सह. ६ कन्याभिः. ७ रावणः. ८ नागपाशैः.

[७]

आमेल्लेॅवि पुज्जेॅवि[1] करेॅवि दासं[2] परिणेप्पिणु[3] कण्णहँ[4] छ वि सहास ॥ १
गउ रावणु णिय पट्टणु[5] पविट्ठु[6] स-कियत्थु सयल-परियणेँण दिट्ठु ॥ २
वहु-कालें मन्दोयरिहेँ जाय इन्दइ-घणवाहण वे वि भाय ॥ ३
५ एत्तहेँ[7] वि कुम्भपुरें कुम्भयण्णु परिणाविउ सिय-संपय पवण्णु ॥ ४
रत्तिन्दिउँ[8] लङ्काउरि-पएसु जगडइ वइसवणहोँ तणउँ[9] देसु ॥ ५
गय पयँ[10] कूवारें[11] 'कोउँ[12] हूउ पेसिउ वयणालङ्कार-दूउ ॥ ६
दहवयणट्ठाणु[13] पइट्ठु[14] गम्पि तेहिं[15] मि किउ अब्भुत्थाणु किं पि ॥ ७
पभणिउँ[16] 'सुमालि-पहु देहि कण्णु पोत्तउ णिवारि[17] इउ कुम्भयण्णु ॥ ८

१० ॥ घत्ता ॥

अवराहेँ[18]-सएहिं[19] मि वइसवणुं[20] तुम्हेहिं[21] समउ[22] ण जुज्झइ ।
डज्झन्तु वि सवर[23]-पुलिन्दऍहिं[24] विञ्झु[25] जेम ण विरुज्झइ ॥ ९

[८]

पर आएं[1] पेक्खमि 'विपडिवण्णु[2] जें[3] णाहिँ[4] णिवारहोँ[5] कुम्भयण्णु[6] ॥ १
१५ एयहोँ पासिउ तुम्हहँ[7] विणासु एयहोँ पासिउ आगमणुं[8] तासु ॥ २
एयहोँ पासिउ पायाल-लङ्क पइसेवउँ[9] पुणु[10] वि करेवि सङ्क ॥ ३
मालि वि जगडन्तउ आसि एम मुउ पडेवि [11]पईवेँ पयङ्गु[12] जेम ॥ ४
तइयहुँ[13] तुम्हहुँ[14] वित्तन्तु जो[15] जें एवहिँ[16] दीसइ पडिवउ वि सो जें ॥ ५
वरि एँहु[17] जें समप्पिउँ[18] कुल-कयन्तु अच्छउ तहोँ घरें[19] णियलइँ वहन्तु' ॥ ६

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7. 1 P S A आमिल्लिवि, करिवि. 2 P S दासु. 3 P परणेप्पिणु. 4 P S कण्णहिं छ वि सहासु. 5 A पट्टणे. 6 A पइट्ठु. 7 P S एत्तहि. 8 A रत्तिहिउ लंकापुर°. 9 A तणउं. 10 S पाय. 11 S कूवारे. 12 P S कोव. 13 P दहवयणाट्ठाणु, A दहवत्तत्थाणु. 14 S पइट्ठ. 15 S तेण वि, A तेहिं मि. 16 A पभणिउं. 17 A विणिवारहि. 18 P अवराहे, S अवराहि. 19 A °सएहिं मि. 20 P वइसमणु. 21 P तुम्हइ. 22 P समणु, S समाणु. 23 A समर. 24 P S पुलिंदेहिं. 25 A किं तुज्झु.

8. 1 P आयएं, S आयं. 2 P वियडिवण्णु, S वियडवण्णु. 3 P S A जे. 4 P S णाहि. 5 A णिवारहुं. 6 A भयण्णु. 7 A सव्वहो. 8 S आगमण. 9 P पइसेवउं, S पयसेवउ. 10 A करिवि पुणो वि. 11 P पइवि, S पइंवि. 12 S यंगु. 13 P तईयहु, S तइयहो. 14 A तुम्हहं. 15 P S जं जे. 16 A दीसइ पडिवउ एवहिं. 17 S यहु. 18 A अप्पिउ. 19 S घर.

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[७] १ सकोपः.

[८] १ पर्यायेण. २ विप्रतिपन्नं, विकृतिवर्णो वा. ३ धनदस्य. ४ पुनरपि. ५ शृङ्खला.

तं णिसुणेंवि रोसिउँ[20] णिसियरिन्दु 'कहों तणउ धणँउ[21] कहों तणँउ[22] इन्दु' ॥ ७
अवलोइउँ[23] भीसणु चन्दहासु पडिवक्खँ[24]-पक्खँ[25]-खय-काल-वासु ॥ ८
'पइँ पढमु करेप्पिणु वलि-विहाणु पुणु पच्छँएँ[26] धणयहों मलमि माणु' ॥ ९
सिरु णावेंवि[27] वुत्तु विहीसणेण 'विणिवाइएण दूवेँणँ[28] एण ॥ १०

॥ घत्ता ॥

परिभमँइ[29] अयसु पर-मण्डँलेँहिँ[30] तुम्हहँ एउ ण छँज्जँइ[31] ।
जुज्झन्तउ हँरिण-उलेहिँ सहुँ किं पञ्चमुँहु[32] ण लज्जइ' ॥ ११

[९]

णीसारिउ दूउ पणट्ठु केम केसरि-कम-चुक्कु कुरङ्गु जेम ॥ १
एत्तहेँ वि दसाणणु[1] विप्फुरन्तु सण्णहेँवि विणिग्गउ जिहँ[2] कयन्तु ॥ २
णीसरिउ विहीसणु भाणुकण्णु रयणासउ मउ मारिच्चु[3] अण्णु ॥ ३
णीसरिउ सहोवँरु[4] मलवन्तु इन्दइ घणवाहणु सिसु वि होन्तु ॥ ४
हउँ[5] तूरु पयाणउँ[6] दिण्णु जाम दूएण वि धणयहों कहिउ ताम ॥ ५
'मालिहेँ पासिउ एयहों मरट्टु उँक्खन्धु[1] देवि अँण्णु[7] वि पयट्टु' ॥ ६
तं वयणु सुणेंवि सँण्णहेँवि[8] जक्खु णीसरिउ णाँइँ[9] सइँ दससयक्खुँ[10] ॥ ७
थिउ उड्डुँवि[11] गिरि-गुञ्जँक्खेँ[12] जाम तं जाउहाणँ[13]-वलु ढुक्कु ताम ॥ ८

॥ घत्ता ॥

हय समर-तूर कियँ[14]-कलयलइँ अमरिसँ[15]-रहस-विसट्टइँ ।
वइसवण-दसाणण-साहणइँ विण्णि वि[16] रणेँ अब्भिँट्टइँ[17] ॥ ९

[१०]

केण वि सुन्दर सुं-रमणं[1] सु-सेव आलिङ्गिय गय-घड वेस जेंवँ[2] ॥ १

20 A णिसिउ णिसियरिंदु. 21 P धणउं. 22 A तणउं. 23 S A अवलोयउ. 24 P पडिपक्ख. 25 S missing. 26 P S पच्छइ, A पच्छले. 27 A णावि. 28 P S दूएण. 29 A परिभमइं. 30 A परमंडलहि. 31 A जुजइ. 32 P A पंचमुहुं.

9. 1 A दसासणु. 2 S जहि. 3 P S मारिच, A मारिचि. 4 A महोयरु. 5 P S हय तूर. 6 A पयाणउं. 7 S अणु. 8 P संणहेंवि, S संणहिवि. 9 S णाइ सइ. 10 P सहस्सयक्खु, S सहसयक्खु. 11 P S उड्डिवि, A अड्डिवि. 12 P गुंजखे, A कुंजक्खि. 13 P जावुहाण°. 14 A कय. 15 S अमरिसु. 16 A व. 17 P आभिट्टइ, S अब्भिट्टइ.

10. 1 P S सुरमणु, A सुगमण. 2 P S जेम.

६ रे दूत. ७ न शोभते. ८ मृगकुलैः सह.

[९] १ वैरम्.

[१०] १ सुरतव्यापारचित्तः.

स वि कासु वि उरयलें[3] वेज्झु[4] देइ णं विवरियं[5]-सुरएं[6] हियउ लेइ[7] ॥ २
केण वि आवाहिउ मेण्डलग्गु[2] करि-सिरु णिवट्टेंवि[8] महिहिँ लग्गु ॥ ३
केण वि कासु वि गय-घाउ दिण्णु[9] किउ स-रहु स-सारहि[10] चुण्णु चुण्णु ॥ ४
केण वि कासु वि उरु[11] सरहिँ[12] भरिउ लक्खिज्जइ णं रोमञ्चु धरिउ ॥ ५
5 केण वि कासु वि रणें[13] मुक्कु चक्कु[14] थिउ हियएँ धरेंवि[15] णं पिसुण-वक्कु[3][16] ॥ ६
एत्थन्तरें[17] धणएं[18] ण किउ खेउ हक्कारिउ आहवें कइकसेउ[4] ॥ ७
'लइ तुज्झु[19] जुज्झु एत्तडउ कालु ढुक्को सि सीह-दन्तन्तरालु' ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि रावणु कुइय-मणु वइसवणहों आलग्गउ ।
10 करु[20] उब्भेंवि गज्जेंवि[21] गुलगुलेंवि णं गयवरहों महग्गउ ॥ ९

[११]

अम्बुहर[1]-लील-संदरिसणेण सर-मण्डउ किउ तहिँ दस-सिरेण ॥ १
विणिवारिउ दिणयर-कर-णिहाउ णिसि दिवसु किं[2] ति सन्देहु जाउ ॥ २
सन्दणें हएँ गएँ धय-चिन्धें छत्तें जम्पाणें विमाणें णरिन्द-गत्तें ॥ ३
15 थरथरहरन्त[3] सर लग्ग केम[4] धणवन्तएँ[5] माणुसें पिसुणें[6] जेम[7] ॥ ४
जक्खेण वि हय वाणेहिँ वाण मुणिवरेण कसाय व ढुक्कमाणें[8] ॥ ५
धणु पाडिउ पाडिउ छत्त-दण्डु दहमुह-रहु किउ सय-खण्ड-खण्डु ॥ ६
अण्णेण[9] चडेप्पिणु भिडिउ राउ णं गिरि-संघायहों[10] कुलिस-घाउ[11] ॥ ७
हउ धणउ भिण्डिवालें[12] उरसें ओणल्लु[2][13] भाणु लहसिएँ[14] व दिवसें ८

20 ॥ घत्ता ॥

[15]णिउ णिय-सामन्तेंहिँ वइसवणु विजउ[16] दसाणणें घुट्टउ ।
'कहिँ जाहि[17] पाव[18] जीवन्तु महु[19]' कुम्भयण्णु आरुट्ठउ ॥ ९

3 S उरयलु, A उरपडे. 4 P वेज्जु, S विज्जु, A विज्झु. 5 P S विवरिउ. 6 P सुरएहि, S सुरयं. 7 P आउंलेइ. 8 P णिवट्टइ, S णिव्वट्टइ, A णिव्वट्टिवि. 9 S दिंण्णु. 10 P S ससारहु. 11 P उर. 12 P S सरहु. 13 P S णरे, A रेण. 14 A चक्कु मुक्कु. 15 P S धरेप्पिणु. 16 A चक्कु. 17 P इत्थंतरे, S इत्थंतरि, A एत्थंतरि. 18 P S धणयं. 19 A जुज्झु तुज्झु. 20 P S करे. 21 P S गज्जिवि, A missing.

11. 1 A रणे. 2 P S किंत्ति, A किंत. 3 P S सर थरहरन्त सय. 4 P S केव. 5 P धणवत्तप, S धणवत्तए. 6 S पिसुणु. 7 P जेव, S जेम्व. 8 P S ढुकुमाण. 9 A अन्नन. 10 S °सिरघायहो. 11 A कुलिसंघाउ. 12 P S डिंभिवालेण. 13 P उणल्लु. 14 S लहसिसियं. 15 A नियनियसामतेहिं. 16 A विजउ व. 17 P जाइ corrected to जाहि, A जाइ. 18 A पाउ. 19 P मुहुं.

२ खड्गः. ३ वाक्यः (?). ४ रावणः.
[११] १ मेघः. २ अवष्टम्भितो भूमौ.

[१२]

‘आएं[1] समाणु किर कवणु खत्तु घाइज्जइ णासन्तो वि[2] सत्तु ॥ १
जं[3] फिट्टइ जम्म-सयाहँ[4] काणि’ किर जामं[5] पधावइ[6] सूल-पाणि ॥ २
अवरुण्डेंवि धरिउ विहीसणेण ‘किं कायर-णर-विद्धंसणेण ॥ ३
सो हम्मइ[7] जो पहणइ[8] पुणो वि किं उरउ म जीवउ[9] णिव्विसो वि ॥ ४
णासउ वराउ[10] णिय-पाण लेवि’ थिउ भाणुकण्णु मच्छरु मुऍवि[11] ॥ ५
एत्थन्तरें[12] वइसवणहों मणिट्ठु सु-कलत्तु व पुप्फ-विमाणु[13] दिट्ठु ॥ ६
तहिँ चडिउ णराहिउ[14] मुऍवि सङ्क पट्ठविय पसाहा के वि लङ्क ॥ ७
अप्पुणु पुणु जो जो को[15] वि चण्डु[16] तहों तहों ढुक्कइ जिह काल-दण्डु ॥ ८

॥ घत्ता ॥

णिय-बन्धव-सयणेंहिँ[17] परियरिउ दणुवइ दुदम-दमन्तउ[18] ।
आहिण्डइ लीलऍ इन्दु[19] जिह देस-सं[20] यं भु ञ्जन्तउ ॥ ९

*

[११. एगारहमो संधि]

पुप्फ-विमाणारूढऍण दहवयणें धवल-विसालाइँ[1] ।
णं घण-विन्दइँ[2] अ-सलिलइँ दिट्ठइँ हरिसेण-जिणालाइँ[3] ॥ १ ॥

[१]

तोयदवाहण[4]-वंस[5]-पईवें[6] पुच्छिउ पुणु सुमालि दहगीवें ॥ १
‘अहों अहों ताय ताय ससि-धवलइँ एयइँ किं[7] जलुग्गय[8]-कमलइँ ॥ २
किं हिम-सिहरइँ साडेंवि[9] मुक्कइँ किं णक्खत्तइँ[10] थाणहों चुक्कइँ ॥ ३
दण्डुद्दण्ड[11]-धवल-पुण्डरियइँ किं काह[12]मि सिसुप्परि धरियइँ[13] ॥ ४
अब्भारम्भ-विवज्जिय-गब्भइँ किं भूमियलें[14] गयइँ[15] सुब्भब्भइँ[16] ॥ ५
किय-मङ्गल-सिङ्गार-सहासइँ किं[17] आवासियाइँ कलहंसइँ ॥ ६

12\. 1 S आयं. 2 P adds ण above the line. 3 P S जं, A जे. 4 A सयहो वि. 5 P S जाव. 6 P S एधावइ. 7 P हम्मइं. 8 P A पहणइं. 9 P जीवड, S जीवइ. 10 A वगउ. 11 A सुएवि. 12 S इत्थंतरि. 13 P S पुप्फविमाणु. 14 A राहिउ. 15 A missing. 16 P चंदु. 17 A सयणहं. 18 P S दुद्दमदंतउ. 19 P S चंदु. 20 P सइ, A सइं.

1\. 1 P °विसालएं, S °विसालइं. 2 A °वंदइ. 3 P S °जिणालइं. 4 P S तोयदवाहणु. 5 P वंसि, S बंसु. 6 A पईवे. 7 P S तु. 8 A जलग्गय°. 9 S सण्डेवि, A साडिवि. 10 P णखत्तइं, ° S णखत्तइ. 11 P चंदुदंडु, S चंडुदंडु. 12 P कहिमि, S कहंमि, A काहवि. 13 A यइं. 14 A कियभूमियभूमियलि. 15 S गयंदु. 16 P सुभव्वइं, S सुसुब्भइं, A सुब्भब्भइ. 17 A किय.

[१२] १ धनदेन सह. २ कुम्भकर्णः त्रिशूल-करें कृतः (?). ३ सर्पः.
[१] १ छत्राणि.

जसु[18] सवङ्गइँ[19] खण्डेंवि खण्डेंवि ²किय गउ को[20] वि पॅंडीवउ[3] छॅण्डेंवि[21] ॥ ७
कामिणि-वयणोहामिय-छायइँ किर्यं ससि-सयइँ मिलेप्पिणु आयइँ[22]' ॥ ८

॥ घत्ता ॥

कहइ सुमालि दसाणणहों 'जण-णयणाणन्द-जणेराइँ ।
5 जिण-भवणइँ छुह-पङ्कियइँ[23] एयइँ हरिसेणहों केराइँ[24] ॥ ९

[२]

अट्ठाहियहें[1] मज्झें महि सिद्धी णव-णिहि-चउदहँ[2]-रयण-समिद्धी ॥ १
पहिलऍ[3] दिवसें महारह-कारणें जाणेंवि जणणि-दुक्खु[4] गउ तक्खणें ॥ २
वीयऍ[5] तावस-भवणु पराइउ[6] मयणावलिहें मयण[7]-जरु लाइउ[8] ॥ ३
10 तइयऍ सिन्धुणयरें सुपसण्णउ[9] हत्थि जिणेप्पिणु[10] लइयउ कण्णउ[11] ॥ ४
¹वेयमईऍ[12] चउत्थऍ ²हारिउ जयचन्दहें हियवऍ पइसारिउ[13] ॥ ५
पञ्चमें गङ्गाहर-महिहर-रणु तहिँ उप्पण्णु चक्कु तहों[14] स-रयणु ॥ ६
छट्ठऍ पिहिमि हूअ ³आवग्गी अण्णु वि मयणावलि करें लग्गी ॥ ७
सत्तमें गम्पि[15] जणणि जोक्कारिय[16] अट्ठमें दिवसें पुज्ज णीसारिय ॥ ८

15 ॥ घत्ता ॥

⁴एयइँ तेण[17] वि णिम्मियइँ ससि-सङ्ख-खीर-कुन्दुज्जलइँ[18] ।
आहरणइँ[19] वॅ वसुन्धरिहें सिव-सासय-सुहइँ व अविचलइँ' ॥ ९

[३]

गउ सुणन्तु हरिसेण-कहाणउ[1] सम्मेय-इरिहिँ मुक्कु[2] पयाणउ[3] ॥ १
20 ताम[4] णिणाउ समुट्ठिउ भीसणु ¹जाउहाण-साहण[5]-संतासणु ॥ २
पेसिय हत्थ-पहत्थ पधाइय वण-करि णिऍवि[6] पडीवा आइय ॥ ३
'देव देव किउ जेण महारउ अच्छइ मत्त-हत्थि अइरावउ[7] ॥ ४

18 A जजस. 19 P सव्वंगएं. 20 P S कोडि. 21 A छिंडेवि. 22 P मिलोप्पणु. 23 A पंकयइं. 24 A केराइ.

2. 1 A अट्टादियहे. 2 P °चउद्दह.° 3 P S पहिलहि. 4 S °दुक्ख. 5 P वीअएं, S वीययू. 6 S परायउ. 7 P मायणु. 8 S लायउ. 9 P A सुपसण्णउं, S संपण्णउ. 10 A जिणेविणु. 11 A कण्णउं. 12 A वेयवईए. 13 S पइसारियउ. 14 A सहसारणु. 15 A जणणि गंपि. 16 P जोक्कारिय corrected to जयकारिय. 17 S तिण्ण. 18 S °कंदु.° 19 P S वाल.

3. 1 A °कहाणउं. 2 S मुक्क. 3 A पयाणउं. 4 P S ताव. 5 A missing 6 S णियवि. 7 A अइरउरउ.

२ कृत (?). ३ पुनः. ४ कृता (?).

[२] १ वेगमत्या. २ चौरितः. ३ स्वाधीना. ४ एतानि.

[३] १ राक्षसानाम्.

गज्जणाएँ[8] अणुहरइ समुद्दहों सीयरेण जलहरहों रउद्दहों ॥ ५
कद्दमेण णव-पाउस-कालहों णिज्झरेण महिहरहों विसालहों ॥ ६
रुक्खुम्मूलणेणं[9] दुवायहों सुहड[10]-विणासणेण जमरायहों ॥ ७
दंसणेण आसीविस-सप्पहों विविह-मयावत्थएँ कन्दप्पहों ॥ ८

॥ घत्ता ॥

इन्दु वि चडेंवि ण सक्कियउ खन्धासणें एयहों वारणहों ।
गउ चउपासिउ[11] परिभमेंवि जिम[12] अत्थ-हीणु कामिणि-जणहों ॥ ९

[४]

अण्णुप्पण्णु दसण्णय[1]-काणणें[2] '[1]माहव-मासें देसें साहारणें[3] ॥ १
[2]उभय-चारि सवङ्गियँ[4]-सुन्दरु[5] भद्द-हत्थि णामेण मणोहरु ॥ २
सत्त समुत्तुङ्गउ णव दीहरु दह परिणाहुं[6] तिण्णि करँ[7] वित्थरु ॥ ३
णिद्ध-दन्तु[8] महु-पिङ्गल-लोयणु [3]अयसि-कुसुम-णिहु रत्त-कराणणु ॥ ४
[4]पञ्च-मङ्गलावत्तु मयालउ[9] चक्क-कुम्भ[10]-धय-छत्त-रिहालउ ॥ ५
वट्ट-तरट्टि-थणय-कुम्भत्थलु पुलय-सरीरु गलिय-गण्डत्थलु ॥ ६
उण्णयँ[11]-कन्धरु सूयर-पच्छलु वीस-णहरु सुअन्धँ[12]-मय-परिमलु ॥ ७
चाव-वंसु थिर-मंसु[13] थिरोयरु गत्त-दन्त-कर-पुच्छ[14]-[5]पईहरु ॥ ८

॥ घत्ता ॥

[6]एँम[15] अणेयइँ लक्खणइँ किं गणियइँ णाम-विहूणाइँ ।
हत्थि-पएसहुँ[16] सव्वहु[17] मि चँउदहँ[18]-सयइँ[19] चउरूणाइँ' ॥ ९

[५]

तं णिसुणेवि दसाणणु हरिसिउ उरें ण मन्तु रोमञ्चु व दरिसिउ[1] ॥ १
'जइ तं भद्द-हत्थि णउ साहमि तो जणणोवरि असि वरु वाहमि' ॥ २
एउ भणेवि स-सेण्णु[2] पधाइउ तं पएसु सहसत्ति पराइउ[3] ॥ ३

8 P गज्जणाएं, S गज्जणाइ. 9 A रक्खुमूलणेण. 10 A सुहहं. 11 A चउपासिहिं. 12 P जिम्व, S जिम, A जिह.

4. 1 P S दसाणण. 2 A काणणेण. 3 S साहरणे. 4 A सव्वंगिउ, S सत्तुंगिय. 5 S मंदिरु. 6 P परिणाहुं. 7 A करि. 8 P णिद्धदन्तु, S णिंचमंतु. 9 A सयावत्तुं सथालउ. 10 A कुम. 11 A उणय. 12 P सुअंधय. 13 P थिरवंसु, S थिरथमंसु. 14 S °पुंच्छः. 15 P S एयाणेयइं. 16 P पएसइं, S °पयेसह. 17 P सव्वहं मि, S सव्वह मि, A सव्वहुं सि. 18 P S चउदह, A चउ-रद्धु. 19 S °सइ.

5. 1 A पदरिसिउ, S व हरिसिउ. 2 P ससेणु, S पधायउ. 3 S परायउ, A पराइहउ.

[४] १ चैत्रमासे. २ गिरिचारी समभूमिचारी वा. ३ अलसीपुष्पसदृशः. ४ मस्तक-तालु-हृदय लिङ्ग-त्रिकेषु पञ्च-दक्षिणावर्तः. ५ दीर्घतरः. ६ एतानि. ७ लक्षण १३९६.

गयवइ[१] णिऍवि[4] [२]विरोल्लिय[5]-णयणें हसिउ पहत्थु णवर दह-वयणें ॥ ४

‘हउँ जाणमि पचण्डु तम्वेरमु णवर[6] विलासिणि-रूउ[7] व मणोरमु ॥ ५

हउँ[8][9] जाणमि गइन्द[10]-कुम्भत्थलु णवर विलासिणि घण-थण-मण्डलु ॥ ६

जाणमि[11] सु-वि[३]साणइँ अ-कलङ्कइँ णवर पसण्ण-कण्ण-ताडङ्कइँ[12] ॥ ७

5 हउँ जाणमि भमन्ति भमर-उलइँ णवर[13] णिरन्तर-पेल्लिय-कुरुलइँ[४][14] ॥ ८

॥ घत्ता ॥

जाणमि करि-खन्धारुहणु अच्चन्तु[15] होइ भय-भासुरउँ[16] ।

णवर प[५]हत्थ मज्झु[17] मणहों उ[६]व्वहइ[18] णवल्लु णाइँ सुरउ[19]’ ॥ ९

[६]

10 पुप्फ[1]-विमाणहों लीणु[2] दसाणणु दिढु[3] णियत्थु[4] किउ केस-णिवन्धणु ॥ १

लइय लट्ठि उग्घोसिउ कलयलु तूरइँ हयइँ पधाइउ मयगलु ॥ २

अ[१]हिमुहु[5] धण[२]य-पुरन्दर-वइरिहें[6] वा[३]सारत्तु जेम विन्झइरिहें[7] ॥ ३

पु[४]क्खरें[8] ताडिउ लकु[9]डि-घाएँ णावइ काल-मेहु[10] दुवाएं ॥ ४

देइ ण देइ वेज्झु[11] उरें जावेंहिं[12] विज्जुल-विलसिय-करणें[13] तावेंहिं[14] ॥ ५

15 पच्छलें चडिउ धुणेंवि भुव[15]-डालिउ ‘[५]वुदवुद[16]’ भणेंवि खन्धें अप्फालिउ ॥ ६

जं[६]घिउ[17] पुणु वि करेणालिङ्गेंवि सुविणा[18](?)द[७]इउ जेम गउ लङ्घेंवि[19] ॥ ७

खणें गण्डयलें ठाइ खणें कन्धरें खणें चउहुँ[20] मि चलणहुँ[21] अब्भन्तरें ॥ ८

॥ घत्ता ॥

दीसइ णासइ विप्फुरइ[22] परिभमइ[23] चउदिसु कुञ्जरहों ।

20 चलु लक्खिज्जइ गयण-यलें णं विज्जु-पुञ्जु णव-जलहरहों ॥ ९

4 S णियवि. 5 P विरोल्लेलिय°, S विरिल्लियं°, A विरल्लिय°. 6 A नवरि. 7 P रयउ, S रउ व, A रूउ. 8 This and the next line missing in A. 9 P S हउ. 10 P S गयंद°. 11P S जाणवि. 12 PS ताडक्कइ. 13 A णवरि. 14 PS कुरलइं. 15 P S A अचंत. 16 P °भासुरउं. 17 PS महु. 18 A उच्छहइ. 19 P A सुरउं.

6. 1 P पुप्प°, S पुप्फ°. 2 A डीणु. 3 S दिट. 4 P marginally ‘णियंवु’ पाठे, A णियंवु. 5 P A अहिमुहुं. 6 P S वइरिहें. 7 P विंज्झइरिहें, S विंझइरिहिं. 8 PS A पुक्खरि. 9 P लक्कडि, A लक्कडे. 10 P कालु मेहु. 11 S विंझु. 12 A जावहिं. 13 A °करणे. 14 A तावहिं. 15 A भुअ°. 16 A भुदभुद. 17 S जं थिउ, A जेंभिउ. 18 P सुइणादइंउ, S सुयणादयउ. 19 P S लंघिवि, A निग्गेवि. 20 S चउमुहु मि, A चउहुं मि. 21 P S चलणहु, चलणहं. 22 P विफुरइ. 23 A चउदिसु लविखज्जइ मणो(ह deleted)रहहो.

[५] १ गजपति. २ विस्फारित. ३ दन्त. ४ केशानि. ५ प्रहस्थु सेनापतिः. ६ प्रतिभासते.

[६] १ सन्मुखम्. २ रावणस्य. ३ मेघः. ४ सुण्डि. ५ हस्ति-चालण-भाषा. ६ गले रागैः कृत्वा पीडितः. ७ वल्लभः.

[७]

हत्थि-वियारणाउ एयारह[1] अण्णउ किरियउ वीस दु-वारहँ[2] ॥ १
दरिसेंवि[3] किउ णिप्फन्दु[4] महा-गउ[5] धुत्तें[6] वेस-मरट्टु[7] व भग्गउ ॥ २
साहिउ मोक्खु[8] व परमॅ[9]-जिणिन्दें[10] 'होउ[1] होउ' णं रडिउ गइन्दें[11] ॥ ३
'[12]भलें भलें' पभणिउ चलणु समप्पिउ '[2]तेण वि वामङ्गुट्ठें[14] चप्पिउ[15] ॥ ४ 5
कण्णें धरेंवि आरूढु[16] महाइउ[17] करेंवि वियारणॅ[18] अङ्कुसु लाइउ[19] ॥ ५
तेण विमाण-जाणॅ[20]-आणन्दें मेल्लिउ कुसुम-वासु सुर-विन्दें[21] ॥ ६
णच्चिउ कुम्भयण्णु स-विहीसणु हत्थु पहत्थु वि मॅउ[22] [3]सुयसारणु ॥ ७
मल्लवन्तु मारिच्चु[23] महोयरु रयणासउ सुमालि वज्जोयरु ॥ ८

॥ घत्ता ॥ 10

हरिस-रसेण[24] करम्बियउ वीर-रसु जेण मणें भावियउ ।
तहिँ रावण-णट्टावएँण सो णाहिँ[25] जो ण णच्चावियउ[26] ॥ ९

[८]

तिजगविहूसणु णामु[1] पगासिउ णिउ तहिँ [1]सिमिरु[2] जेत्थु आवासिउ ॥ १
थिउ सहसा करि-कह-अणुराइउ[3] तहिँ अवसरें भडु एक्कु[4] पराइउ[5] ॥ २ 15
पहर-विहुरु रुहिरोल्लियॅ[6]-गत्तउ णरवइ तेण णवेंवि[7] विण्णत्तउ ॥ ३
'देव देव किक्किन्धहों[8] तणएँहिँ[9] सबल-फलिह-सूल-हल-[2]कणएँहिँ[10] ॥ ४
असिवर-झस-मुसण्ढि[11]-णाराएँहिँ[12] चक्क[13]-कोन्त-गय-मोग्गर-घाएँहिँ[14] ॥ ५
जमु आरोडिउ[15] भग्गा तेण वि धरेंवि ण सक्किउ विहि[16] एक्कण[17] वि ॥ ६
पच्चेल्लिउ[18] णिल्लूरिय वाणेंहिँ कह वि कह वि णउ मेल्लिउ पाणेहिँ[19]' ॥ ७ 20
तं णिसुणेवि कुइउ[20] [3]रक्खद्धउ हय संगाम-भेरि सण्णद्धउ ॥ ८

7. 1 P पायारहं. 2 P दुवारहं. 3 P S दरिसवि. 4 P णिप्पंदु, णिप्फंदु. 5 A माहागउ. 6 A धुत्ते. 7 P °मरट्टु. 8 S मोषु. 9 P परमु. 10 P S जिणेंदें, A जिणिंदे. 11 A गइंदे. 12 A भलि २ पभणिउं. 13 A चलण. 14 S वामगुंट्ठें, A वामंगुट्ठे. 15 S चंप्पिउ. 16 A आरुढ. 17 S महायउ. 18 A वियारणु. 19 P लाविउ, S लायउ. 20 A वाण. 21 P वेंदें, A विंदे. 22 A मओ सु वि सारणु. 23 P S मारिच्चसहोयरु. 24 A °रसेणि. 25 P S णाहि. 26 P णच्चाइअउ.

8. 1 P S णाउ. 2 P जेत्थु सिमरे, S जेत्थु समरे. 3 S °अणुरायउ. 4 A इक्कु. 5 S परायउ 6 P °रोलिय. 7 P S णवेविणु वुत्तउ. 8 P किकिंधहो, A किक्किधेहिं. 9 S तणयहिं. 10 S कणयहिं. 11 A मुंसुंढि. 12 S °णारायहिं. 13 S चक्कक°. 14 P S °घायहिं. 15 P S आरोडिवि. 16 A विहिं. 17 S A इक्केण. 18 P पच्चेल्लिय, S पच्चल्लिय. 19 P पाणिहिं, S पाणेहि. 20 S कुयउ.

[७] १ पूर्यतां पूर्यताम्. २ रावणेण. ३ शुकसारणमन्त्री.

[८] १ कटके. २ बाणः. ३ रावणः.

॥ घत्ता ॥

चन्दहासु करयलें करेंवि स-विमाणु[21] स-वलु संचल्लियउ[22] ।
महि लङ्घेप्पिणु मयरहरु आयासहों णं उत्थल्लियउ[23] ॥ ९

[९]

कोवें[1]-दवग्गि-पलित्तु पधाइउ[2] [3]णिविसें तं जम-णयरु पराइउ[4] ॥ १
पेक्खइ[5] सत्त णरय अइ-रउरव उट्ठिय-वारवार-हाहारव ॥ २
पेक्खइ णइ वइतरणि[6] वहन्ती[7] रस-वस-सोणिय-सलिलु वहन्ती ॥ ३
पेक्खइ गय-पय-पेल्लिज्जन्तइँ[8] सुहड-सिरइँ टसत्ति[9] भिज्जन्तइँ[10] ॥ ४
पेक्खइ णर-मिहुणइँ कन्दन्तइँ सम्वलि-रुक्ख धराविज्जन्तइँ[11] ॥ ५
पेक्खइ अण्ण-जीव छिज्जन्तइँ छणछण-सद्दें पउलिज्जन्तइँ ॥ ६
कुम्भीपाकें के वि[12] पच्चन्ता[13] एव[14] विविह-दुक्खइँ पावन्ता ॥ ७
सयल वि मम्भीसेंवि मेल्लाविय[15] जमउरि[16]-रक्खवाल घल्लाविय[17] ॥ ८

॥ घत्ता ॥

कहिउ कियन्तहों[18] किङ्करेंहि[19] 'वइतरणि भग्ग णासिय णरय ।
विद्धंसिउ असिपत्त-वणु[20] छोडाविय णरवर-वन्दि-सय ॥ ९

[१०]

अच्छइ एउ देव पारक्कउ मत्त-गइन्द-[1]विन्दु णं थक्कउ' ॥ १
तं णिसुणेवि कुविउ जमराणउ[2] 'केण जियन्तु चत्तु अप्पाणउ[3] ॥ २
कासु कियन्त-मित्तु सणि रुट्ठिउ[5] कासु कालु आसण्णु परिट्ठिउ ॥ ३
जें[6] णर[7]-वन्दि-विन्दु छोडाविउ असिपत्त[8]-वणु अण्णु[9] मोडाविउ ॥ ४
सत्त वि णरय जेण विद्धंसिय जें[6] वइतरणि वहंति विणासिय ॥ ५
तहों दरिसावमि अज्जु जमत्तणु' एम[10] भणेंवि[11] णीसरिउ स-साहणु ॥ ६
महिसासणु[12] दण्डुग्गय-पहरणु [13]कसण-देहु गुञ्जाहल-लोयणु ॥ ७
केत्तिउ भीसणत्तु वण्णिज्जइ [1]मिच्चु[14] वुत्तु पुणु कहों उवमिज्जइ ॥ ८

21 P S सविवाणु. 22 A संचल्लिउ. 23 A उत्थल्लिउ.

9. 1 P S कोह°. 2 S पधायउ, A पधाविउ. 3 P णिवसं, A णिविसिं. 4 S परायउ. 5 S पेषइ. 6 A तरणि. 7 A वीसढवंती. 1 P पेल्लिज्जंतए, S A पेल्लिज्जंतइ. 9 S सत्तिहिं. 10 P भिज्जंतए, A भेज्जंतइं. 11 P धराविज्जंतइं, S धराविज्जतइ. 12 P णयरि, S णयरे. 13 S मचंता. 14 P S एवविहइं. 15 A मेलाविय. 16 A जमपरि. 17 A पेल्लाविय. 18 A कयंतहो. 19 S कंकरेहिं, A किंकारिहिं. 20 P °यणु corrected to वणु, S °यणु

10. 1 S गयंविंदु. 2 A जमराणउं. 3 P A अप्पाणउं. 4 P कयंत°. 5 S रुट्ठउ, A रुद्धउ. 6 A जे. 7 P S णरवंदिवंदु, A नरविंदवंदि. 8 S असिपवणु. 9 A जेण. 10 S एव. 11 P S A भणिवि. 12 A महिसारुढुदंडगय°. 13 S कसणु देहु गुंजाहलु लोयणु. 14 A मित्तु.

[१०] १ मृत्युः.

॥ घत्ता ॥

जमु जम-सासणु जम-करणु   जम-उरि जम-दण्डु समोत्थरइ ।
एक्कु जि[15] तिहुअणें[16] पलय-करु   पुणु पञ्च वि रणमुहें[17] को धरइ ॥ ९

[११]

जं जम-करणु दिट्ठु भय-भीसणु   धाइउ[1] तं असहन्तु विहीसणु ॥ १
णवर दसाणणेण[2] ओसारिउ[3]   अप्पुणु पुणु कियन्तु हक्कारिउ ॥ २
'अरें माणव वलुं[4] वलु विण्णासँहि[5]   मुहियएँ[1] जं[6] जमु[7] णामु पयासँहि[8] ॥ ३
इन्दहों पाव तुज्झु[9] णिक्करुणहों   ससिहें पेयङ्गहों[2] धणयहों वरुणहों[10] ॥ ४
सव्वहँ[11] कुल-कियन्तु[12] हउँ आइउ[13]   थाहि थाहि[14] कहिँ[15] जाहि अघाइउ[16]' ॥ ५
तं णिसुणेविणु[17] वइरि-खयंकरु   जमेंण मुक्कु[18] रणें दण्डु भयंकरु ॥ ६
धाइउ धगधगन्तु आयासें[19]   एन्तु[20] खुरुप्पें[21] छिण्णु दसासें[22] ॥ ७
सयं[23]-सय-खण्डु करेप्पिणु पाडिउ   णाइँ[24] कियन्त[25]-मडप्फरु[26] साडिउ ॥ ८

॥ घत्ता ॥

धणुहरु[27] लेवि तुरन्तएँण   सर-जालु विसज्जिउ[28] भासुरउ ।
तं पि[29] णिवारिउ रावणेंण   जामाएं[30] जिम[31] खलु सासुरउ ॥ ९

[१२]

पुणु वि पुणु वि विणिवारिय[1]-धणयहों विद्धन्तहों[1] रयणासव-तणयहों ॥ १
दिट्ठि-मुट्ठि-संधाणु ण णावइ   णवर सिलीमुह[2]-धोरणि धावइ ॥ २
जाणें जाणें हुएँ[3] हएँ गय-गयवरें[4]   छत्तें छत्तें[5] धएँ धएँ[6] रहें रहवरें[7] ॥ ३
भडें भडें मउडें मउडें करें करयलें   चलणें चलणें सिरें सिरें उरें उरयलें ॥ ४
भरिय वाण कडुआविय-साहणु   णट्ठु जमो वि विहुरु[8] णिप्पहरणु[9] ॥ ५
सरहहों[10] हरिणु[11] जेम उद्धाइउ[12]   [13]णिविसें दाहिण-सेढि[14] पराइउ ॥ ६

15 A वि. 16 S तिहुअण, A तिहुयणे. 17 P S रणउहे.

11. 1 S धायउ. 2 S दसाणणे, A दसाणेण. 3 S ओसरिउ. 4 S बलु. 5 विण्णासहिं. 6 A जि. 7 A जमनाउं. 8 S पयासहिं, A पगासहिं. 9 P S तुज्झु पाव. 10 A missing. 11 P S सव्वहो. 12 P कियंत corrected to क°, A कयंत. 13 S आयउ. 14 S थाहिं. 15 A जाहिं. 16 S अघायउ. 17 A णिसुणेवि अराइ भयंकरु. 18 P मुक्क. 19 S आयासें हें. 20 यंतु. 21 A खुरुप्पें. 22 S दसासे. 23 P सइं. 24 S णांइं. 25 S A कयंत. 26 P मडुप्फरु. 27 P S धणहरु. 28 P विसज्जउ. 29 A तं विणिवारिउ. 30 S जामायं, A जामएं. 31 A जिह.

12. 1 A विंधंतहो. 2 P सिलीलुमुह°. 3 S हय हय. 4 P S °गयवर. 5 S धय धय. 6 P S रह°. 7 S °रहवर. 8 P S विरहु. 9 P निप्पहरणु. 10 P S सरहउ. 11 S हरिण. 12 S उद्धायउ. 13 A णिविसे. 14 P S °सेढि.

[११] १ एवमेव वृथा. २ अग्नेः.
[१२] १ रावणस्य—विनिवारितो धनदो येन. २ (P.'s reading) रथरहितः.

तहिँ रहणेउर-पुरवर-सारहों इन्दहों कहिउ अण्णु सहसारहों ॥ ७
'सुरवइ लइ अप्पणउ पहुत्तणु अण्णहों कहों[15] वि समप्पि जमत्तणु ॥ ८

॥ घत्ता ॥

मालि-सुमालिहिँ[16] पोत्तऍहिँ[17] दरिसाविउ[18] कह[19] वि ण महु मरणु ।
लज्जऍ[20] तुज्झु सुराहिवइ धणएण वि लइयउ तव-चरणु' ॥ ९

[१३]

तं णिसुणेंवि जम-वयणु असुन्दरु किर णिग्गइ सण्णहेंवि पुरन्दरु ॥ १
अग्गऍ ताम[1] मन्ति थिउ [1]भेसइ[2] 'जो पहु सो सयलाइँ[3] गवेसइ ॥ २
तुहुँ पुणु धावइ णाइँ[4] अयाणउ[5] सो जैं कमागउ लङ्कहेँ राणउ[6] ॥ ३
10 तुम्हेंहिँ[7] मालिहेँ कालें[2][8] भुत्ती मण्डु मण्डु[9] जिह पर-कुलउत्ती ॥ ४
ताहँ [10]जैं पढमु जुत्तु[11] पहरेवउ णउ उक्खन्धें[12] पइँ जाएवउ ॥ ५
देहि[13] ताम ओहामिय-छायहों सुरसंगीय-णयरु जमरायहों ॥ ६
भुत्तु आसि जं मय-मारिचेंहिँ' एम[14] भणेवि णियत्तिउ भिच्चेंहिँ ॥ ७
दहमुहो वि जमउरि उच्छुरयहों[15] किक्किन्धउरि देवि सूररयहों ॥ ८

15 ॥ घत्ता ॥

गउ[16] लङ्कहेँ सवडंमुहउ[17] णहेँ लग्गु[18] विमाणु मणोहरउ[19] ।
तोयदवाहण-वंस-दलु णं कालें वड्ढिउ[20] दीहरउ ॥ ९

[१४]

भीसण-मयरहरोवरि[1] जन्तें उद्धसिहामणि-छाया-भन्तें[2] ॥ १
20 परिपुच्छिउ सुमालि दिण्णुत्तरु 'किं णहयलु' 'णं णं रयणायरु' ॥ २
'किं तमु किं तमालतरु-पन्तिउ' 'णं[3] णं इन्दणील-मणि-कन्तिउ' ॥ ३
'किं एयाउ कीर-रिञ्छोलिउ[4]' 'णं णं मरगय[1]-पवणालोलिउ[5]' ॥ ४
'किं महियलें पडियइँ रवि-किरणइँ' 'णं णं सूरकन्ति[6]-मणि-रयणइँ' ॥ ५

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15 S कहि. 16 P °सुमालिहि, A °सुमालिहे. 17 S पोत्तयहिं. 18 A दरिसावि. 19 S कहि वि, A wanting. 20 P S लज्जइ.

13. 1 P S ताव. 2 A भेस. 3 P S सयलो इ, A सयलाइ. 4 P S काइं. 5 A अयाणउं. 6 S A राणउं. 7 P S तुम्हहं. 8 A मरणे. 9 A मंड मंड. 10 P S जि. 11 P S दुत्तु. 12 P S उक्खंधइ. 13 S देह. 14 P एवं, S एव. 15 P S उच्छरयहो. 16 P गय. 17 P A सवडंमुहउं. 18 P S लग्ग विमाणि. 19 P मणोहरउं. 20 P S वड्ढिउ.

14. 1 P S °रोपरि. 2 A °भंते. 3 A णं ण. 4 P S रिच्छोलिउ. 5 P पावा°, S पावण°. 6 A सूरकंत°.

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[१३] १ बृहस्पतिनामा मन्त्री. २ मरणें.
[१४] १ मरगज (?)-मणि-प्रवाल-पङ्क्तिः.

'किं गय-घडउ गिल्ल-गिल्लोलउ'　　'णं णं जलणिहि-जल-कल्लोलउ' ॥ ६
'स-ववसाय जाय किं महिहर[7]'　　'णं णं परिभमन्ति जलें जलयर[8]' ॥ ७
एम चवन्त पत्त[10] लंकाउरि　　जा तिकूड-महिहर-सिहरोवरि ॥ ८
जणु णीसरिउ सव्वु परिओसें[11]　　दियवर-पणइ[12]-तूर-णिग्घोसें ॥ ९
णन्द-वद्ध-जय-सद्द-पउत्तिहिँ[13]　　[२]सेसा-अग्घपत्त[14]-जल-जुत्तिहिँ ॥ १०

॥ घत्ता ॥

लङ्काहिवइ पइट्ठु पुरें　　परिवड्ढु पट्ट अहिसेउ किउ ।
जिह सुरवइ सुरवर-पुरिहिँ[15]　　तिहँ[16] रज्जु सँ[17] इं भु ञ्जन्तु थिउ ॥ ११

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[१२. वारहमो संधि]*

पभणइ[1] दहवयणु　　दीहर-णयणु　　णिय-अत्थाणें णिविट्ठउ ।
'कहहोँ कहहोँ णरहोँ　　विज्जाहरहोँ　　अज्ज वि[1] कवणु अणिट्ठउ[2]' ॥ १

[१]

तं णिसुणेंवि जम्पइ को वि णरु　　सिर-सिहरें[3]-चडाविय-उभय-करु ॥ १
'परमेसर दुज्जउ दुट्ठु खलु　　चन्दोवरु[4] णामें अतुल-वलु ॥ २
सो इन्दहोँ तणिय केर करेंवि　　पायाल-लङ्क थिउ पइसरेंवि' ॥ ३
अवरेकें दोच्छिउ णरवरेंण　　'किं सकें किं चन्दोयरेंण ॥ ४
सुवन्ति कुमार अण्ण पवल　　उच्छुरयहोँ णन्दण णील-णल' ॥ ५
अण्णेकें[6] वुच्चइ 'हउँ कहमि　　दो-पासिउ जइँ ण घाय लहमि ॥ ६
किक्किंधपुरिहिँ[7] करि-पवरें[8]-भुउ[9]　　णामेण वालि सूररय-सुउ ॥ ७
जा पारिहच्छि[10] मइँ दिट्ठ तहोँ　　सा तिहुयणें णउ अण्णहोँ णरहोँ ॥ ८

7 S महिहरा. 8 S जलयरा. 9 P एय, S एव. 10 A पुत्त. 11 A परिओसे. 12 P A पणय. 13 P एउत्तिहिं. 14 P °अग्घवत्त°. 15 P S °पुरिहे. 16 S तिहं. 17 P S सयं.

* Henceforth only those variant readings are recorded which are significant from the point of view of grammar, metre or sense. Obviously corrupt or mere orthographic variants, if not otherwise significant, are mostly ignored. The Instr. Sin. forms in *ĕṁ* are given in A mostly without the Anusvāra. These also are not recorded.

1. 1 A पभणइं. 2 P अणिट्ठिउ. 3 P S सिहरे. 4 A चंदोयरु. 5 P अवरेकें. 6 S जहि. 7 P S किक्किंधतणउ, P. marginally, 'किक्किंधउरिहिं' पाठे. 8 A °मयर°. 9 P S जुउ. 10 A पाडिहत्थि.

२ आशिषा (?).

[१] १ शत्रुः. २ वेगः.

॥ घत्ता ॥

रहु वाहेँवि अरुणु हय हणेँवि पुणु जा जोयणु विण पावइ ।
ता मेरुहेँ भमेँवि जिणवरु णवेँवि तहिँ[11] जेँ[12] पडीवउ आवइ ॥ ९

[२]

5 तहोँ जं वलु तं ण पुरन्दरहोँ ण कुवेरहोँ वरुणहोँ ससहरहोँ ॥ १
मेरु वि टालइ वद्धामरिसु तहोँ अण्णु णराहिउ तिण-सरिसु ॥ २
कइलास-महीहरु कहि मि गउ तहिँ[1] सम्मउ णामेँ लइउ वउ ॥ ३
णिग्गन्थु मुएवि विसुद्ध-मइ अण्णहोँ इन्दहोँ वि[1] णाहिँ[2] णमइ[3] ॥ ४
तं तेहउ पेक्खेवि[2] गीढ-भउँ[4] पवज्ज लेवि गउ सूररउ ॥ ५
10 'महु होसइ केण वि कारणेँण समरङ्गणु समउ दसाणणेँण' ॥ ६
अवरेकेँ वुत्तु 'ण इमु[5] घडइ कइवंसिउ किं[6] अम्हहुँ भिडइँ[7] ॥ ७
सिरिकण्ठहोँ लग्गेँवि मित्तइय अण्णु वि उवयारेँ[8]-सएहिँ लइय ॥ ८

॥ घत्ता ॥

अहवइ वाणर वि सुरवर-णर[9] वि रत्तुप्पल-दल-णयणहोँ ।
15 ता सयल वि सुहड जा समर-ज्झडेँ[10] णउ णिएन्ति दहवयणहोँ ॥ ९

[३]

तं वालि-सल्लु[1] हियवएँ[2] धरेँवि तो[3] रावणु अण्णं[4] वोल्लं[5] करेँवि ॥ १
गउ एक्क-दिवसेँ सुर-सुन्दरिहिँ जा अवहरणेण तणूयरिहिँ ॥ २
ता हरेँवि णीय कुल-भूसणेँहिँ चन्दणँ[6]हि ह(व?)रिय खर-दूसणेँहिँ ॥ ३
20 णासन्त णिएवि सहोयरेँण[7] णयरेणालङ्कारोदएण[8] ॥ ४
णं उवरें[9] छुहेँवि रक्खिय-सरणु कियँ[3](?) तेहिं मि चन्दोवर[10]-मरणु ॥ ५
विणिवाइउ अत्थाणेँ जेँ थिउ जो ढुक्किउ सो तं वीरु णिउ ॥ ६
कुढेँ लग्गउ जं रयणियर-वलु रह-तुरय-णाय-णरवर[11]-पवलु ॥ ७

11 P A तहि, S wanting. 12 S wanting.

2. 1 The middle portion of the folio in P giving the rest of this Kaḍavaka and the next Kaḍavaka is repaired and rewritten in a clumsy hand. Therein initially only न appears. 2 P S णाहि. 3 S A णवइ. 4 P S गीढवउ. 5 P न इउ, S ण येउ. 6 P S किह अह्महं. 7 S भिडइं. 8 P उअयार°. 9 S सुरवर वि. 10 P °ळभड, A °झडाणउ.

3. 1 S °सल्ल. 2 P S A हियवइ. 3 P S सो. 4 P S अण्णु, A अन्न. 5 P marginally adds णु to वोल्ल. 6 S चंदणवि. 7 P महोदएण, A सहोयरिण. 8 P S °रोदणेण. 9 A उयरि. 10 A चंदोयर°. 11 P S °णरपवरपवलु.

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[२] १ सम्यक्त्व-नामा व्रतं गृहीतम्. २ (P's reading) संवरितं शरीरम्.
[३] १ (P's reading) महोद्यतवन्तः (?). २ पातालल‌ङ्कया. ३ कृत. ४ विनाशं नीतः

अलहन्तु वारु तं णिप्पसरु   गउ वलेंवि पडीवउ णियँ[12]-णयँरु[13] ॥ ८

॥ घत्ता ॥

छुडु छुडु दहवयणु   परितुट्ठ-मणु   किर स-कलत्तउ आवइ ।
उम्मण-दुम्मणउँ[14]   असुहावणउँ[15]   णिय-घरु ताम विहावइ ॥ ९

[४]

तुरमाणें केण वि वज्जरिउ   खर-दूसण-कण्णा-दुच्चरिउ ॥ १
अत्थक्कएँ आयम्बिर-णयणु   कुढें लग्गइ स-रहसु दहवयणु ॥ २
करें धरिउ ताम मन्दोवरिएँ[1]   णं गङ्गा-वाहु जउण-सरिएँ ॥ ३
'परमेसर कहीं वि ण अप्पणिय   जिह कण्ण तेमँ[2] पर-भायणियँ[3] ॥ ४
एक्कँ[4] इ करवाल-भयङ्करहुँ   चउदह सहास विज्जाहरहुँ ॥ ५

जइ आण-वडीवा होन्ति पुणु   तो घरें अच्छन्तिएँ कवणु गुणु[5] ॥ ६
पट्ठवहि महन्ता मुएँवि रणु   कण्णहेँ करन्तु पाणिग्गहणु' ॥ ७
तं वयणु सुणेंवि मारिच्च-मय   पेसिय दहँवत्तें[7] तुरिअ गय ॥ ८

॥ घत्ता ॥

तेहिँ[8] विवाहु किउ   खरु[9] रज्जें थिउ   अणुराहहेँ विज्ज-सँहिउ[10] ।

वणें णिवसन्तियहेँ   वय-वँन्तियहेँ[11]   सुउ उप्पण्णु विराहिउ ॥ ९

[५]

एत्थन्तरें जमँ[1]-जूरावणेंण   तं सल्लु धरेप्पिणु रावणेंण ॥ १
पट्ठविउ महामइ दूउ तहिँ   सुग्गीव-सहोयरु वालि जहिँ ॥ २
वोल्लाविउ थाएँवि अहिमुहेँण   'हउँ[2] एम विसज्जिउ दहमुहेँण ॥ ३

एक्कूणवीस-रज्जन्तरइँ[3]   मित्तइयँएँ[4] गयइँ णिरन्तरइँ[5] ॥ ४
कों वि कित्तिधवलु णामेण चिरु   सिरिकण्ठ[6]-कज्जें थिउ देवि सिरु ॥ ५
णवमउ परिणाविउ अमरपहु   जें धँएँहिँ[7] लिहाविउ कइ-णिवहु ॥ ६

12 A तं. 13 Hereafter P marignally adds the following lines: अणुराहा चंदोयरहो पिया परिपुण्णगब्भ वणे कहिम्मि गया। They were originally written in the beginning of the next Kaḍavaka. But there they are deleted. S also reads these lines at the beginning of the next Kaḍavaka. They do not occur in A. 14 P S दुम्मणदुम्मणउं. 15 P S A असुहावणउं.

4. 1 A मंदोयरिए. 2 P S तेव. 3 P S °भायणीय. 4 P S तिक्खइ. 5 A गणु. 6 P दहवयणइं, S दहवयण व. 7 P S णवर, P marginally, 'तुरिय' पाठे. 8 P S तेहिं, तहिं. 9 P S खर. 10 A वि जमाहिउ. 11 P वयवंतियहु, S वयवंतियहो, A चुयवंतियहे.

5. 1 A जग°. 2 P S A हउ. 3 P S °रज्जंतराइं. 4 P S मित्तइए. 5 P S णिरंतराइं. 6 P सिरिकंठे. 7 A धयह.

[8] दहमउ कइ-केयणु सिरि-सहिउ एयारहमउँ[9] पडिवलु कहिउ ॥ ७
वारहमउ णयणाणन्दयरु[10] तेरहमउ खयराणन्दु वरु ॥ ८
चउदहमउ गिरि-किंवेरवलु (?) पण्णारहमउ णन्दणु अजउ ॥ ९
सोलहमउँ[11] पुणु कोँ[12] वि उवहिरउ तडिकेस-[1]विगमे किउ तेण तउ ॥ १०
5 सत्तारहमउ किक्किन्धु पुणु तहोँ कवणु सुकेसें ण किउ गुणु ॥ ११
अट्ठारहमँउ[13] पुणु सूररउ जमु भञ्जेवि तहोँ पइसारु कउँ[14] ॥ १२
तुहुँ एवँहिँ[15] एक्कुणवीसमउ अणुहुञ्जेँ रज्जु[16] मणेँ मुएवि [2]मउ ॥ १३

॥ घत्ता ॥

आउ णिहालेँ मुहुँ[17] तं णमहि तहुँ गम्पि दसाणण-राणँउ[18] ।
10 जेण देइ पवलु चउरङ्ग-वलु इन्दहोँ उवँरि[19] पयाणँउ[20]' ॥ १४

[६]

जं किउ जयकारु णाम-गहणु तं णवर वलेँवि[1] थिउ [1]अण्ण-मणु ॥ १
ण करेइ कण्णेँ वयणाइँ पहुँ[2] जिह पर-पुरिसँहोँ[3] सु-कुलीण-वहुँ[4] ॥ २
एत्थन्तरेँ दहमुह-दूअएँण अच्चन्त-विलक्खीहूअएँण ॥ ३
15 णिब्भच्छिउ मेल्लेँ[5]वि [2]सयण-किय 'जो को वि णमेसइ तासु सिय ॥ ४
णीसरु तुहुँ आयहोँ पट्टणहोँ णं तो भिंडु[6] परँएँ दसाणणहोँ' ॥ ५
तं णिसुणेँवि कोव-करम्बिएँण पडिदोच्छिउ सीहविलम्बिएँण ॥ ६
'अरेँ वालि देउ किं पइँ ण सुउ महु महिहरु जेण भुँअहिँ विहुउ[7] ॥ ७
जो णिविसद्धेण पिहिवि[8] कमइ[9] चत्तारि[10] वि सायर परिभमइ[11] ॥ ८
20 ॥ घत्ता ॥

जासु महाजसेँण रणेँ अणवँसेँण[12] धवलीहूअउ तिहुवणु ।
तासु वियड्ढाहोँ[13] अब्भिट्टहोँ[14] कवणु गहणु किर रावणु' ॥ ९

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8 This and the next two distichs wanting in A. 9 S एयारहमउं. 10 P णयणा°. 11 A पण्णारहमउं. 12 P क वि, S कुवि. 13 P अट्ठारहमउं. 14 P S किउ. 15 P S एमहि. 16 A रज्ज. 17 P A मुहुं. 18 A °राणउं. 19 P उअरि. 20 A पयाणउं.

6. 1 A लेवि. 2 A पहुं. 3 A °पुरिसहुं. 4 A °वहुं. 5 P मेल्लवि, S मेलवि, A मेल्लिवि. 6 P भिड. 7 P भुए विहओ, S भुयेहि हउ. 8 P पिहिमि. 9 P A कमइं. 10 A चेयारि. 11 S A परिभमइं. 12 S अण्ण°. 13 P S वियड्ढहो. 14 P अभिट्टहो, S अब्भिट्टहो.

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[५] १ वियोगे. २ मदः.
[६] १ पराङ्मुखः. २ सज्जनक्रिया. ३ प्रभाते. ४ मन्त्रिनामेदम्. ५ भूमौ कृतः (?). ६ अ-परवशीकृतेन.

[७]

सो दूउ कडुय-वयणासि-हउ[1]　　सामरिसु दसासहोँ पासु गउ ॥ १
'किं वहुएं एत्तिउ कहिउ मइँ　　तिण-समउ वि ण गणइ वालि पइँ' ॥ २
तं वयणु सुणेप्पिणु दससिरेँण　　वुच्चइ रयणायर-रव-गिरेँण ॥ ३
'जइ रण-मुहेँ[2] माणु ण मलमि तहोँ　　तो छित्त पाय[3] रयणासवहोँ' ॥ ४
आरुहेँवि पइज्ज पयट्टु पहु　　णं कहोँ वि विरुद्धउ कूर-गहु ॥ ५
थिउ पुप्फविमाणेँ[4] मणोहरएँ　　णं सिद्धु सिवालएँ सुन्दरएँ[5] ॥ ६
करेँ णिम्मलु[6] चन्दहासु धरिउ　　णं घण-णिसण्णु तडि-विप्फुरिउ ॥ ७
णीसरिएं पुर-परमेसरेँण　　णीसरिय वीर णिमिसन्तरेँण[7] ॥ ८

॥ घत्ता ॥

'अम्हहुँ[8] पय-भरेँण　णिरु णिट्ठुरेँण　मं[9] मरउ धरणि वराइय' ।
एत्तिय-कारणेँण　गयणङ्गणेँण　णावइ सुहड पराइय[10] ॥ ९

[८]

एत्तहेँ वि समर-दुज्जोहणिहिँ[1]　　चउदहहिँ णरिन्द[2]-अखोहणिहिँ[3] ॥ १
सण्णहेँवि वालि णीसरिउ किह　　मज्जाय-विवज्जिउ जलहि जिह ॥ २
पणवेप्पिणु विण्णि वि अतुल-वल　　[4]थिय[5] अग्गिम-खन्धेँहिँ णील-णल ॥ ३
विरइउ आरायणु रणेँ अचलु　　पहिलउ जेँ णिविडु[6] पायाल-वलु ॥ ४
पुणु पच्छएँ[7] हिलिहिलन्त स-भय　　खर-खुरेँहिँ खणन्त[8] खोणि तुरय[9] ॥ ५
पुणु सइल[10]-सिहर[11]-सण्णिह सयड[12]　　पुणु भय-विहलङ्घल हत्थि-हड ॥ ६
पुणु णरवइ वर-करवाल-धर　　आसण्ण ढुक्क तो रयणियर ॥ ७
किर समरेँ भिडन्ति भिडन्ति णइ　　थिय अन्तरेँ मन्ति[13] सु-विउल-मइ ॥ ८

॥ घत्ता ॥

'वालि-दसाणणहोँ　जुज्झण-मणहोँ　एउ काइँ ण गवेसहोँ ।
किएँ[14] खएँ वन्धवहुँ[15]　पुणु केण सहुँ　पच्छएँ रज्जु करेसहोँ[16] ॥ ९

7. 1 P °हउं. 2 S रणउहे. 3 S पाप. 4 P °विमाणें. 5 S सुंदराइं. 6 P णिम्मले. 7 S A णिविसं°. 8 P S अम्हहु, A अम्हहं. 9 S wanting. 10 P पधाइय, S पधाइया.

8. 1 P °दुज्जोहणीहि, S °दुज्जोहणीहिं. 2 S णरेंदें. 3 P °अखोहणीहिं, S खोहणीहिं. 4 This pāda is missing in A. 5 P S थिअ. 6 P णिविड, S णिविड्ड. 7 A पच्छलि. 8 P S खणंतु. 9 A तुरिय. 10 S सयल. 11 P S सिहरि. 12 S सुहडा, A सुहड. 13 A ताम मन्ति सुचवि. 14 S किय, A किं. 15 P S A वंधवहु. 16 A करेसहुं.

[८] १ युद्धरचना. २ पादूक (?). ३ रथाः. ४ राक्षसाः.

[९]

जो कित्तिधवलें[1]-सिरिकण्ठ-किउ किक्किन्ध-सुकेसहिँ विद्धि णिउ ॥ १
तं खयहो णेहु मा णेहँ[2]-तरु जइ धरँवि[3] ण सक्कहों रोस-भरु ॥ २
तो वे वि परोप्परु उत्थरहों जो को वि जिणइँ[4] जयकारु तहों' ॥ ३
5 तं णिसुणेंवि वालि-देउ चवइ 'सुन्दरु भणन्ति[5] लङ्काहिवइ ॥ ४
खउ तुज्झु वं[6] मज्झु वं णिव्वडउ[7] जिम धुंव[1] जिम मन्दोवरि रडउ[8] ॥ ५
किं वहवेंहिँ जीवेंहिँ घाइएँहिँ वन्धव-सयणेंहिँ विणिवाइएँहिँ ॥ ६
लइ पहरु पहरु जइ अत्थि छलु पेक्खहुँ[9] तुह विज्जहुँ[10] तणउ वलु' ॥ ७
तं णिसुणेंवि समर-सएहिँ थिरु वावरेंवि लग्गु वीसद्ध-सिरु ॥ ८
10 आमेल्लिय विज्ज महोयरिय[2] (?) फणि-फण[11]-फुक्कार दिन्ति गइय ॥ ९

॥ घत्ता ॥

वालिं भीसणिय अहि-णासणिय गारुड-विज्ज विसज्जिय ।
उत्त-पडुत्तियएँ[12] कुल-उत्तियएँ णं पुण्णालि परज्जिय ॥ १०

[१०]

15 दहवयणें[1] गरुड-परायणिय पम्मुक्क[2] विज्ज णारायणिय ॥ १
गय-सङ्ख-चक्क-सारङ्ग-धरि चउ-भुअ गरुडासण-गमणें[3]-करि ॥ २
सूररय-सुएण वि संभरिय णामेण विज्ज[4] माहेसरिय ॥ ३
कङ्काल-कराल तिसूल-करि[5] ससि-गउरि[6]-गङ्ग-खट्टङ्ग-धरि[7] ॥ ४
किर अवर विसज्जइ दहवयणु सय-वारउ परिअञ्चेवि रणु ॥ ५
20 स-विमाणु स-खग्गु[8] महावलेंण उच्चाइउ दाहिण-करयलेंण ॥ ६
णं कुञ्जर-करेंण[9] कवलु[10] पवरु णं वाहुवलीसें चक्कहरु ॥ ७
णहँ दुन्दुहि ताडिय सुरयणेंण[11] किउ कलयलु कइधयँ[12]-साहणेंण ॥ ८

॥ घत्ता ॥

माणु मलेवि तहों लङ्काहिवहों वद्धु पट्टु सुग्गीवहों ।
'करि जयकारु तुहुँ अणुभुञ्ज सुहुँ[13] भिच्चु होहि दहगीवहों ॥ ९

9. 1 S कित्तिधवलु. 2 P S णेहु . 3 P धरवि, S धरणि. 4 P A जिणइं. 5 S भणेंइ. 6 P S वि. 7 A णिव्वडइ. 8 A रडइ. 9 P पेक्ख corrected to पेक्खउ, S पेक्खहु. 10 S विज्जहे, A विज्जहु. 11 P S फणफणि°. 12 P S °पउत्तियए.

10. 1 P S दहगीवें. 2 P पमुक्क. 3 P S °गमणु. 4 S विज्ज. 5 P S °करी, A °धरि. 6 P S गोरि. 7 A करें. 8 P S सुखग्गु. 9 A °वरेण. 10 A कमलु. 11 P S सुरवरेण. 12 P S कइद्धयं. 13 S सहुं.

[९] १ ध्रुवा, वालि-स्त्री. २ सर्पिणीविद्या.

[११]

महु तणउ[1] सीसु पुणु दुण्णमउ[2] जिह मोक्ख[3]-सिहरु सव्वुत्तमउ ॥ १
पणवेप्पिणु तिल्लोक्काहिवइ सामण्णहों अण्णहों णउ णवइ[4] ॥ २
महु तणिय पिहिवि[5] तुहुँ भुञ्जि पहुँ[6] रिज्झउ कइ-जाउहाण-णिवहु ॥ ३
अण्णु मि[7] जो पइँ उवयारु[8] किउ तायहों कारणें जमराउ जिउ ॥ ४
तहों मइँ किय पडिउवयार[9]-किय आवग्गी भुञ्जहि राय-सिय' ॥ ५
गउ एम भणेप्पिणु तुरिउ तहिँ गुरु गयणचन्दु णामेण जहिँ ॥ ६
तवचरणु लइउ तग्गय-मणेँण उप्पण्णउ[10] रिद्धिउ तक्खणेँण ॥ ॥ ७
अणुदिणु जिणन्तु[11] इन्दिय-वइरि गउ तित्थु[12] जेत्थु कइलास-गिरि ॥ ८

॥ घत्ता ॥

उप्परि[13] चडिउ तहों अट्ठावयहों पञ्च-महावय[14]-धारउ ।
अत्तावण[15]-सिलहँ सासय-इलहँ णं थिउ वालि[16] भडारउ ॥ ९

[१२]

एत्तहें सिरिप्पह[1] भइणि तहों सुग्गीवें दिण्ण दसाणणहों ॥ १
वोलाविउ[2] गउ लङ्का-णयरेँ[3] णल-णील विसज्जिय किक्क-पुरेँ ॥ २
सुउ धुव[4]-महएविहेँ संथविउ ससिकिरणु णियद्ध-रज्जेँ थविउ ॥ ३
तहिँ अवसरेँ उत्तर-सेढि-विहु विजाहरु णामें जलणसिहु ॥ ४
तहों धीय सुतार-णाम णरेँण मग्गिज्जइ[5] दससयगइ-वरेँण ॥ ५
गुरु-वयणें तासु ण पट्ठविय[6] सुग्गीवहों णवर परिट्ठविय ॥ ६
परिणेवि कण्ण णिय णियय-पुरु दससयगइहें[8] वि[9] विरहग्गि गुरु ॥ ७
पजलइ उप्पायइ कलमलउ[10] उण्हउ ण सुहाइ ण सीयलउ ॥ ८
उब्भन्तउ[11] कहि मि पइट्ठु वणु[12] साहन्तु विज्ज थिउ एक्क-मणु[13] ॥ ९

॥ घत्ता ॥

ताइँ[14] मि धण[15]-पउरेँ किक्किन्ध[16]-पुरेँ अङ्गङ्गय वड्ढन्तइँ[17] ।
थियइँ रयण[18][इँ] णइँ[19] वेण्णि वि जणइँ रज्जु स[20] इं भु ञ्जन्तइँ[21] ॥ १०

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11. 1 P तणउं. 2 P S दुण्णमउं, A दुन्नमउं. 3 Folio no. 34 containing the text from मोक्खसिहरु upto दुक्कियभरेणति° (XIII 4,4) is missing in P. 4 S णमइ. 5 S पिहिमि. 6 A पहुं. 7 A वि. 8 S उपगारु. 9 S पडिउअयार°. 10 A उप्पण्णउं. 11 A हणंतु. 12 S जेत्थ तेत्थ. 13 A उप्परे. 14 S °महव्वय°. 15 S आतावणे 16 वाहुवली°.

12. 1 A सिरिप्पहं. 2 S A वोल्लाविउ. 3 S A °णयरि. 4 A धुअ. 5 S मंगिज्जइ. 6 S परट्ठविय. 7 A तेण वि परिणियं णियपुरु. 8 S °गईहे. 9 S wanting. 10 A कलकमलउ. 11 S भम्मंतउ. 12 S वणे. 13 S एक्कमणे. 14 A ताए वि. 15 S वण°. 16 S किकिंधु. 17 A विढवंताइ, S वड्ढंताइ. 18 S रयाण, A रयण. 19 A णइ. 20 S सयं. 21 S भुंजंताए, A भुंजंताइ.

[१३. तेरहमो संधि]

पेक्खेप्पिणु वालि-भडारउ[1] रावणु रोसाऊरियउ ।
पभणइ[2] 'किं मइँ जीवन्तेंण जाम ण रिउ मुसुमूरियउ' ॥ १ ॥

[१]

॥ दुवई[3] ॥

विज्जाहर-कुमारि रयणावलि णिच्चालोय-पुरवरे ।
पँरिणेंवि[4] वलइ जाम ता थम्भिउ पुप्फविमाणु अम्बरे ॥ १

महरिसि-तव-तेएं थिउ विमाणु णं दुक्किय-कम्म-वसेण दाणु ॥ २
णं सुकें[5] खीलिउ मेह-जालु णं पाउसेण कोइल-वमालु ॥ ३
णं दूसामिऍण कुडुम्ब-वित्तु णं मच्छें[6] धरिउ महायवत्तु[7] (?) ॥ ४
णं कञ्चण-सेलें पवण-गमणु णं दाण-पहावें णीय-भवणु ॥ ५
णीसद्दउ हूयउ किङ्किणीउ णं सुरऍ समत्तऍ कामिणीउ ॥ ६
घँग्घरेंहि[8] मि[9] घवघव-घोसु[10] चत्तु णं गिम्भयालु[11] दद्दुरेंहुँ[12] पत्तु ॥ ७
णरवरेंहुँ[13] परोप्परु हूउ चप्पु अहों[14] धरणि एजेविणु धरणि-कम्पु ॥ ८
पडिपेल्लियँउ[15] वि ण वहइ विमाणु णं महरिसि भइयऍ मुअइ पाणु ॥ ९

॥ घत्ता ॥

विहडइ थरहरइ[16] ण ढुक्कइ[17] उप्परि वालि-भडाराहों ।
छुड्डु छुड्डु परिणियँउ[18] कलत्तु वँ[19] रइ-दइयहों[20] वड्डाराहों[21] ॥ १०

[२]

॥ दुवई ॥

तो एत्थन्तरेंण कयं[1] पहुणा सव्व-दिसावलोयणं ।
सव्व-दिसावलोयणेण वि रत्तुप्पलमिव णहङ्गणं ॥ १
'मरु कहों[2] अथक्क[ऍं] कालु कुद्धु करु केण भुयङ्गम-वयणें छुद्धु ॥ २

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1. 1 A °भडारउ. 2 A पभणइं. 3 Throughout, this designation occurs only in A. 4 S A परिणिवि. 5 S सुक्किं, A सक्कें. 6 S पुच्छिउ, A मच्छे. 7 S महावत्तु, A महाइवत्तु. 8 S घग्घरयहि. 9 S wanting. 10 S °घोस. 11 S गिण्हयालु, 12 S ददुरहु, A दहुरहं. 13 S णरवरहु, A णरवरहं. 14 A अह्र धरणिएं. 15 S पडिपेल्लिओ, A पंडिपेल्लियउ. 16 S परपहरइं. 17 S ढुकइं. 18 A परिणियउं. 19 S वर. 20 S वंदइ पेयहो. 21 S वढाराहो, A वड्डावहो.

2. 1 S A कय. 2 S कहे. The rest of the line is illegible in S. A कहुं अत्थक.

कें[3] सिरेंण पडिच्छिउ कुलिस-घाउ को णिग्गउ पञ्चाणण-मुहाउ ॥ ३
कों पइट्ठु जलन्तएँ जलणं[4]-जालें को ठिउ कियन्तं[5]-दन्तन्तरालें' ॥ ४
मारिच्चें वुच्चइ 'देव देव स-भुअङ्गमु चन्दण-रुक्खु जेमं ॥ ५
लम्बिय-थिर-थोर-पलम्ब-वाहु अच्छइ कइलासहों उवरि साहु ॥ ६
मेरु व अकम्पु उवहि व अखोहु महियलु व वहु-क्खमु चत्त-मोहु ॥ ७ 5
मज्झणहें[7]-पयङ्गु व उग्ग-तेउ तहों तव-सत्तिएँ पडिखलिउ वेउं[8] ॥ ८
ओसारि विमाणु दवत्ति देव फुट्टइ ण जाम खलु हियउ जेमं[6]' ॥ ९

॥ घत्ता ॥

तं माम-वयणु णिसुणेप्पिणु दहंमुहु[9] हेट्ठामुहु वलिउ[10] ।
गयणङ्गणं[11]-लच्छिहें केरउ जोवण-भारु णाइँ गलिउ ॥ १० 10

[३]

॥ दुवई ॥

तो गज्जन्त-मत्त-मायङ्ग-तुङ्ग[1]-सिर-घट्ट-कन्धरो ।
उक्खय-मणि-सिलायलुच्छालियं[2]-हल्लाविय-वसुन्धरो ॥ १

वहु-सूरकन्त[3]-हुयवह-पलित्तु[4] ससिकन्त-णीर-णिज्झर-किलित्तु[5] ॥ २ 15
मरगय-मऊरं[6]-संदेह-वन्तु णील-मणि-पहन्धारिय-दियन्तु ॥ ३
वर-पउमरायं[7]-कर-णियर-तम्वु गय-मय-णइ-पक्खालिय-णियम्वु ॥ ४
तरु-पडियं[8]-पुप्फ-पङ्कुत्त-सिहरु मयरन्द-सुरां[9]-रस-मत्त-भमरु ॥ ५
अहि[10]-गिलिय-गइन्दं[11]-पमुत्त-सासु सासुग्गय-मोत्तिय-धवलियासु ॥ ६
सो तेहउ गिरि-कइलासु दिट्ठु अण्णु वि मुणिवरु[12] मुणिवर-वरिट्ठु ॥ ७ 20
पच्चारिउ 'लइ मुणिओ सि मित्त स-कसाय-कोव-हुववंह[13]-पलित्त ॥ ८
अज्जु[14] वि रणु इच्छहि मइँ समाणु जइ रिसि तो किं थम्भिउ विमाणु ॥ ९

॥ घत्ता ॥

जं[15] पइँ परिहव-रिणु दिण्णउं[16] तं स-कलन्तरु अल्लवमि ।
पाहाणु जेम उम्मूलेंवि कइलासु जें सायरें घिवमि' ॥ १० 25

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3 S किं सिरिण, A किं सरेण. 4 S जलणे. 5 A कयंत°. 6 S जेव. 7 S मज्झगण, A मज्झण. 8 S वेवु. 9 A दहमुहुं हेट्ठामुहुं. 10 A चलिउ. 11 S गयणंगणि.

3. 1 S °तुरंग°, A °तुंग°. 2 A °लुच्छलियपहल्लाविय°. 3 S °सूरकंति°. 4 S °पलित्त. 5 S °किलित्त. 6 S °मओह°. 7 S °पोमराय°. 8 S °तडिय°. 9 A °धुरा°. 10 S अह. 11 S A °गयंदपसुत्त°. 12 S मुणिवर. 13 S ईसाइकोवहुववहु. 14 A अज. 15 S जो. 16 A दिण्णउं.

[४]

॥ दुवई ॥

एम भणेवि झत्ति पडिउ[1] इव वालिहेँ तणेँण सावेणं[2] ।
तलु[3] भिन्देंवि पइट्ठु[4] महिदारणियहेँ विज्जहेँ पहावेणं[5] ॥ १

5 चिन्तेप्पिणु विज्ज-सहासु तेण उम्मूलिउ महिहरु दहमुहेण ॥ २
सु-पसिद्धउ सिद्धउ लद्ध[6]-संसु णावइ दुप्पुत्तें णियय-वंसु ॥ ३
अहवइ णवन्तु दुक्किय-भरेण तइलोक्कु[7] वखित्तुँ[8] (?) व जिणवरेण ॥ ४
अहवइ भुवइन्दें[9]-ललन्त-णालु[1] णीसारिउ महि-उवरहोँ[10] वँ[11] वालु[2] ॥ ५
अहवइ णं वसुह महीहराहँ छोडाविय वालालुञ्चिराहँ[12] ॥ ६
10 अहवइ चलवलइ भुअङ्ग-थट्टु णं धरणि-अँन्त[13]-पोट्टलु विसट्टु ॥ ७
खोलुक्खउ[14][3] खोणि-खयालु[4] भाइ पायालहोँ फाडिउ उअरु णाइँ ॥ ८
गिरिवरेंण चलन्तें चउ-समुद्द अहिमुह उत्थल्लाविय[15] रउद्द[5] ॥ ९

॥ घत्ता ॥

जं गयउ आसि णासेप्पिणु सायर-जारें माणियउँ[16] ।
15 तं मण्ड हरेवि पडीवउ जलु कु-कलत्तु व आणियउ[17] ॥ १०

[५]

॥ दुवई ॥

सुरवर-पवरकरि-कराकार-करग्गुग्गामिएँ[1] धरे ।
भग्ग-भुयङ्ग-उग्ग-णिग्गय-विसग्गि[2]-लग्गन्त-कन्दरे ॥ १

20 कत्थइँ[3] विहडियइँ सिलायलाइँ सइलग्गइँ[1][4] कियइँ व खलहलाइँ ॥ २
कत्थइँ[3] गय णिग्गय उद्ध-सुण्डँ[5] णं धरँएँ[6] पसारिय वाहु-दण्ड ॥ ३
कत्थइ सुअ-पन्तिउ[7] उड्डियाउ णं तुट्टउ[8] मरगय-कण्ठियाउ ॥ ४
कत्थइ भमरोलिउ धावडाउ उड्डुन्ति व कइलासहोँ जडाउ ॥ ५
कत्थइ वणयर णिग्गय गुहेहिँ णं वमइँ[9] महागिरि वहु-मुहेहिँ ॥ ६

4. 1 A पडिअ. 2 S साविणं, A साविणा. 3 S तणु. 4 S पइट्ठ. 5 S पहाविणा. 6 S लद्धु. 7 P तिलोक्कु, S तिल्लोक्कु, A तइल्लोक्क. 8 P A खित्तु. 9 A भुभइंद°. 10 P °उयरहो, S °ओयरहो, A °ऊवरहो वालु. 11 S य. 12 PS A °लुंचिताइं. 13 A °पत्तु वे दल°. 14 PS खोलुखउ खोणिउ खयाल भाइं. 15 PS उच्छल्लाविअ रउद्दु, A °त्थल्लावियसमुद्द. 16. P माणिअउं, S माणउं, A माणियउं. 17 P आणिउं, S आणिउ, A आणियउं.

5. 1 P S °करग्गामिए धराधरे. 2 A °विसग्ग°. 3 P S कत्थवि. 4 A सइलंगइ. 5 P S °सोंड. 6 A धरणि. 7 P °पंतिउं. 8 P तुट्टेवि. 9 A वमइं.

[४] १ नाभिनालम्. २ शिशु. ३ अतीवगाढम्. ४ पर्वतगर्ता. ५ समुद्र, लक्ष्म्याकरम् (?).
[५] १ शैल, पर्वत.

उच्छलिउ कहि सि जलु[10] धवल-धारु णं तुट्टेंवि गउ गिरिवरहौँ हारु ॥ ७
कत्थइ उट्ठियइँ वलाय-सयइँ णं तुट्टेंवि[11] गिरि-अट्ठियइँ गयइँ ॥ ८
कत्थइ उच्छलियइँ विद्दुमाइँ णं रुहिर-फुलिङ्गइँ[12] अहिणवाइँ ॥ ९

॥ घत्ता ॥

अण्णु वि जो अण्णहौँ[13] हत्थेंण णिय-थाणहौँ[14] मेल्लावियउ ।
णिच्चलु ववसाय-विहूणउ कवणु ण आवइ पावियउ ॥ १०

[६]

॥ दुवई ॥

ताम फडा[1]-कडप्प-विप्फुरिय-परिप्फुरिड[2]-मणि-णिहायहो ।
आसण-कम्पु जाउ पायालयले[3] धरणिन्द-रायहो ॥ १
अहि अवहि पउञ्जेंवि आउ तेत्थु रावणु [4]केलासुद्धरणु जेत्थु ॥ २
जँहिँ मणि-सिलायलुप्पीलु[6] फुट्टु गिरि-डिम्भहौँ[7] णं कडिसरउ तुट्टु ॥ ३
जँहिँ[5] वणयर-थट्ट-मरट्टु[8] भग्गु जँहिँ वालि महारिसि सोवसग्गु ॥ ४
जल-मल-पसाहियँ[9]-सयल-गत्तु विज्जा-जोगेसरु रिद्धि-पत्तु[10] ॥ ५
तिण-कणयकोडि-सामण्ण-भाउ सुहि-सत्तु-एक्क[11]-कारण-सहाउ ॥ ६
सो जइवरु कुञ्चिय-कर-कमेंण[12] परिअञ्चिउ णमिउ[13] भुअङ्गमेण ॥ ७
महियल-गय-सीसावलि विहाइ[14] किय अहिणव-कमलच्चणिय णाइँ ॥ ८
रेहइ फणालि मणि-विप्फुरन्ति[15] णं वोहिय पुरउ पईव[16]-पन्ति ॥ ९

॥ घत्ता ॥

पणवन्तें दससयलोयणेंण हेट्ठामुहुँ[17] कइलासु णिउ ।
सोणिउँ[18] दह-मुहेंहिँ वहन्तउँ[19] दहमुहु कुम्मागारु[20] किउ ॥ १०

[७]

॥ दुवई ॥

जं अहिपवर-राय-गुरुभारकन्त-धरेण पेल्लिओ ।
दस-दिसिवह-भरन्तु दहवयणें घोराराउ [1]मेल्लिओ ॥ १

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10 P S जल. 11 P S A तुट्टिवि. 12 S °पुडिंगइं. 13 P S अण्ण सहत्थेण, A अण्णहो सहत्थेण. 14 A °ठाणहो.

6. 1 P फड्डा°. 2 PS °परिफुड°. 3 P पायालए ता, S पायालहो ता. 4 A रावण केलास°. 5 P S A जहि. 6 S सिलायले पीढु. 7 PS °डिंभु कडय. 8 P S °मरट्ट. 9 P °पहासिय°. 10 S °जुत्तु. 11 P एक्कु, S एकु. 12 S °करेण. 13 A परिअंचेवि णविउ. 14 S विहाइं. 15 P °विप्फुरंतु. 16 P पइव°. 17 S हेट्ठामुह, A हेट्ठामुहुं. 18 A सोणिउं. 19 A मुयंतउ. 20 A कुम्मायारु.

7. 1 P S A मेल्लिउ.

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[६] १ धरणेंद्रेण.
[७] १ धरणेन्द्रः.

तं सद्दु सुणेवि मणोहरेण सुरवर-करि-कुम्भ-पयोधरेण ॥ २
केऊर-हार-णेउर-धरेण खणखणखणन्त[2]-कङ्कण-करेण ॥ ३
कञ्ची-कलाव-रङ्खोलिरेण[3] मुहँ[4]-कमलासत्ति[5]न्दिन्दिरेण ॥ ४
विब्भम-विलास-भूभङ्गुरेण हाहारउ किउ अन्तेउरेण[6] ॥ ५
5 'हा हा दहमुह जय-सिरि-णिवास दहवयण दसाणण[7] हा दसास ॥ ६
वीसद्ध-गीव वीसद्ध-जीह दससिर सुरवर[8]-सारङ्ग-सीह' ॥ ७
मन्दोवरि पभणइ 'चारु-चित्त[9] अहोँ वालि-भडारा करेँ परित्त[10] ॥ ८
लङ्केसहोँ जाइ ण जीउ जाम भत्तार-भिक्ख[11] महु[12] देहि ताम' ॥ ९

॥ घत्ता ॥

10 तं कलुण-वयणु णिसुणेप्पिणु धरणिन्दें[२] उद्धरिउ[13] धरु ।
मघ-रोहिणि-उत्तर-पत्तेँण अङ्गारेण व[14] अम्बुहरु ॥ १०

[८]

॥ दुवई ॥

सेल-विसाल-मूल-तल-तालिउ[१] लङ्काहिउ विणिग्गओ ।
15 केसरि-पहर[1]-णहर-खर-चवढण[2]-चुक्को इव महग्गओ[3] ॥ १
लुअ-केसर-उक्खय-णह-णिहाउ[4] णं गिरि-गुह मुएँवि मइन्दु आउ ॥ २
कुण्डलिय-सीस[5]-कर-चरण-जुम्मु णं पायालहोँ णीसरिउ[6] कुम्मु ॥ ३
कक्खड[२]-झड[३]-णिसुढिय-फड[7]-कडप्पु णं गरुड-मुहहोँ णीसरिउ सप्पु ॥ ४
मयलञ्छणु दूसिउ[8] तेय-मन्दु णं राहु-मुहहोँ णीसरिउ चन्दु ॥ ५
20 गउ तेत्तहेँ [9]जेत्तहेँ गुण-गणालि अच्छइ अत्तावणि[10]-सिलहिँ[11] वालि ॥ ६
परिअञ्चेवि[12] वन्दिउ दससिरेण पुणु किय गरहण गग्गर-गिरेण ॥ ७
'मइँ सरिसउ अण्णु ण जगेँ अयाणु जो[13] करमि केलि[14] सीहें समाणु ॥ ८
मइँ सरिसउ अण्णु ण मन्द-भग्गु जो[15] [16]गुरुहु मि करमि महोवसग्गु ॥ ९

॥ घत्ता ॥

25 [17]जं तिहुवण-णाहु मुएप्पिणु[18] अण्णहोँ[19] णमिउ ण सिर-कमलु ।
तं सम्मत्त[20]-महद्दुमहोँ[21] लद्धु देव पइँ परम-फलु' ॥ १०

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2 P °करंत°, S °करंतु. 3 PS °रंखोलिएण. 4 A सुह°. 5 PS °सत्ती°. 6 A अंतरेण. 7 A दसासण. 8 A सुरवइ°. 9 PS °चित्त. 10 P परित्तु. 11 P °भिंक्खु. 12 PS तुहु. 13 PS पच्चुद्धरिउ. 14 P wanting, A वि.

8. 1 S wanting. 2 P A °चवडण°. 3 P महग्गउ, A महागओ. 4 PS °णहंणियाउ. 5 P °सीसु. 6 PS णीसरिय. 7 PS °फण°. 8 A दूसिय. 9 PS जेत्तहे तेत्तहे. 10 PS अत्तावणि. 11 A °सिलह. 12 PS परिअंचिवि, A परियंचिव. 13 P जँ, S जं. 14 PS कील. 15 A जं. 16 S करइ गुरुहु मि महोवसग्गु. 17 S जु. 18 A णिएप्पिणु. 19 PS णमिउ ण अण्णहो. 20 SA सम्मत्तु. 21 This pāda is defective by one mora.

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२ पर्वतं (?) प्रत्युद्धरितम् (P's reading).

[८] १ प्रहतः. २ कर्कश. ३ भग्न.

[९]

॥ दुवई ॥

पुणरवि वारवार [1]पोमाऍवि दसविह[1]-धम्मवालयं ।
गउ तेत्तहें तुरन्तु तं जेत्तहें भरहाहिव-जिणालयं ॥ १

कइलास[2]-कोडि-कम्पावणेण किय पुज्ज जिणिन्दहों रावणेण ॥ २
फल-फुल्ल[3]-समिद्ध-वणासई[4] व सावय-परियरिय महाडइ[5] व ॥ ३
अहिणव-उल्लाव विलासिणि व णर-दड्ढ-धूव[6] खल-कुट्टणि व ॥ ४
वहु-दीव समुद्दन्तर-महि व पेल्लिय-वलि णारायण-मइ व ॥ ५
घण्टारव-मुहलिय गय-घड व मणि-रयण-समुज्जल अहि-फड व ॥ ६
ण्हाणट्ठ[7] वेस-केसावलि व गन्धुक्कड कुसुमिय पाडलि व ॥ ७
तं पुज्ज करेंवि आढत्तु गेउ मुच्छण-कम-कम्प-[8]तिगाम-भेउ ॥ ८
सर-सज्ज-रिसह-गन्धार-वाहु मज्झिम-पञ्चम-धइवय-णिसाहु ॥ ९

॥ घत्ता ॥

महुरेण थिरेण पलोट्टेंण[9] जण-वसियरण-समत्थऍण ।
गायइ[10] गन्धव्वु मणोहरु रावणु रावणहत्थऍण ॥ १०

[१०]

॥ दुवई ॥

सालङ्कारु सु-सरु सु-वियड्ढु[1] सुहावउ पिय-कलत्तु व[2] ।
आरोहि-अध(व ?)रोहि[3]-थाइय[4]-संचारिहिँ सुरय-तत्तु[5] व ॥ १

णव-वहुअ-णिडालु व तिलय-चारु णिग्घण-गयणयलु व मन्द-तारु ॥ २
सण्णद्ध-वलं पिव लइय-ताणु धणुरिव सज्जीउ पसण्ण-वाणु[6] ॥ ३
तं गेउ सुणेप्पिणु दिण्ण णियय धरणिन्दें सत्ति अमोहविजय ॥ ४
[1][7]तियसाहं णवेप्पिणु रिसह-देउ पुणु गउ णिय-णयरहों कइकसेउ ॥ ५
एत्थन्तरें सुग्गीउत्तमासु[8] उप्पण्णउ[9] केवलु[10] णाणु तासु ॥ ६
वाहुवलि जेम थिउ सुद्ध-गत्तु उप्पण्णु अण्णु धवलायवत्तु ॥ ७

9. 1 P S दसविहु. 2 P कइलासे. 3 P S °पुप्प.° 4 A वणासई व. 5 A महाडई व. 6 P °धूअ. 7 P S णाणट्ठ. 8 S °पंतिपगाम°. 9 P S पलोट्टएण. 10 A गायइं.

10. 1 S सुवियड्ढउ. 2 P S व. 3 P S °यधरेहिं, A °यधरोहि°. 4 P S °थाहि°. 5 P °वत्तु, A °वंतु. 6 S °चाणु. 7 P तियसाहं, marginally, 'तीसाहइं' पाठे, S तियसाहं, A तियसाहि. 8 P S सुग्गीवसहोयरासु. 9 A उप्पणणउं. 10 P केवल.

[९] १ श्लाघां कृत्वा. २ प्रवृत्तेन.
[१०] १ त्रिंशद्दिनानि.

भामण्डलु कमलासण-समाणु वहु-दिवसेंहिँ गउ णिव्वाण-थाणु[11] ॥ ८
दससिरु वि सुरासुर-डमर-भेरि उव्वहइ पुरन्दर-वइर-खेरि ॥ ९

॥ घत्ता ॥

'पईसेंरेवि[12] जेण रण-सरवरें मालिहें खुडियउ[13] सिर-कमलु ।
तहों खलहों पुरन्दर-हंसहों पाडमि पाण-पक्ख[14]-जुअलु' ॥ १०

[११]

॥ दुवई ॥[1]

एम भणेवि देवि रण-भेरि पयट्टु[2] तुरन्तु रावणो
जो जम-धणय-कणय[3]-वुह-अट्ठावय-धरं[4]-थरहरावणो ॥ १

णीसरिएँ दसाणणें[5] णिसियरिन्द[6] णं मुक्कङ्कुस णिग्गय गइन्द[7] ॥ २
माणुण्णय णिय-णिय-वाहणत्थ दणु-दारण पहरण-पवर-हत्थ ॥ ३
समुहं[8] वड णिविड गय-घड घरट्ट(?) णन्दीसर-दीवु[9] व सुर पयट्ट ॥ ४
पायालङ्क पावन्तएण दहगीवें वइरु वहन्तएण ॥ ५
पज्जलिउ जलणु जालासएण(?) ॥ ६
वुच्चइ 'खर-दूसण लेहु ताव खल खुद्द पिसुण परिधिट्ठ पाव' ॥ ७
तं वयणु सुणेप्पिणु मामएण लङ्काहिउ वुज्झाविउ मएण ॥ ८
'सहुँ सालएहिँ किर कवण काणि जइ घाइय तो तुम्हहुँ[10] जि हाणि ॥ ९
लहु वहिणि[11]-सहोवरं[12]-णिलएँ जाहुँ आरूसेंवि किज्जइ[13] काइँ ताहुँ' ॥ १०

॥ घत्ता ॥

तं वयणु सुणेंवि दहवयणेंण मच्छरु[14] मणें परिसेसियउ[15] ।
चूडामणि-पाहुड-हत्थउ इन्दइ कोक्कउ पेसियउ[16] ॥ ११

[१२]

॥ दुवई[1] ॥

आइय तेत्थु ते वि पिय-वयणेंहिँ जोक्कारिउ दसाणणो ।
गउ किक्किन्ध-णयरु सुग्गीउ वि मिलिउ सं[1]-मन्तिं[2]-साहणो ॥ १

11 A णिव्वाणु ठाणु. 12 P S पइसारेवि, A पइसरिवि. 13 A खुंटिउ. 14 A °पंक्ख°.

11. 1 wanting in P S A. 2 P S पट्टय. 3 P °वुहय°. 4 P °वयधर°, S °वयधर°. 5 S दसाणण. 6 P णिसियरिंदें, S णिसियरेंदे. 7 P गइंदें, S गइंदे. 8 P S सम्मुह. 9 S A दीउ. 10 S A तुम्हहं. 11 A भइणि. 12 P S °सहोयर°. 13 A कीरइ. 14 A मच्छरं. 15 P S आमेल्लियउ. 16 A पेसिउ.

12. 1 wanting in P S A. 2 P S समग्गु.

२ विड्वरम्. ३ कलुषता.

[१२] १ (P's reading) समस्त.

साँहिउ अरि-अक्खोहणि-सहासु   एत्तडिय सङ्ख णरवर-वलासु ॥ २
रह-तुरय-गइन्दहुँ णाहिँ छेउ   उव्वहइ पयाणउ पवण-वेउ ॥ ३
थिय अग्गिम-वेल्लि-महाविसालेँ   रेवा-विञ्झइरिहिँ अन्तरालेँ ॥ ४
अत्थवणहों ढुक्कु पयङ्गु ताम   अल्लीण पासु णिसिअउ य (?) णाव ॥ ५
वँरि-सग्ग-वत्थ सीमन्त-वाह   णक्खत्त-कुसुम-सेहर-सणाह ॥ ६
किंत्तिय-चच्चक्किय-गण्डवास   भग्गँव-भेसइ-कण्णावयंस ॥ ७
वेहुलञ्जण ससहर-तिलय-तार   जोण्हा-रङ्गोलिर-हार-भार ॥ ८
णं वञ्चेवि दिट्ठि दिवायरासु   णिसि-वहु अल्लीण णिसायरासु ॥ ९

॥ घत्ता ॥

विण्णि वि दुस्सील-सहावइँ   सुरउ स इं भु ञ्जन्ताइँ ।
'मा दिणयरु कहि मि णिएसउ'   णाइँ स-सङ्कइँ सुत्ताइँ ॥ १०

*   *   *

इय इत्थ पउमचरिए   धणञ्जयासिय-सयम्भुएव-कए ।
कइलासुद्धरणमिणं   तेरसमं साहियं पव्वं ॥

॥ प्रथमं पर्व ॥

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[१४. चउदहमो संधि]

विमलेँ विहाणएँ कियएँ पयाणएँ   उययइरि-सिहरेँ रवि दीसइ ।
'मइँ मेल्लेप्पिणु णिसियरु लेप्पिणु कहिँ गय णिसि' णाइँ गवेसइ॥१॥

[१]

सुप्पहाय-दहि-अंस-रवण्णउ   कोमल-कमल-किरण-दल-छण्णउ ॥ १
जेय-हरेँ पइसारिउ पइसन्तेँ   णावइ मङ्गल-कलसु वसन्तेँ ॥ २

3 P S साहिअ. 4 A °गयंदहं, S °गइं. दहु. 5 P A °विंझइरिहे, °विंझइरिहिं. 6 S अत्थवणह. 7 P S णिसियडेण. 8 A धरमग्गवच्छ. 9 P S °चक्किय.°. 10 P S °वतंस. 11 P S A वंचिवि. 12 P दिट्ठ. 13 P S णं ससहरासु. 14 P दुसील°. 15 P S सरहसइं. 16 A णिएसइ. 17 S भुत्ताइ. 18 This Gatha is wanting in P. 19 S सव्वं. 20 S प्रथमपर्व्वः.

1. 1 S दीसइं. 2 A गवेसइं. 3 A सुप्पहाउ दहिं फंस°. 4 P A °रवण्णउं. 5 P A °छण्णउं. 6 S A जयहरु.

२ आकाशे गच्छति. ३ अभिनव-वल्ली. ४ उपरि-स्वर्गाऽश्वाः (?). ५ दिगन्तर एव हस्तौ यस्याः. ६ कृत्तिका. ७ शुक्रः. ८ बृहस्पतिः. ९ तिमिरम्.

[१] १ शोभनप्रभातः, सैवातिशयेन दधि-अंशकः, आदित्यः कलशश्चाभूत्. २ जगद्गृहे.

फग्गुण-खलहोँ दूउँ[3][7] णीसारिउ जेण विरहि-जणु कह व ण मारिउ ॥ ३
जेण वणप्फइ-पय विब्भाडिय फल-दल-रिद्धि-मडप्फर साडिय ॥ ४
गिरिवर गाम जेणँ[8] धूमाविय वण-पट्टण-[4]णिहाय संताविय ॥ ५
सरि-पवाह-मिहुणइँ णासन्तइँ जेण [5]वँरुण-घँण[6]-[7]णियलेँहिँ घित्तइँ ॥ ६
5 जेण उच्छु-विड जन्तेँहिँ पीलिय पव-मण्डव-[8]णिरिक्क आवीलियँ[9] ॥ ७
जासु रंजेँ[10] पर रिद्धि पलासहोँ तहोँ मुहु[11] मइलेँवि[12] फग्गुण-मासहोँ ॥ ८

॥ घत्ता ॥

पङ्कय-वयणउँ[13] कुवलय-णयणउँ[14] केयइ-केसरँ[15]-सिर-सेहरुँ[16] ।
पल्लव-करयलु कुसुम-णहुज्जलु पइसरइ वसन्तँ[17]-णरेसरु ॥ ९

10 [२]

डोला-तोरण-वीरेँ[1] पईहरेँ पइट्ठु[2] वसन्तु वसन्तँ[3]-सिरी-हरेँ ॥ १
सररुह-वासहरेँहिँ रव-णेउरु आवासिउ महुअरि-अन्तेउरु ॥ २
कोइल-कामिणीउ उज्जाणेँहिँ सुय-सामन्तँ[4] लयाहर-थाणेँहिँ ॥ ३
पङ्कय-छत्त-दण्ड सर-णियरेँहिँ सिहि-सोहुलउ महीहर-सिहरेँहिँ ॥ ४
15 कुसुमा-मञ्जरि-धय साहारेँहिँ दवणा-[2]गंण्ठिवाल केयारेँहिँ[5] ॥ ५
वँणर[6]-मालिय साहा-वन्देँहिँ महुअर-मत्तवाल[7] (?) मयरन्देँहिँ ॥ ६
मंञ्जु[8]-ताल कलोलावासेँहिँ [3]भुञ्जा[9] अहिणव-फल-[4]मँहणासेँहिँ ॥ ७
एम पइट्ठु विरहि[10] विद्धन्तउ गयवइ-वम्मेँहिँ अन्दोलन्तउ ॥ ८

॥ घत्ता ॥

20 पेक्खेँवि एन्तहोँ रिद्धि वसन्तहोँ महु-इक्खु[11]-सुरासव-मन्ती[12] ।
णम्मय-वाली [5]भुम्भल[13]-भोली णं भमइँ[14] सलोणहोँ रत्ती ॥ ९

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7 A होइ. 8 P S जेम. 9 P आचेलिय, S आवेलिय. 10 P S रज्जु. 11 P A मुहुं. 12 P S मइलवि, A मइलिवि. 13 A °वयणउं. 14 S A णयणउं. 15 S °केसररय°, A °केसरु. 16 A °सिहरु. 17 S वसंतु.

2. 1 S जोलोतोरणपास. 2 P पइट्ठु. 3 A वसंतु. 4 P °मासंत. 5 P S A केयारिहिं. 6 P marginally, 'वंदरसाहिय मालावंदेहि' पाठे. 7 P °माल°. 8 A मंज°. 9 A भुञ्जा. 10 A विरहिं. S विरहु. 11 P S °ईखुसुरारस°. 12 A °मत्ती. 13 S भंभल°, A भुंभर°. 14 A भमइं.

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३ पालयः (?). ४ समुदायः. ५ नदी (?). ६ मेघः (?). ७ जलबन्धः. ८ चौरः.

[२] १ सिगिरिका. २ भण्डार-प(पा)लकाः. ३ अग्रे भोजकाः. ४ स्तिविषु (?). ५ अभिनवा, अकुटिला.

[३]

णम्मयाएँ मयरहरहों जन्तिएँ   णाइँ पसाहणु लइउ तुरन्तिएँ ॥ १
घवघवन्ति जे जल-पब्भारा   ते जि णाइँ णेउर-झङ्कारा ॥ २
पुलिणइँ जाइँ[1] वे वि सच्छायइँ   ताइँ जें उड्ढणाइँ[2] णं जायइँ ॥ ३
जं जलु खलइ वलइ उल्लोलइ   रसणा-दामु तं जि णं घोलइ ॥ ४
जे आवत्त समुट्ठिय चङ्गा   ते जि णाइँ तणु-तिवलि-तरङ्गा ॥ ५
जे जल-हत्थि-कुम्भ[3] सोहिल्ला   ते जि णाइँ थण अब्भुम्मिल्ला ॥ ६
जो डिण्डीर[4]-णियरु अन्दोलइ[5]   णावइ सो जें[6] हारु रङ्खोलइ ॥ ७
जं जलयर-रण-रङ्गिउ[7] पाणिउ[8]   तं जि णाइँ तम्बोलु समाणिउ[9] ॥ ८
मत्त-हत्थि-मय-मइलिउ[10] जं जलु   तं जि णाइँ किउ[11] अक्खिहिँ कज्जलु ॥ ९
जाउ तरङ्गिणिउ[12] अवर-ओहउ[13]   ताउ जि भङ्गुराउ णं भउहउ[14] ॥ १०
जाउ भमर-पन्तिउ अल्लीणउ[15]   केसावलिउ[16] ताउ णं दिण्णउ ॥ ११

॥ घत्ता ॥

मज्झें जन्तिएँ   मुहुँ[17] दरसन्तिएँ   माहेसर-लङ्क-पईवहुँ[18] ।
मोहुप्पाइउ[19]   [20]णं जरु लाइउ   तहुँ सहसकिरण-दहगीवहुँ ॥ १२

[४]

सो वसन्तु सा रेवा[1] तं जलु   सो दाहिण-मारुउ मिय-सीयलु ॥ १
ताइँ असोय-णाय-चूय-वणइँ   महुअरि-महुर-सरइँ लय-भवणइँ ॥ २
ते धुयगाय ताउ कीरोलिउ   ताउ[2] कुसुम-मञ्जरि-रिञ्छोलिउ ॥ ३
ते पल्लव सो कोइल-कलयलु   सो केयइ-केसर-रय-परिमलु ॥ ४
ताउ णवल्लउ मल्लिय-कलियउ   दवणा-मञ्जरियउ णव[3]-फलियउ ॥ ५
ते अन्दोला तं जुवईयणु   पेक्खेंवि सहसकिरणु हरिसिय-मणु ॥ ६
सहुँ अन्तेउरेण गउ तेत्तहें   णम्मय पवर महाणइ जेत्तहें ॥ ७
दूरें[4] थिउ आरक्खिय-णिय-वलु   जलु जंन्तिएँहिँ[5] णिरुद्धउ[6] णिम्मलु ॥ ८

3. 1 P S वे वि जासु. 2 P उढणाइ, A ओढणाइं. 3 P S सयलकुंभिल्ला. 4 P S डिंडीरु. 5 S अंदोलइं. 6 A ज्जि. 7 S °रंगीउ. 8 P A पाणिउं. 9 P सवाणिउ, A °समाणिउं. 10 P °मइलिउं. 11 P अक्खिहुं, S अक्खिहु. 12 A तरंगिल्लिउ. 13 P °उहउ, A उहउं. 14 P A भउहउं, S भउहओ. 15 S अल्लीणी, A मल्लीणउ. 16 A ताउ जि अलयालिउ मल्लीणउं. 17 S A महु, मुहुं. 18 P °पईयहुं, S °पईयहु. 19 P उप्पाइउ, S उपायउ. 20 P S मणे.

4. 1 A रेवय. 2 S ताव. 3 A णवहलियउ. 4 P S दूरे (S दूरिं) थिय, A दूरधरें थिउ आरक्खियवल्लु. 5 P S जंतिअए. 6 P णिरुद्धउं.

[३] १ विलासति.

॥ घत्ता ॥

वड्ढिय-हरिसउ[7] जुवइहिँ सरिसउ माहेसरपुर-परमेसरु ।
सलिलब्भन्तरेँ माणस-सरवरेँ णं पइट्ठु[8] सुरिन्दु स-अच्छरु ॥ ९

[५]

सहसकिरणु सहसत्ति णिउड्डुवि[1] आउ णाइँ महि-वहु अवरुण्डेँवि ॥ १
दिट्ठु मउड्डु छुडु अद्धुम्मिल्लउ[2] रवि व दरुग्गमन्तु सोहिल्लउ ॥ २
दिट्ठु णिडालु[3] वयणु वच्छत्थलु[1] णं चन्दद्धु कमलु णह-मण्डलु ॥ ३
पभणइ[4] सहसरासि[3] 'लइ ढुक्कहोँ जुज्झहोँ रमहोँ ण्हाहोँ[5] उलुक्कहोँ' ॥ ४
तं णिसुणेँवि कडक्ख-विक्खेविउ[7] वुड्डउ[4] उक्कराउ महएविउ ॥ ५
उप्परि[8]-करयल-णियरु परिट्ठिउ णं रत्तुप्पल-सण्डु समुट्ठिउ ॥ ६
णं केयइ-आरामु मणोहरु णक्ख-सूइ कडउल्ला केसरु[9] ॥ ७
महुयर सर[10]-भरेण अल्लीणा कामिणि[11]-भिसिणि भणेँवि णं लीणा ॥ ८

॥ घत्ता ॥

सलील[12]-तरन्तहुँ उम्मीलन्तहुँ मुह-कमलहुँ केइ पधाइय ।
आयइँ सरसइँ किय(र ?) तामरसइँ णरव[13]इहेँ भन्ति उप्पाइय ॥ ९

[६]

अवरोप्परु जल-कील करन्तहुँ घण-पाणो[1]लि-पहर मेल्लन्तहुँ ॥ १
कहि मि चन्द-कुन्दुज्जल-तारेँहिँ[2] धवलिउ जलु तुट्टन्तेँहिँ[2] हारेँहिँ ॥ २
कहि मि रसिउ[3] णेउरेँहिँ रसन्तेँहिँ कहि मि फुरिउ कुण्डलेँहिँ[3] फुरन्तेँहिँ ॥ ३
कहि मि सरस-तम्बोलारत्तउ कहि मि वउल-कायम्बरि-मत्तउ[4] ॥ ४
कहि मि फलिह कप्पूरेँहिँ वासिउ कहि मि सुरहि मिगमय-वामीसिउ ॥ ५
कहि मि विविह-मणि-रयणुज्जलियउ कहि मि धोअ[5]-कज्जल-संवलियउ ॥ ६
कहि मि वहल-कुङ्कुम-पिञ्जरियउ कहि मि मलय[6]-चन्दण-रस-भरियउ ॥ ७
कहि मि जक्खकद्दमेण करम्बिउ कहि मि भमर-रिञ्छोलिहि चुम्बिउ[7] ॥ ८

7 वड्ढियहरिसिउ. 8 P S पइट्टु.

5. 1 S महियलु. 2 P S अद्धुम्मीलिउ, A अट्टुंमिल्लउ. 3 S णिलाडु. 4 A पभणइं. 5 P S A ण्हाहु. 6 A अलुक्कहो. 7 P S °विक्खेवउ. 8 P उप्परे. 9 P marginally, A °सेहरु. 10 A °सम°. 11 A पोमिणि भिसिणइं निलीणा. 12 A सलिलु. 13 S णवरुहे.

6. 1 S °पालाणि°. 2 P तुट्टंतिहे, S A तुट्टंतिहि. 3 P S कुंडलहिं, A कुंडलिहिं. 4 A °रत्तउ. 5 S °धोय°, A चोअ°. 6 A अद्ध°. 7 S चुंबिउ.

[५] १ जले वुड्डयित्वा. २ ईषत्. ३ रश्मयः (?). ४ आमस्तक-समस्ताः.
[६] १ जलच्छटा. २ शुभैः. ३ शब्दं कृतं जलेन. ४ मदिरा. ५ कस्तूरी.

॥ घत्ता ॥

विद्दुम-मरगयँ[8]- इन्दणील-सयँ[9]- चामियरँ[10]-हार-संघाऍहिँ ।
वहु-वण्णुज्जलु णावइ णहयलु सुरधणु-घणँ[11]-विज्जु-वलायहिँ ॥ ९

[७]

का वि करन्ति केलि सहुँ राएं[1] पहणइ[2] कोमल-कुवलय-घाएं[3] ॥ १ 5
का वि मुद्ध दिट्ठिऍ सुविसालऍ[4] का वि णवलऍ मल्लियँ-मालऍ[5] ॥ २
का वि सुयन्धेँहिँ[6] पाडलि-हुलेँहिँ[7] का वि सु-पूयफलेँहिँ वउलेँहिँ ॥ ३
का वि जुण्ण-पण्णेँहिँ पट्टणिऍहिँ का वि रयण-मणि-अवलम्बणिऍहिँ ॥ ४
का वि विलेवणेहिँ उव्वरियहिँ का वि सुरहि-दवणा-मञ्जरियहिँ ॥ ५
कहेँ वि गुज्झु जलेँ अद्धुम्मिलँउ[8] णं मयरहर[1]-सिहरु सोहिल्लउ ॥ ६ 10
कहेँ वि कसण रोमावलि दिट्ठी काम-वेणि णं गलेँवि पइट्ठी ॥ ७
कहेँ वि थणोवरि ललइ अहोरणु[2] णाइँ अणङ्गहोँ केरउ तोरणु ॥ ८

॥ घत्ता ॥

कहेँ वि स-रुहिरइँ दिट्ठइँ णहरइँ थण-सिहरोवरि सु-पहुत्तइँ ।
वेगेँणँ[9] वलग्गहोँ मयण-तुरङ्गहोँ णं पायइँ[10] छुडु छुडु खुत्तइँ ॥ ९ 15

[८]

तं जल-कील णिएवि पहाणहुँ[1] जाय[2] वोल्ल णहयलेँ गिव्वाणहुँ[3] ॥ १
पभणइ[4] एक्कु[5] हरिस-संपण्णउ[6] 'तिहुअणेँ सहसकिरणु पर धण्णउ[7] ॥ २
जुवइ[8]-सहासु जासु स-वियारउ[9] विब्भम-हाव-भाव-वावारउ ॥ ३
णलिणि-वणु व दिणयर-कर-इच्छउ[10] कुमुय-वणु व ससहर तण्णिच्छउ[11](?) ॥ ४ 20
कालु जाइ जसु मयण-विलासें माणिणि-पत्तिज्जवणायासें ॥ ५
अच्छउ सुरउ जेण जगु मत्तउ जल-कीलऍ जि[12] किण्ण पजत्तउ' ॥ ६
तं णिसुणेँवि अवरेक्कु पवोल्लिउ 'सहसकिरणु केवल सलिलोल्लिउ ॥ ७

8 P S °मरगयइं. 9 P S °सयइं. 10 P S चामीयर°. 11 P S घणु, A wanting.

7. 1 P S राएहिं. 2 A पहणइं. 3 P S °घाएहिं. 4 P S सुविसालइं. 5 P S मालइ°. 6 A णवल्लेहिं. 7 P S पाडल°. 8 P S अद्धमिल्लउ, A अद्धुम्मिल्लिउ. 9 P S वेग्गेण. 10 P S पयइं.

8. 1 A पहाणहं. 2 A णहयलि जाय वोल्ल. 3 P A गिव्वाणहं, S गिव्वाणहु. 4 A पभणइं. 5 S इक्क. 6 P A °संपण्णउं. 7 S धण्णओ, A धण्णउं. 8 S जुवई. 9 P सविआरउं. 10 P °इच्छउं, S °इच्छिउ. 11 P तणिच्छउं, S °तणणिच्छउ, A तन्निच्छउ. 12 P S जलकीलाए.

[७] १ कामस्य. २ उपरितनवस्त्रम्.

इत्थु पँवाहुँ[13] मणोहर-वन्तउ[14] जो जुवइहिँ गुज्झन्तु[15] वि पत्तउ ॥ ८

॥ घत्ता ॥

जेण खणन्तरें सलिलब्भन्तरें गलियंसु-धरण-वावारएँ ।
सरहसुं[16] ढुक्कउ माणेंवि मुक्कउ अन्तेउरु एक्कएँ वारएँ' ॥ ९

[९]

रावणो वि[1] जल-कील करेप्पिणु सुन्दर सियय-वेइ[1] विरएप्पिणु ॥ १
उप्परि जिणवर-पडिम चडावेंवि विविह-वितान-णिवहु वन्धावेंवि ॥ २
तुप्प-खीर-[2]सिसिरेंहिँ अहिसिञ्चेंवि[2] णाणाविह-मणि-रयणेहिँ अञ्चेंवि ॥ ३
णाणाविहहिँ विलेवण-भेएँहिँ दीव-धूव-वलि-पुप्फ-णिवेएँहिँ ॥ ४
पुज्ज करेंवि किर गायइ[3] जावेंहिँ जन्तिएहिँ जलु मेल्लिउ तावेंहिँ ॥ ५
पर-कलत्तु संकेयहाँ ढुक्कउ[4] णाइँ वियड्ढहिँ[5] माणेंवि मुक्कउ[6] ॥ ६
धाइउ उहय[7]-तडइँ पेल्लन्तउ[8] जिणवर-पवर-पुज्ज रेल्लन्तउ ॥ ७
दहमुहु[9] पडिम लेवि विहडप्फडु कह वि कह वि णीसरिउ वियावड्डु[3][10] ॥ ८

॥ घत्ता ॥

भणइ[11] 'णरेसहाँ तुरिउ[12] गवेसहाँ किउ जेण एउ पिसुणत्तणु ।
किं वहु-वुत्तेण तासु णिरुत्तेण दक्खवमि अज्जु जम-सासणु' ॥ ९

[१०]

तो एत्थन्तरें लद्धाएसा गय मण-गमणाऽणेय गवेसा ॥ १
रावणेण सरि दिट्ठ वहन्ती मुय-महुयर-दुक्खेण व जन्ती (?) ॥ २
चन्दण-रसेंण व वहल-विलित्ती जल-रिद्धिएँ णं[1] जोव्वणइत्ती ॥ ३
मन्थर-वाहेंणं[2] व वीसत्थी जच्च-पट्टवंत्थइँ[3] व [2]णियत्थी ॥ ४
[1]वीणाहोरणइँ[4] व पङ्गुत्ती वालाहिय-णिद्दाएँ व सुत्ती ॥ ५
मल्लिव[5]-दन्तेहिँ वँ[6] विहसन्ती [7]णीलुप्पल-णयणेंहिँ व णिएन्ती ॥ ६
वउल-सुरा-गन्धेण वँ[8] मत्ती केयइ हत्थेंहिँ व णच्चन्ती ॥ ७
महुअरि[9]-महुर-सरु व गायन्ती उज्झर-मुरवाइँ व वायन्ती ॥ ८

13 P S पहाउ. 14 P °वत्तउ, S °मत्तउ. 15 A गुज्झंतु. 16 S सरहसे.

9. 1 S रावणेण. 2 P S A अहिसिंचिवि. 3 S गायइं. 4 P S ढुक्कउं. 5 A वियड्ढे. 6 P मुक्कउं. 7 P S उभय°. 8 P धोवंतउं, S धोवंतउ. 9 P A दहमुहुं. 10 P S विवावड्ड. 11 P A भणइं. 12 P S तुरिय.

10. 1 S ण, A णव. 2 A °वाहेणि व्व. 3 P S जंचपट्ट°, A दढपट्टा°. 4 P A वीणाहोरणइ, S वीणाहोरणा. 5 A मल्लिय°. 6 A म. 7 This and the next Pāda transposed in A. 8 S वमन्ती. 9 P S महुयर°.

[८] १ प्रवाहः. २ शिथिलित-वस्त्राणाम्.
[९] १ वालुकावेदी. २ दधिभिः. ३ जलप्रवाहेण व्याकुलीकृतचित्तः.
[१०] १ साटिका युक्ता. २ उपरितनवस्त्रेण.

॥ घत्ता ॥

अरमिय-रामहोँ णिरु णिक्कामहोँ आरूसेंवि परम-जिणिन्दहोँ ।
पुज्ज हरेप्पिणु पाहुडु लेप्पिणु गय णावइ पासु समुद्दहोँ ॥ ९

[११]

तहिँ अवसरेँ जे किङ्कर धाइय ते पडिवत्त लएप्पिणु आइय ॥ १
कहिय सुणन्तहोँ खन्धावारहोँ 'लइ एत्तडउ सारु संसारहोँ ॥ २
माहेसरवइ णर-परमेसरु सहसकिरणु णामेण णरेसरु ॥ ३
जा जल-कील तेण उप्पाइय सा अमरेहि मि रमेंवि ण णाइय ॥ ४
सुवइ कामु को वि किर सुन्दरु सुरवइ भरहु सयरु-चक्केसरु ॥ ५
महवा सणङ्कुमारु ते सयल वि णउ पावन्ति तासु एक्क-यल वि ॥ ६
का वि अउव्व लील विम्माणिय धम्मु अत्थु विण्णि वि परियाणिय ॥ ७
काम-तत्तु पुणु तेण जेँ णिम्मिउ अण्ण रमन्ति पसव-कोदूमिउ ॥ ८

॥ घत्ता ॥

मइँ पहवन्तेंण भुयणेँ तवन्तेंण गयणत्थु पयङ्गु ण णा(भा?)वइ ।
एण पयारेंण पिय-वावारेंण थिउ सलिलेँ पईसेंवि णावइ' ॥ ९

[१२]

अवरेक्केण वुत्तु 'मइँ लक्खिउ सच्चउ सव्वु एण जं अक्खिउ ॥ १
जं पुणु तहोँ केरउ अन्तेउरु णं पच्चक्खु जेँ मयरद्धय-पुरु ॥ २
णेउर-मुरयहुँ पेक्खणया-हरु लायण्णम्भ-तलाउ मणोहरु ॥ ३
सिरि-मुह-कर-कम-कमल-महासरु मेहल-तोरणाहँ छण-वासरु ॥ ४
थण-हत्थिहिँ साहारण-काणणु हार-सग्ग-वच्छहोँ गयणङ्गणु ॥ ५
अहर-पवाल-पवालायायरु दन्त-पन्ति-मोत्तिय-सद्दणयरु ॥ ६
जीहा-कलयण्ठिहिँ णन्दणवणु कण्णन्दोलयाहँ वेत्तत्तणु ॥ ७
लोयण-भमरहुँ केसर-सेहरु भमुहा-भङ्गहुँ णट्टावय-घरु ॥ ८

॥ घत्ता ॥

काइँ वहुत्तेंण [पुण]पुणरुत्तेंण मयणग्गि-डमरु संपण्णउ ।
णरहुँ अणन्तहुँ मण-धण-वन्तहुँ धुउ चोरु चण्डु उप्पण्णउ' ॥ ९

11. 1 P सुणंतहं. 2 P S कासु. 3 P सयरु, S सरु. 4 P S मघउ. 5 A णिम्माणिय. 6 P परिमाणिय. 7 S °कोडमिउ, A °कोदूसिउं. 8 A नइ. 9 P पवहंतएण, S एव-हंतएण. 10 P S गयणत्थ.

12. 1 P अक्खिउं. 2 P सिरि corrected to सिर, S सिरि. 3 S °तोरणाइं. 4 P S चित्तत्तणु. 5 P S कांइ. 6 A °डमर. 7 P S A संपण्णउं. 8 A चोरवंदु. 9 P A उप्पण्णउं.

३ न रमिता रामाः स्त्रियो येन परमेश्वरेण.
[११] १ खण्डमेकम्. २ सुरतम्. ३ न शोभते.
[१२] १ साधारण-नाम-देशः.

[१३]

अवरेकेण वुत्तु 'मइँ जन्तइँ[1] दिट्ठइँ णिम्मलेँ[2] सलिलेँ[3] तरन्तइँ ॥ १
अइ सुन्दरइँ सुकिय-कम्माइँ व सुघडियाइँ अहिणव-पेम्माइँ व ॥ २
णिग्गलाइँ सु-किविण-हिययाइँ व [1]णिउण-समासिय सुकइ-पयाइँ व ॥ ३
[5] संचारिमइँ कु-पुरिस-धणाइँ व कारिमाइँ कुट्टणि-वयणाइँ व ॥ ४
पेइरिकइँ सज्जण-चित्ताइँ व वद्धइँ अत्थइत्त[4]-वित्ताइँ व ॥ ५
दुलङ्घणियइँ सुकलत्ताइँ व चेट्ठ-विहूणइँ वुड्ढन्ताइँ व ॥ ६
वारि वमन्ति ताइँ[5] सिरि-णासेँहिँ उर[6]-कर-चरण[7]-कण्ण-णयणासेँहिँ[3] ॥ ७
तेहिँ एउ जलु थम्भेँवि मुक्कउ तेण पुज्ज रेल्लन्तु[8] पढुक्कउ ॥ ८

[10] ॥ घत्ता ॥

तं णिसुणेप्पिणु 'लेहु' भणेप्पिणु असिवरु स[9]इँ भुवेँण[10] पकड्डिउ[11] ।
सहइ समुज्जलु ससि-कर[12]-णिम्मलु णं[13] पत्त-दाण[14]-फलु वड्डिउ[15] ॥ ९

* *

जल-कीलाएँ सयम्भू चउमुहएवं च गोग्गह-कहाएँ ।
भद्दं(ट्टं) च मच्छवेहे अज्ज वि कइणो ण पावन्ति ॥

*

[15] [१५. पण्णरहमो संधि]

दाण-मयन्धेँण[1] गय-गन्धेँण जेम मइन्दु वियट्टउ[2] ।
जग-कम्पावणु रणेँ[5] रावणु सहसकिरणेँ[3] अब्भिट्टउ[4] ॥ १ ॥

[१]

आएसु दिण्णु [1]णिय-किङ्करहुँ वज्जोयर-मयर-महोयरहुँ ॥ १
[20] मारिच्च-मयहुँ सुय-सारणहुँ इन्दइकुमार-घणवाहणहुँ ॥ २
हय-हत्थ-पहत्थ-विहीसणहुँ विहि-कुम्भयण्ण-खर-दूसणहुँ ॥ ३
ससिकर-सुग्गीव-णील-णलहुँ अवरहु मि अणिट्ठिय-भुयवलहुँ ॥ ४

13. 1 P S जंतइ, A जंतए. 2 P S णिम्मल°. 3 P S रवंतइ. 4 P अच्छइत्ति, S अत्थइत्ति. 5 P S ताहि. 6 P S उरु°. 7 P A करण, S missing. 8 P S लोट्टंतु. 9 P S सयं. 10 S भुवे, A भुएण. 11 P एक्कड्डियउं, S कड्डियउ, A पकड्डियउ. 12 P S °किरणुज्जलु. 13 A जं. 14 P S °दाणु. 15 P S वड्डियउ.

1. 1 S °वयंधेण. 2 P S वियट्टउ, A वियट्टउं. 3 P S सहसकिरणहो. 4 P अभिट्टउ, 5 P S रणे.

[१३] १ काष्ठानां परस्परकलाशिका, अन्यत्र श्लिष्टपदन्यासः. २ प्रगुणानि. ३ लोचनमुखैः.
[१] १ अश्ववाहनस्य (?)

उद्धाइय मच्छर-मलिय-कर भीसावण-पहरण-णियर-धर ॥ ५
सहसयरु वि जुवइहिँ परियरिउ छुडु जे छुडु सलिलहों णीसरिउँ[6] ॥ ६
ताणन्तरेँ तूरइँ णिसुणियइँ पणवेप्पिणु भिच्चहिँ पिसुणियइँ ॥ ७
'परमेसर पारकउ पडिउँ[7] लइ पहरणु समरु समावडिउ' ॥ ८

॥ घत्ता ॥

तं णिसुणेप्पिणु धणु[8] करेँ लेप्पिणु णिसियर-पवर-समूहहों ।
थिउ समुहाणणु णं पञ्चाणणु णाइँ महा-गय-जूहहों ॥ ९

[२]

जं जुज्झ-सज्जु[1] थिउ लेवि धणु तं डरिउ असेसु वि जुवइयणु ॥ १
मम्भीसिउ राएं वुण्ण-मणु 'किं अण्णहों णाउँ सहसकिरणु ॥ २
एक्केकहों एक्केकउ जेँ करु परिरक्खइ जइ तो कवणु डरु ॥ ३
अच्छहों भुव-मण्डवेँ[2] वइसरेँवि जिह करिणिउ गिरि-गुहँ[3] पइसरेँवि ॥ ४
जा दलमि कुम्भि-कुम्भत्थलइँ होसन्ति कुडुम्बिहिँ उक्खलइँ ॥ ५
जा खणमि विसाणइँ पवराइँ होसन्ति पयहों[4] पच्चवराइँ[5] ॥ ६
जा कड्ढमि करि-सिर-मोत्तियइँ[6] होसन्ति तुम्ह हारत्तियइँ[7] ॥ ७
जा[8] फाडमि[9] फरहरन्त-धयइँ होसन्ति वेणि-बन्धण-सयइँ ॥ ८

॥ घत्ता ॥

एम भणेप्पिणु तं धीरेप्पिणु णरवइ रहवरेँ चडियउ ।
जुवइहुँ[10] करुणेंण[11](?) ××विणु[6] अरुणेण णाइँ दिवायरु पडियउ ॥ ९

[३]

एत्थन्तरेँ आरोडिउ भडेँहिँ णं केसरि मत्त-हत्थि-हडेँहिँ ॥ १
सो एक्कु अणन्तउ जइ वि बलु पप्फुल्लु तो वि तहों मुह-कमलु ॥ २
जं लइउ अखत्तें सहसयरु तं चविउ परोप्परु सुर-पवरु ॥ ३
'अहों अहों अणीइ[1] रक्खेहिँ[2] किय एक्कु[3] एँ वहु अण्णु[4] वि गयणें थिय ॥ ४
पहरणइँ पवण-गिरि-वारि-हेँवि[3] आएहिँ सरिस जणें[5] भीरु ण वि' ॥ ५

6 P णीसरिअउं, S णीसरिअउ. 7 P पडिअउं, S पडिअउ. 8 A तें धणु.

2. 1 P °समु, S A °सज्झु. 2 P S °मंडप. 3 P °गुहे. 4 P S पयहुं. 5 P S A पच्चाव राइं. 6 P S °मोत्तियाइं. 7 P S हारत्तियाइं. 8 S जिं. 9 P S पाडमि. 10 P जुवईहिं, S जुव इहिं. 11 P S कारणेण.

3. 1 P S अणित्ति. 2 P रक्खेसहिं. 3 P एक्कुहे, S येकुहे. 4 A अण्णए. 5 P S जण.

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[२] १ ओखली. २ दन्तूसल. ३ मुसल. ४ हारघटना. ५ अन्तःपुरम्. ६ विना सारथि.
[३] १ राक्षसैः. २ अग्निरायुध (?).

तं णिसुणेँवि णिसियर लज्जियइँ थिय महियलेँ विज्ज-विवज्जियइँ ॥ ६
तो[6] सहसकिरणु सहसहिँ करेँहिँ णं विद्धइ[7] सहस-सहस-सरेँहिँ ॥ ७
दूरहोँ जि णिरुद्धउ वइरि-वलु णं जम्बूदीवेँ उवहि-जलु ॥ ८

॥ घत्ता ॥

अमुणिय-थाणहोँ किय-संधाणहोँ दिट्ठि-मुट्ठि-सर-पयरहोँ ।
पासु ण ढुक्कइ ते उल्लुकइँ[8] तिमिरु जेम दिवसयरहोँ ॥ ९

[४]

अट्ठावय-गिरि-कम्पावणहोँ पडिहारेँ अक्खिउ रावणहोँ ॥ १
'परमेसर एक्केँ होन्तऍण वलु सयलु धरिउ[1] पहरन्तऍण ॥ २
रणेँ रहवरु एक्कु[2] जेँ परिभमइ सन्दण-सहासु[3] णं परिभमइ ॥ ३
धणु एक्कु एक्कु णरु दुइ जेँ कर चउदिसहिँ णवर णिवडन्ति सर ॥ ४
करु कहोँ वि कहोँ वि उरु कप्परिउ करि कहोँ[4] वि कहोँ[4] वि रहु जज्जरिउ' ॥ ५
तं णिसुणेँवि उवहि जेम खुहिउ लहु तिजगविहूसणेँ आरुहिउ ॥ ६
गउ तेत्तहेँ जेत्तहेँ सहसकरु कोकिउ 'मरु पाव पहरु[5] पहरु ॥ ७
हउँ रावणु दुज्जउ केण जिउ जेँ पाराउट्ठउ धणउ किउ' ॥ ८

॥ घत्ता ॥

एम भणन्तेँण[6] विद्धन्तेँण[7] स-रहि[8] महारहु छिण्णउ ।
पणइ[9]-सहासेँहिँ चउ-पासेँहिँ जसु[10] चउदिसु विक्खिण्णउ[11] ॥ ९

[५]

माहेसरपुर-वइ विरहु[1] किउ णिविसद्धेँ[1] मत्त-गइन्देँ थिउ ॥ १
णं अञ्जण-महिहरेँ सरय[2]-घणु उत्थरिउ स-मच्छरु गीढ-धणु[3] ॥ २
सण्णाहु खुरुप्पेँ कप्परिउ लङ्काहिउ कह वँ[4] समुव्वरिउ ॥ ३
जेँ सवायामेँ मुअइ सर लुअ-पक्ख पक्खि णं जन्ति धर ॥ ४
दससयकिरणेण णिरिक्खियउँ[5] पच्चारिउ 'कहिँ धणु सिक्खियउ ॥ ५
जज्जाहि ताम अब्भासु[6] करेँ पच्छलेँ जुज्झेज्जहि पुणु समरेँ' ॥ ६

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6 A सो. 7 P S विंधइ. 8 A भलुक्कइं.

4. 1 A धरिउ सयलु. 2 P S एक्कं वि. 3 A संदणहं सहसु. 4 P S कह. 5 A पाव. 6 P S भणंतएण. 7 P S विद्धंतएण, A विंधंतेण. 8 A सरिहि. 9 P S पणय°, A पणइं°. 10 P S णं जसु. 11 P विखिण्णउं, S विखिण्णउ.

5. 1 P S A णिवसद्धें. 2 S सिहरे. 3 P °वणु. 4 P S कहि मि. 5 P णिरिक्खिअउं, S णिरक्खियउं. 6 S अज्झासु.

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[५] १ रथरहितः

तं णिसुणेंवि जमेंण व जोइयउ कुञ्जरु कुञ्जरहों पचोइयउ ॥ ७
आसण्णें चोऍवि विगय-भउ[7] णरवइ णिडालें कोन्तेण हउ ॥ ८

॥ घत्ता ॥

जाम भयङ्करु असिवर-करु[8] पहरइ मच्छर-भरियउ ।
ताम दसासेंण[9] आयासेंण उप्पएवि पहु धरियउ ॥ ९

[६]

णिउ[1] णिय-णिलयहों मय-वियलियउ णं मत्त-महागउ णियलियउ ॥ १
'मा मइ मि धरेसइ दहवयणु' णं भइयएँ रवि[2] गउ अत्थवणु ॥ २
पसरिउ अन्धारु पमोकलउ णं णिसिएँ[3] घित्त मसि-पोट्टलउ ॥ ३
ससि उग्गउ सुट्ठु सुसोहियउ णं जग-हरें दीवउ बोहियउ ॥ ४
सुविहाणेँ दिवायरु उग्गमिउ णं रयणिहिँ मइयवट्टु[4] भमिउ ॥ ५
तो णवर जङ्घचारण-रिसिहिँ सयकरहों [5]विणासिय-भव-णिसिहिँ ॥ ६
गय वत्त 'सहासकिरणु धरिउ' चउविह-रिसि-सङ्घें परियरिउ ॥ ७

॥ घत्ता ॥

रावणु जेत्तहें [6]गउ (सो) तेत्तहें पञ्च-महावय-धारउ ।
दिट्ठु दसासेंण[7] सेयंसेंण णावइ रिसहु भडारउ ॥ ८

[७]

गुरु वन्दिय दिण्णइँ आसणइँ[1] मणि-वेयडियइँ सुह-दंसणइँ[2] ॥ १
मुणि-पुङ्गउ चवइ विसुद्धमइ 'मुऍ सहसकिरणु लङ्काहिवइ ॥ २
ऍहु चरिम[3]देहु सामण्णु ण वि महु तणउ भव-राईवं-रवि[4]' ॥ ३
तं णिसुणेंवि जम-कम्पावणेंण पणवेप्पिणु वुच्चइ रावणेंण ॥ ४
'महु एण समाणु कोउ कवणु पर पुज्जहें[5] कारणें जाउं[6] रणु ॥ ५
अज्जु वि एहु जें पहु सा [7]जि सिय अणुहुञ्जउ मेइणि जेम तिय' ॥ ६
तं णिसुणेंवि सहसकिरणु चवइ 'उत्तमहों एउ किं संभवइ ॥ ७
तं मणहर सलिल-कील करेंवि पइँ समउ महाहवें[8] उत्थरेंवि ॥ ८

॥ घत्ता ॥

एवहिँ आयएँ विच्छायएँ राय-सियएँ किं किज्जइ ।
वरि[9] थिर-कुलहरें[10] अजरामर सिद्धि-वहुवें[11] परिणिज्जइ' ॥ ९

7 S A गयघडउ; also noted marginally in P. 8 A °वरु. 9 P S दसाणणेण.

6. 1 S जिउ. 2 P S गउ रवि. 3 P णिसिपघित्तु. 4 A मइयवट्टु. 5 A सहसकरणहो णासिय°. 6 This pāda missing in A. 7 P S दसाणणेण.

7. 1 P S A आसणाइं. 2 °दंसणाइं. 3 P S चरम°. 4 P S °राजीव°. 5 P A पुजए, S पुज्जइ. 6 A हूउ. 7 A सो जि. 8 P S महाहउ. 9 P S वर. 10 S °कुलयर. 11 P S °वहुय.

[८]

तें वयणें मुक्कु विसुद्ध-मइ माहेसर-पवर-पुराहिवइ ॥ १
णिय-णन्दणु णियय-थाणें[1] थवेंवि परियणु पट्टणु पय संथवेंवि ॥ २
णिक्खन्तु खणद्धें विगय-भउ रावणु वि पयाणउ देवि गउ ॥ ३
5 परिपेसिउ लेहु पहाणाहों अणरण्णहों उज्झहें राणाहों ॥ ४
मुह-वत्त कहिय 'दहमुहेंण जिउ लइ सहसकिरणु तव-चरणें थिउ' ॥ ५
तं णिसुणेंवि णरवइ हरिसियउ ईसीसि विसाउ[2] पदरिसियउ ॥ ६
संगाम-सहासेंहिँ दूसहहों सिय सयल समप्पेंवि दसरहहों ॥ ७
सहसत्ति सो वि णिक्खन्तु पहु अण्णु वि तहों तणउ अणन्तरहु ॥ ८

10 ॥ घत्ता ॥

ताम सुकेसेंण लङ्केसेंण जमहर-अणुहरमाणउ ।
[1]'जागु[3] पणासेंवि[4] रिउ तासेंवि[5] मगहहँ[6] मुक्कु पयाणउ ॥ ९

[९]

णारउ धीरेंवि मरु वसिकरेंवि तहों तणिय तणय[1] करयलें धरेंवि ॥ १
15 णव णव संवच्छर तेत्थु थिउ[2] पुणु[3] दिण्णु पयाणउ मगहु गउ ॥ २
[4]'पेक्खेंवि रावणु आसङ्कियउ महु महुरपुराहिउ वसिकियउ ॥ ३
जसु चमरें[5] अमरें दिण्णु वरु सूलाउहु सयलाउहहँ[6]-पवरु ॥ ४
णिय[7] तणय तासु लाएवि करें थिउ णवर गम्पि कइलास-धरें ॥ ५
मन्दाइणि दिट्ठ मणोहरियँ[8] ससिकन्त-णीर-णिज्झर-भरियँ[9] ॥ ६
20 गय-मय णइँ मइलिय-उभय-तड स-तुरङ्गम-कुञ्जर ण्हाय भड ॥ ७
वन्देप्पिणु जिणवर-भवणाइँ दहमुहु दक्खवइ णिव्वाणाइँ ॥ ८
'इह सिद्धु सिद्धि-मुहकमल-अलि जिणवरु भरहेसरु वाहुवलि ॥ ९

॥ घत्ता ॥

एत्थु सिलासणें अत्तावणें[10] अच्छिउ वालि-भडारउ ।
25 जसु पय-भारेंण गरुयारेंण हउँ किउ कुम्मायारउ' ॥ १०

8. 1 A °ठाणे ठेवेवि. 2 P विसाउ वि. 3 S A जगु. 4 A णासेवि. 5 A विद्धंसेवि. 6 S गंगहृ.

9. 1 P S धीय. 2 A ठिउ. 3 A पुणु विण्ण पत्त नउ तहो रमिउं. 4 A transposes the Pādas of this line. 5 A समरे. 6 P S A सुलाउहु. 7 S पिय. 8 P S मणोहरिए. 9 P S °भरिए. 10 P S आतावणे.

[८] १ यज्ञं विध्वंस्य.

[९] १ गङ्गा.

[१०]

जम-धणय-सहासकिरण-दमणु   जं थिउ[1] अट्ठावएँ दहवयणु ॥ १
तं पत्त वत्त णलकुब्बरहों[2]   दुल्लङ्घ[3]-णयर-परमेसरहों ॥ २
परिचिन्तिउ 'हय-गय-रह-पवलें   आसण्णें परिट्ठिएँ वइरि-वलें ॥ ३
एत्थु वि अमराहिवें रणें अजएँ   जिण[4]-वन्दणहत्तिएँ मेरु गएँ ॥ ४
एहएँ अवसरें उवाउ कवणु'   तो मन्ति पवोल्लिउ हरिदवणु ॥ ५
'वलवन्तइँ जन्तइँ उद्धवहों[5]   चउदिसु आसाल-विज्ज ठवहों[6] ॥ ६
जं होइ अछेउ अभेउ पुरु   ता रक्खहुँ पावइ जा[7] ण सुरु' ॥ ७
तं णिसुणेंवि तेहिं[8] मि तेम किउ   सइ-चित्तु व णयरु दुलङ्घु[9] थिउ ॥ ८

॥ घत्ता ॥

ताव विरुद्धेहिँ   जस-लुद्धेहिँ   रावण-भिच्च-सहासेंहिँ ।
वेढिउ[10] पुरवरु   संवच्छरु   णावइ वारह-मासेंहिँ ॥ ९

[११]

जन्तहँ[1] भइयएँ विहडप्फडेंहिँ   दहमुहहों कहिउ केहि मि भडेंहिँ ॥ १
'दुग्गेज्झु भडारा तं णयरु   दूसिद्धहुँ[2] जिह तिहुअण-सिहरु ॥ २
तहिँ जन्त-सयइँ समुड्डियइँ[3]   जम-करइँ जमेण व छड्डियइँ ॥ ३
जोयणहों मज्झें जो संचरइ   सो पडिजीवन्तु ण णीसरइ' ॥ ४
तं णिसुणेंवि चिन्तावण्णु पहु   थिउ ताम जाम उवरम्भ[4] वहु[5] ॥ ५
अणुरत्त परोक्खए[6] जें[7] जसेंण   जिह महुअरि कुसुम-गन्ध-वसेंण ॥ ६
ण गणइ कप्पूरु ण चन्दमसु   ण जलद्दु[8] ण चन्दणु तामरसु ॥ ७
तहें दसमी कामावत्थ हुयँ[9]   विसग्गि[10]-दड्ढ णउ[11] कह मि मुय ॥ ८

॥ घत्ता ॥

'इमु[12] महु जोव्वणु   ऍहु (सो) रावणु   एह रिद्धि परिवारहों ।
जइ मेलावहि[13]   तो हलें सहि   एत्तिउ फलु संसारहों' ॥ ९

10. 1 A ठिउ. 2 P णरकुव्वर. 3 P S दुल्लंघणणयर°. 4 P marginally जिणवंदणाए कइलासि गए' पाठे. 5 P S उट्ठवहु, A अट्ठवहु. 6 P A ठवहु, A उवहु. 7 A जाम. 8 A तेण वि. 9 P S दुलंघु. 10 S A वेढिउ.

11. 1 P जंतुहं, S जंतुहु. 2 P S दुसिद्धहुं. 3 P S समोड्डियाइं. 4 P उलंभ, S उव-लंभ. 5 P S विरहु. 6 P परोक्खए, S परोक्खे. 7 S जय°, A जि. 8 A जलद्द. 9 P S गय. 10 A विरहग्गें. 11 S ण. 12 P S इउ. 13 P S मिलावहि.

[११] १ (P's reading) उपरम्भा राज्ञी विरहं गता.

[१२]

तं णिसुणेंवि [1]चित्तमाल चवइ   'मइँ होन्तिएँ काइँ ण संभवइ ॥ १
आएसु देहि छुडु एत्तडउ   ऍउ सुन्दरि कारणु केत्तडउ ॥ २
तुहुँ[2] रूवहों रावणु होइ जइ   लइ वट्टइ तो एत्तडिय गइ' ॥ ३
5 तं णिसुणेंवि मणहरु[3]-अहरयलु   उवरम्भहेँ[4] विहसिउ मुह-कमलु ॥ ४
'हलेँ हलेँ सहि ससिमुहि हंस-गइ   सो सुहउ ण इच्छइ कह वि जइ ॥ ५
आसाल-विज्ज तो देहि तहों   अण्णु वि वज्जरहि दसाणणहों ॥ ६
वुच्चइ रहङ्गु[१] भंड-लिह-लुहणु   इन्दाउहु अच्छइ सुअरिसणु' ॥ ७
तं णिसुणेंवि दूई णिग्गइय   लङ्केसावासु[5] णवर गइय ॥ ८

10 ॥ घत्ता ॥

कहिउ दसासहों   सुर-तासहों[6]   जं उवरम्भऍ वुत्तउ ।
'एत्तिउ दाहेंण[7]   तुह विरहेंण   सामिणि मरइ णिरुत्तउ ॥ ९

[१३]

उवरम्भ समिच्छहि अज्जु जइ   तो जं चिन्तहि तं संभवइ ॥ १
15 आसाली सिज्झइ पुरवरु वि   सुअरिसणु चक्कु णलकुव्वरु वि' ॥ २
तं णिसुणेंवि सुद्धु वियक्खणहों   [1]अवलोइउ[१] वयणु विहीसणहों ॥ ३
पइसारिय दूई मज्जणऍ   थिय वे वि सहोयर मन्तणऍ ॥ ४
'अहों साहसु [2]पभणइ पहु मुयवि   जं महिल करइ तं पुरिसु ण वि ॥ ५
दुम्महिल जि भीसण जम-णयरि   दुम्महिल जि असणि[२] जगन्त-यरि ॥ ६
20 दुम्महिल जि स-विस भुयङ्ग-फडँ[3]   दुम्महिल जि वइवस-महिस[4]-झडँ[5] ॥ ७
दुम्महिल जि गरुय वाहि णरहों   दुम्महिल जि वग्घि मज्झेँ घरहों' ॥ ८

॥ घत्ता ॥

भणइ विहीसणु   सुह-दंसणु   '[३]एत्थु एउ ण घट्टइ ।
सामि णिसण्णहों   णउ अण्णहों   भेयहोँ अवसरु वट्टइ ॥ ९

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12. 1 P S सुणेवि विचित्तमाल. 2 P S तुव. 3 P S A मणहरु. 4 A उवरंभए वियसिउ. 5 P S लंकेसहो पासु. 6 P S सुरसंतासहो. 7 P S डाहेण.

13. 1 P S सुद्धु जोइउ पहुहे (P पहुहें) विहीसणहो. 2 A पभणइं महिसुव वि. 3 P °फडु. 4 A °विसम°. 5 P °झडु.

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[१२] १ भटानां रेखा.

[१३] १ (P's reading) रावणेन. २ विद्युत्. ३ अत्र प्रस्तावे एतद् वचनं न वक्तुं घटते.

[१४]

जइ कारणु वइरिं[1] सिद्धएँ[2]ण णयरें धण-कणय-समिद्धएँण ॥ १
तो कवडेण वि "इच्छामि" भणु पुण्णालि असच्चि दोसु कवणु ॥ २
छुडु केम वि विज्ज समावडउ उवरम्भ तुज्झु पुणु मा वडउ' ॥ ३
तं णिसुणेंवि गउ दहगीउ तहिँ मज्जणयहोँ णिग्गय दूइ जहिँ ॥ ४
देवङ्गइँ वत्थइँ ढोइयइँ आहरणइँ रयणुज्जोइयइँ ॥ ५
केऊर-हार-कडिसुत्ताइँ णेउरइँ कडय-संजुत्ताइँ ॥ ६
अवरइ मि देवि तोसिय-मणेँण आसालि[3]-विज्ज मग्गिय खणेँण ॥ ७
ताएँ वि दिण्ण परितुट्टियाएँ णिय हाणि ण जाणिय मुद्धियाएँ ॥ ८

॥ घत्ता ॥

ताव विसालिय आसालिय णहेँ गज्जन्ति पराइय ।
तं विज्जाहरु णलकुव्वरु[4] मुएँवि णाइँ सिय आइय ॥ ९

[१५]

गय दूई किउ कलयलु भडेँहिँ परिवेढिउ पुरवरु गय-घडेँहिँ ॥ १
सण्णहेँवि समरेँ णिच्छिय-मणहोँ [1]णलकुव्वरु[2] भिडिउ विहीसणहोँ ॥ २
वलु वलहोँ महाहवेँ दुज्जयहोँ रहु रहहोँ गइन्दु महागयहोँ ॥ ३
हउ हयहोँ णराहिवु णरवरहोँ पहरण-धरु वर-पहरण-धरहोँ ॥ ४
चिन्धिउ चिन्धियहोँ समावडिउ [1]वइमाणिउ वइमाणिहिँ भिडिउ ॥ ५
तहिँ [2]तुमुलेँ[3] जुज्झेँ भीसावणेँण जिहँ सहसकिरणु रणेँ रावणेँण ॥ ६
तिह [3]विरहु[4] करेविणु[5] तक्खणेँण णलकुव्वरु धरिउ[6] विहीसणेँण ॥ ७
सहुँ पुरेँण सिद्धु तं सुअरिसणु उवरम्भ ण इच्छइ दहवयणु ॥ ८

॥ घत्ता ॥

सो जेँ पुरेसरु णलकुव्वरु[2] णियय केर लेवाविउ[7] ।
समउ सरम्भएँ उवरम्भएँ रज्जु स[8] इं भु ञ्जाविउ[9] ॥ ९

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14. 1 S वइरिहि. 2 P S सिद्धिएण. 3 P S आसालि. 4 A णलकूवरु.

15. 1 This pāda is missing in P. 2 A णलकूवरु. 3 P S तुम्वले. 4 P जह. 5 A करेवि पहरेवि खणेण. 6 S भिडिउ. 7 P S लेवाविअउ, A लेवाविविउ. 8 P सयइ, S सयं 9 P S भुंजावियउ.

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[१५] १ विमाणारूढः. २ संग्रामे (?). ३ रथरहितः.

[१६. सोलहमो संधि]

णलकुव्वरे धरियऍ विजऍ घुट्ठे वइरिहैँ तणऍ ।
णिय-मन्तिहिँ सहियउ [2]इन्दु परिट्ठिउ मन्तणऍ ॥

[१]

जे गूढपुरिस पट्ठविय तेण ते आय पडीवा तक्खणेण ॥ १
परिपुच्छिय 'लइ [1]अक्खहों [2]देवत्ति केहउ पहु केहिय तासु सत्ति ॥ २
किं वलु केहउ पाइक्क-लोउ किं वसणु कवणु गुणु को विणोउ ॥ ३
तं णिसुणेँवि दणु-गुण-पेरिएहिँ सहसक्खहों अक्खिउ हेरिएहिँ ॥ ४
'परमेसर रणेँ रावणु अचिन्तु उच्छाह-मन्त-पहु-सत्ति-वन्तु ॥ ५
चउ-विज्ज-कुसलु छग्गुण-णिवासु छव्विह-वलु सत्त-[3]पयइ[3]-पयासु ॥ ६
सत्तविह-वसण-विरहिय-सरीरु वहु-[4]वुद्धि-सत्ति-खम-का[5]लै-धीरु ॥ ७
अरिवर-छव्वग्ग-विणासयालु अट्ठारहविह-तित्थाणुपालु ॥ ८

॥ घत्ता ॥

तहोँ केरऍ साहणेँ [6]सव्वु सामि-सम्माणियउ ।
णउ कुद्धउ लुद्धउ को वि [7]भीरु अवमाणियउँ* ॥ ९

1. 1 P S माणें मलिए विजए. 2 P जणवए कहिउं इंदु, S जणवइ कहियउ इंदु. 3 A °धयइं. 4 A °लद्धि°. 5 P S कालु. 6 P S सयल पसाहणे सव्वु. 7 A वीरु.

* Between the first and the second Kaḍavaka all the Mss. read the following Sanskrit passage which is obviously a sort of commentary on the political terms occurring in the 1. Kaḍavaka. In all probability it was not a part of the original text, but got incorporated in the body of the text from its natural place as a marginal gloss. The slight incorrectness of the Sanskrit of the passage is ignored: का तिस्रः शक्तयः । प्रभुशक्तिः । उत्साहशक्तिः । मन्त्रशक्तिश्चेति ॥ का चतस्रो विद्याः । आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्चेति । साङ्ख्यो योगो लोकायतं चान्वीक्षिकी । सामर्ग्यजुर्वेदास्त्रयी । कृषिः पाशुपाल्यं वाणिज्यं वार्ता च । आन्वीक्षिकी-त्रयी-वार्तानां योगक्षेमसाधनो दण्डस्तस्य नीतिर्दण्डनीतिरिति ॥ षड्गुणाः के ते। संधि-विग्रह-यानासन-संश्रय-द्वैधीभावाः । किं तद् षड्विधं बलम् । मूलबलम् । भृत्यबलम् । श्रेणीबलम् । मित्रबलम् । अमित्रबलम् । आटविकबलं चेति ॥ का सप्त प्रकृतयः । स्वाम्यमात्य-जनपद-दुर्ग-कोश-बल(v. l. दण्ड)-मित्राणि (gloss on स्वामि°—'स्वाम्यमात्यौ च राष्ट्रं च दुर्गं कोशो बलं सुहृत्' इत्यमरः)॥ कानि सप्त व्यसनानि। पानम् । द्यूतम् । स्त्री । मृगया (gloss पापर्द्धिः) । पारुष्यम् । दण्डपारुष्यम् । अर्थदूषणं चेति (gloss on पानम्°—'द्यूतं मद्यं पिशितं च वेश्या पापर्द्धि-चौर्यं परदारसेवा' इत्यादि) । तत्रादौ चत्वारि कामजानि, त्रीणि कोपजानि ॥ कोऽरिषड्वर्गः । काम-क्रोध-लोभ-मान-मद-हर्षाः ॥ कान्यष्टादश तीर्थानि । मन्त्रि-पुरोहित-सेनापति-युवराज-दौवारिकान्तर्वंशिक-प्रशास्तृ-समाहर्तृ-संविधातृ-प्रदेष्टृ-नायक-पौरव्यावहारिक-कर्मान्तिक-मन्त्रिपरिषद्-दण्डदुर्गान्तपालाटविकाः ॥ पसाहणि (? not in A) [अ]ष्टाङ्गानि ते ॥ छ ॥

[१] १ यूयं कथयत. २ शीघ्रम्. ३ प्रकृति.

[२]

विणु [१]णित्तिएँ एक्कु वि पउ ण देइ   अट्ठविह-विणोएं दिवसु णेइ ॥ १
पहरद्धु [२]पयाव-गवेसणेण   अन्तेउर-रक्खण-पेसणेण ॥ २
पहरद्धु णवरु कन्दुअ-खणेण[1]   अहवइ अत्थाण-णिवन्धणेण[2] ॥ ३
पहरद्धु ण्हाण[3]-देवच्चणेण   भोयण-परिहाण-विलेवणेण ॥ ४
पहरद्धु दव्व-अवलोयणेण   पाहुड-पडिपाहुड--ढोयणेण ॥ ५
पहरद्धु लेह-वायण-खणेण   सासणहर-हेरि-विसज्जणेण ॥ ६
पहरद्धु [३]सइर[4]-पविहारणेण   अहवइ अब्भन्तर-मन्तणेण ॥ ७
पहरद्धु सयल-वल-दरिसणेण   रह-गय-हय-हेइ[४]-गवेसणेण ॥ ८

॥ घत्ता ॥

पहरद्धु णराहिउ[5]   सेणावइ-संभावणेंण[6] ।
जम-थाणेँ परिट्ठिउ   परमण्डल[7]-आरूसणेंण ॥ ९

[३]

जिह दिवसु तेम[1] [१]गिव्वाण-राय   णिसि णेइ करेप्पिणु अट्ठ भाय ॥ १
पहिलऍ पहरद्धेँ विचिन्तमाणु   अच्छइ णिगूढु[2] पुरिसेँहिँ समाणु ॥ २
वीयएँ[3] पुणो वि ण्हाणासणेण   अहवइ णरवइ-सुह-दंसणेण ॥ ३
तइयएँ जय-तूर-महारवेण   अन्तेउरु [२]विसइ मणुच्छवेण ॥ ४
चउत्थएँ पञ्चमेँ सोवण-खणेँण   चउदिसु दिढेण परिरक्खणेण ॥ ५
छट्ठएँ हय-पडह-विउज्झणेण   सवत्थसत्थ-परिवुज्झणेण ॥ ६
सत्तमेँ मन्तिहिँ सहुँ मन्तणेण[4]   णिय-रज्ज-कज्ज-परिचिन्तणेण ॥ ७
अट्ठमेँ सासणहर-पेसणेण   सुविहाणेँ[5] [३]वेज्ज-संभासणेण[6] ॥ ८
[४]महणसि[7]-परिपुच्छण-आसणेण   णिम्मित्ति[8]-पुरोहिय-घोसणेण ॥ ९

॥ घत्ता ॥

इय सोलह[9]-भाऍहिँ   दिवसु वि रयणि वि णिव्वहइ ।
मणु जुज्झहों उप्परि   तासु णिरारिउ उच्छहइ[10] ॥ १०

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2. 1 P S कंदुक्खणेण, A कंडुअखणेण. 2 A णिवद्धणेण. 3 P S ण्हाणे. 4 P S सुरइ. 5 P S णराहिव्र. 6 P corrects to °संभासणेण. 7 S परमंडले.

3. 1 P S तेण. 2 A णिगूढउ. 3 P S वीयउ. 4 P S A मंतएण. 5 P S सविहाण. 6 P S °संभावणेण. 7 A महरिसि-आसण-परिपुच्छणेण. 8 P S णिम्मित्त°. 9 P S सोलस°. 10 S उव्वहइ.

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[२] १ नीत्या विना. २ प्रजायाः, प्रतापं च (?). ३ 'सुइर' स्वेच्छया, विद्याविनोदेन. ४ 'हेति' आयुधः.

[३] १ भो इन्द्र. २ प्रविशति. ३ वैद्य. ४ सूपकार-कोष्ठागारक-संभाषणम्.

[४]

तुम्हहुँ घइँ एक्कें[3] वि णाहिँ तत्ति | सुविणएँ[5] वि ण हुय उच्छाह-सत्ति ॥ १
वालत्तणें जें[6] णउ णिहउ सत्तु | [१]णह-मेत्तु जिं[7] कियउ कुढार-मेत्तु ॥ २
जइयहुँ णामउ छुडु छुडु दसासु | जइयहुँ साहिउ विज्जा[8]-सहासु ॥ ३
5 जइयहुँ करें लग्गउ चन्दहासु | जइयहुँ मन्दोवरि दिण्ण तासु ॥ ४
जइयहुँ सुरसुन्दरु वद्धु कणउ | जइयहुँ ओसारिउ समरें धणउ ॥ ५
जइयहुँ जगभूसणु धरिउ णाउ | जइयहुँ परिहविउ कियन्त-राउ ॥ ६
जइयहुँ सु-तणूयरि गँउ[9] हरेवि | अण्णु वि रयणावलि करें धरेवि ॥ ७
तइयहुँ जें णाहिँ जं[10] णिहउ[11] सत्तु | तं एवहिँ वड्डारउ [२]'पयत्तु[12]' ॥ ८

10 ॥ घत्ता ॥

वुच्चइ सहसक्खें | 'किं केसरि सिसु-करि[13] वहइ ।
[३]पच्चेल्लिउ हुअवहु | सुक्कउ [४]पायउ सुहुँ[14] डहइ' ॥ ९

[५]

पच्चत्तरु देवि गइन्द-गमणु | पुणु ढुक्कु सक्कु एक्कन्त[1]-भवणु ॥ १
15 जहिँ भेउ ण भिन्दइ को वि लोउ | जहिँ सुअ-सारियहुँ वि णाहिँ ढोउ ॥ २
तहिँ पइसेंवि पभणइ अमर-राउ | 'रिउ दुज्जउ एवहिँ को उवाउ ॥ ३
किं सामु[2] भेउ किं [१]उववयाणु[3] | किं दण्डु अवुज्झिय-परिपमाणु[4] ॥ ४
किं कम्मारम्भुववाय-मन्तु[5] | किं पुरिस-दव्व-संपत्ति-वन्तु ॥ ५
किं देस-काल-पविहाय-सारु | किं विणिवाइय-पडिहार-चारु[6] ॥ ६
20 किं[7] कज्ज-सिद्धि पञ्चमउ मन्तु | को सुन्दरु सच्चं[8]-[२]विसार-वन्तु' ॥ ७
तो [३]भाँरदुवाएं[9] वुत्तु एम | 'जं पइँ पारद्धउ तं जि देव ॥ ८
कज्जन्तें[10] णवर णिवडइ छेउ | पर मन्तिहिँ केवलु मन्त-भेउ' ॥ ९
तं णिसुणेंवि भणइ विसालचक्खु | 'एँहु[11] पइँ उग्गाहिउ कवणु पक्खु ॥ १०

॥ घत्ता ॥

25 ता अच्छउ सुरवइ | जो णीसेसु रज्जु करइ ।
पहु मन्ति-विहूणउ | चउरङ्गिहि[12] मि ण संचरइ ॥ ११

4. 1 S A तुझह. 2 S पइ. 3 P एक्कु, S इक्कु. 4 P S णाइ. 5 A सुइणे. 6 A जि. 7 P S वि. 8 A विज्जहं. 9 P S अवहरेवि. 10 S जिं. 11 P S णिहिउ. 12 A पउत्तु. 13 A करे धरइ. 14 P S सुहि, A सुहुं.

5. 1 A एयंत°. 2 S साउ. 3 P S उयपयाणु, A उवयदाणु. 4 P S °परिपयाणु. 5 P S °रंभोवायचत्तु. 6 A °वारु. 7 S कें. 8 S सव्वु. 9 A भारदवाएं. 10 P S कज्जंतगमणे. 11 P S इहु; P records also a variant पहु. 12 A चउरंगेहिं वि संचरइ.

[४] १ नख-कर्तनीयोऽपि यदासीत् तत् कुठारछेद्यं संजातम्. २ प्रयत्नम्. ३ समर्थः (?). ४ वृक्षः.
[५] १ उपप्रदानं दण्डम्. २ अनन्तर-प्रतिपादिता. ३ मन्त्रिणा.

[६]

पारासरु पभणइ 'विहि मणोज्जु णउ एक्कें मन्तिएँ रज्ज-कज्जु' ॥ १
पिसुणेण वुत्तु 'वेण्णि वि ण होन्ति अवरोप्परु घँडेवि कु-मन्तु देन्ति' ॥ २
कउँटिलें वुच्चइ 'कवण भन्ति तिण्णि वि चेयारि वि चारु मन्ति' ॥ ३
मणु चवइ 'गरुअ वारहहुँ वुद्धि णउँ एक्कें विहिँ तिहिँ कज्ज-सिद्धि' ॥ ४
तं णिसुणेँवि पभणइ अमरमन्ति 'अइसुन्दरु जइ सोलह हवन्ति' ॥ ५
भिगुणन्दणु वोल्लइ 'वुद्धिवन्तु अकिलेसें वीसहिँ होइ मन्तु' ॥ ६
तं णिसुणेँवि चवइ सहासणयणु विणु मन्ति-सहासें मन्तु कवणु ॥ ७
अण्णहों अण्णारिस होइ वुद्धि अकिलेसें सिज्झइ कज्ज-सिद्धि' ॥ ८

॥ घत्ता ॥

जयकारिउ सव्वेंहिँ 'अम्हहुँ केरी वुद्धि जइ ।
तो समउ दसासें सुन्दर सन्धि सुराहिवइ ॥ ९

[७]

वुह अत्थसत्थ पभणन्ति एव कहिँ लब्भइ उत्तम सन्धि देव ॥ १
एक्कु वि मालिहेँ सिरु खुडेँवि घित्तु अण्णु वि जइ रावणु होइ मित्तु ॥ २
तो तउ परमेसर कवण हाणि अहि असइ तो वि सिहि महुर-वाणि ॥ ३
जइ साम-भेय-दाणेँहिँ जि सिद्धि तो दण्डें पउञ्जिएँ कवण विद्धि ॥ ४
अच्छन्ति वालि-रणु संभरेवि सुग्गीव-चन्दकर कुद्ध वे वि ॥ ५
णल-णील ते वि हियवएँ असुद्ध सुवन्ति णिरारिउ अत्थ-लुद्ध ॥ ६
खर-दूसणा वि णिय-पाण-भीय कज्जेण जेण चन्दणहि णीय ॥ ७
माहेसरपुरवइ-मरुणरिन्द अवमाणेँवि वसिकिय जिह गइन्द ॥ ८

॥ घत्ता ॥

आएहिँ उवाऍहिँ भेइज्जन्ति णराहिवइ ।
दहवयण-णिहेलणु जाइ दूउ चित्तङ्गु जइ' ॥ ९

6. 1 P S मंतिहिं. 2 S विण्णि सि. 3 P चडेवि, घिडिवि. 4 P कुमंति. 5 P कउदालें, marginally 'कउटल्लिं' पाठे; S कउंदाले. 6 A वि तिणि. 7 P S हुंति. 8 A कउ. 9 P S पभणिउ, A पभणइं.

7. 1 P S सत्थे अत्थ. 2 A उत्तर. 3 P S °दाणें. 4 P दंड, S दंडि. 5 P S पउंजेवि. 6 P S कवणु. 7 S चंदकुर, A चंदनल. 8 S णिराहिउ. 9 A केण. 10 P S अवमाणसि.

[६] १ बृहस्पतिः. २ शुक्रः.
[७] १ सर्पः. २ मयूरः. ३ सहस्रकिरण. ४ भो इन्द्र (?).

[८]

तं मन्ति-वयणु पडिवण्णु तेण चित्तङ्गउ कोक्किउ तक्खणेण ॥ १
सिक्खवइ पुरन्दरु किं पि जाम गउ णारउ रावण-भवणु ताम ॥ २
'ओसारेंवि दिज्जइ कण्ण-जाउ परिरक्खहि खन्धावारु [1]साउ ॥ ३
आवेसइ इन्दहों तणउ दूउ चउवीस-पवर-गुण-सार-भूउ ॥ ४
सो भेउ करेसइ णरवराहँ सुग्गीव-पमुह-विज्जाहराहँ ॥ ५
सहुँ तेण महुर-वयणेहिँ[2] तेव वोल्लिज्जइ[3] सन्धि ण होइ जेव ॥ ६
सो थोवउ[4] तुहुँ पुणु पवलु अज्जु आवग्गउ जें लइ हरेवि रज्जु ॥ ७
एत्थु जें[5] अवसरें संगामें[6] संकु सक्किज्जइ[7] णंतो पुणु असक्कु ॥ ८

॥ घत्ता ॥

मरु-जग्गें दसाणण जं पइँ विग्घहँ[8] रक्खियउ ।
उवयारहों तहों मइँ परम-भेउ एँहु अक्खियउ' ॥ ९

[९]

गउ णारउ कहि मि णहङ्गणेण सेणावइ वुत्तु दसाणणेण ॥ १
'पर-गूढपुरिस ण विसन्ति जेम परिरक्खहि खन्धावारु तेम ॥' २
एत्तडिय परोप्परु वोल्ल जाव चित्तङ्गु स-सन्दणु आउ ताव ॥ ३
पुर-रट्ठाडवि[1] वहु[2] संथवन्तु[3] णक्खन्तोमालियहन्तिं-वन्तु (?) ॥ ४
रण-दुग्ग-परिग्गह[5]-महि णियन्तु उत्तरहों पडुत्तरु चिन्तवन्तु ॥ ५
वहुसंथ-वुद्धि-णीइउ सरन्तु मारिच्चि-भवणु[6] पइसइ तुरन्तु ॥ ६
स-सणेहु[7] समाइच्छिउ करेवि णिउ पासु[8] णरिन्दहों करें धरेवि ॥ ७
वइसणउ दिण्णु [2]संवाहु[9] थोरु चूडामणि कण्ठउ[10] कडउ दोरु[11] ॥ ८
पुज्जेप्पिणु [3]कप्पिणु[12] गुण-सयाइँ पुणु पुच्छिउ 'वलहु पमाणु काइँ' ॥ ९

॥ घत्ता ॥

वुच्चइ चित्तङ्गेंण[13] 'किं देवहों[14] सीसइ णरेंण ॥
तं कवणु दुलङ्घउ[15] जं ण वि दिट्ठु दिवायरेंण' ॥ १०

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8. 1 A सावु. 2 A °वयणेण. 3 P S A वोलिज्जइ. 4 P S थोडउ. 5 P S वि. 6 P S संगाम°. 7 A सक्किज्जइ. 8 P S विप्पहु.

9. 1 A पुरपरवहारि. 2 P पहु, marginally records वहु. 3 P संछवंद; marginally records संथवंतु, A °सत्थवंतु. 4 P °तिवंद. 5 A दुग्गयडिंभहं. 6 S °भवणि, A °भवण. 7 S सासणहु. 8 A पासे. 9 P S संवाद°. 10 P कणउ. 11 P S डोरु. 12 A अप्पिणु. 13 A चित्तंगे. 14 A देवहुं. 15 A दुलंघु.

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[८] १ सर्व्वम्. २ समर्थः.
[९] १ बहुविचार-बुद्धिः. २ ताम्बूलः. ३ कथयित्वा.

[१०]

तं वयणु सुणेँवि परितुट्ठु राउ   'मइँ चिन्तिउ को वि कु-दूउ आउ ॥ १
जिम [1]सासणहरु जिम [2]परिमियत्थु   एवहिँ मुणिओ-सि [3]णिसिद्ध-अत्थु[1] ॥ २
धण्णउ सुरवइ[2] तुहुँ जासु [4]अत्तु[3]   वर-पञ्चवीस-गुण-रिद्धि पत्तु ॥ ३
भणु भणु पेसिउ कज्जेण केण[4]'   विहसेवि वुत्तु चित्तंगएण ॥ ४
'पहु सुन्दर अम्हहुँ[5] तणिय वुद्धि   सुहु जीवहुँ[6] वे वि करेवि सन्धि ॥ ५
रूववइ-णामें[7] रूवें पसण्ण   परिणेप्पिणु इन्दहों तणिय कण्ण ॥ ६
करि लङ्का-णयरिहिँ[8] विजय-जत्त   चलें[9] लच्छि मणूसहों [5]कँवण मत्त ॥ ७

॥ घत्ता ॥

इमु[10] वयणु महारउ   तुम्हहँ[11] सव्वहँ थाउ[12] मणेँ ।
जिह मोक्खु कु-सिद्धहों[13]   तेम ण सिज्झइ इन्दु रणेँ' ॥ ८

[११]

तं सुणेँवि सत्तु-संतावणेण   चित्तङ्गु पभणिउ रावणेण ॥ १
'वेयड्ढहों सेढिहिँ जाइँ ताइँ[1]   पण्णास व सट्ठि वि पुरवराइँ ॥ २
सव्वइँ महु अप्पेँवि सन्धि करहों   णं तो कलऍ संगामेँ मरहों ॥' ३
तं णिसुणेँवि पहरिसियङ्गएण   दहवयणु वुत्तु चित्तङ्गएण ॥ ४
'एक्कु वि सुरवइ सयमेव उग्गु   अण्णु वि रहणेउर-णयरु दुग्गु ॥ ५
परिभमियँउ[2] परिहउ तिण्णि तासु   सरिसाउ जाउ रयणायरासु ॥ ६
[3]संकम वि चयारि चउद्दिसासु   चउ-वारइँ[4] एक्केकऍ सहासु ॥ ७
[5]वलवन्तहुँ जन्तहुँ भीसणाहँ[6]   अक्खोहणि अक्खोहणि [7]घणाहँ[1] ॥ ८

॥ घत्ता ॥

जोयण-परिमाणें   जो ढुक्कउ सो णउ जियइ ।
जिह दुज्जण-वयणहुँ[8]   को वि ण पासु समिल्लियइ[9] ॥ ९

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10. 1 A णिसिट्ठअत्थु. 2 P S सुरवइ धण्णउ (P धण्णउं), A धणउं सुरवइ. 3 P S मंतु. 4 A जेण. 5 A अम्हहं. 6 A जीवहु. 7 S रुववइणामे, A रूवइणामें. 8 P S °णयरिहि. 9 A वल. 10 P S एउ. 11 S तुम्हहु. 12 A ठाउ. 13 A कुसिद्धहं.

11. 1 P S जाइं. 2 P परिभमिउ, S परिभामिउ. 3 P S संकाम चयारि वि चउदिसासु. 4 P S चउवारए. 5 A वलवंतहं जंतहं भीसणाहं. 6 P भीसणाइ, S भीसणाह. 7 P घणाइं, S घणाह. 8 P °वयणहं, S वयणाहं. 9 S समिल्लियइं, A समासयइं.

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[१०] १ आज्ञाधारकः. २ यथार्थज्ञाता. ३ सिद्धार्थः. ४ आप्तः. ५ नृणां का मात्रा वार्ता वा.
[११] १ गोलकपाषाणानाम्.

[१२]

जसु एहउ अत्थि [1]‘सहाउ दुग्गु   अण्णु वि साहणु अच्चन्त-उग्गु ॥ १
जसु अट्ठ लक्ख भद्दहुँ गयाहुँ   वारह मन्दहुँ सोलह मयाहुँ ॥ २
संकिण्ण-गइन्दहुँ वीस लक्ख   रह-तुरय-भडहँ पुणु णत्थि सङ्ख ॥ ३
5 एहउ पहिलारउ मूल-सेण्णु   वलु वीयउ मिच्चहँ तणउ अण्णु ॥ ४
तइयउँ[3] सेणी-वलु दुण्णिवारु   चउथउँ[4] मित्त-वलु अणाय-पारु[5] ॥ ५
दुज्जउ पञ्चमउँ[6] अमित्त-सेण्णु   छट्ठउ आडविउ [2]‘अणाय-गण्णु ॥ ६
रावण पुणु वूहहँ णाहि छेउ   अमरा वि वलहँ[7] ण मुणन्ति भेउ ॥ ७
हय-गय-रह-णर-जुंज्झहुँ[8] तहेव   सो सुरवइ जिज्जइ समरें केव’ ॥ ८

10 ॥ घत्ता ॥

वुच्चइ दहवयणें   ‘जइ तं जिणमि ण आहयणें ।
तो अप्पउ घत्तमि   [9]‘जालामालाउलें जलणें’ ॥ ९

[१३]

इन्दइ पभणइ ‘सुर-सार-भूअ   किं जम्पिएण वहवेण दूअ ॥ १
15 जं किउ जम-धणयहुँ[1] विहि मि ताहँ   जं सहसकिरण-णलकुवराहँ ॥ २
तं तुहुँ[2] वि करेसइ ताउ अज्जु   लहु ठाउ पुरन्दरु जुज्झ-सज्जु’ ॥ ३
तं वयणु सुणेंवि उद्धन्तएण   चित्तङ्गें वुच्चइ जन्तएण ॥ ४
‘णिम्मन्तिओ[3]-सि इन्देण देव   [1]‘विजयन्तें इन्दइ तुहु मि तेव[4] ॥ ५
सिरिमालि[5] कुमारेंहिँ ससिधएहिँ   सुग्गीव तुहु मि सीहद्धएहिँ ॥ ६
20 जमराएं जम्वव-णील-णलहों   हरिकेसिं[6] हत्थ-पहत्थ-खलहों ॥ ७
सोमेण [7]विहीसण कुम्भयण्ण   अवरेहि मि केहि मि[8] के वि अण्ण[9] ॥ ८

॥ घत्ता ॥

परिवाडिएँ[10] तुम्हहुँ[11]   दिण्णउ एउँ[12] णिमन्तणउ ।
भुञ्जेवउ[13] सव्वेँहिँ   गरुअ-पहारा[14]-भोयणउ[15]’ ॥ ९

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12. 1 A णाहि. 2 A सवल०. 3 A तइउ. 4 P S चउत्थउ. 5 P S °वारु. 6 P पंचमउं, S पंचमु. 7 P S ताहिं. 8 A जुज्झंहं. 9 P S जालाउले जलंतजलणे.

13. 1 A °धणयहं. 2 S तुहु मि. 3 P णेमंतिउसि, S णेमंतिओसि. 4 P S तेण. 5 P सिरिमाले. 6 P S हरिकेसी. 7 P S विहीसणु कुंभयण्णु. 8 S अवरेहिं हणेसमि. 9 P S अण्णु. 10 P पडिवाडिए. 11 A एउ. 12 A तुह्म. 13 P भुंजेव्वउ, S भुंजेहउ. 14 P S °पहारु रण-भोयणउ. 15 S wrongly numbers this Kaḍavaka as ॥ १४ ॥

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[१२] १ सहाय, सद्भावो वा, दुर्गम्. २ अज्ञातगणणा.
[१३] १ इन्द्रपुत्रेण.

[१४]

गउ एम भणेँवि चित्तङ्गु तेत्थु   सुर-परिमिउ सुरवर-राउ जेत्थु ॥ १
'परमेसर दुज्जउ [1]जाउहाणु   ण करेइ सन्धि तुम्हेँहिँ समाणु' ॥ २
तं णिसुणेँवि पवलु अराइ-पक्खु   सण्णज्झइ सरहसु दससयक्खु ॥ ३
हय भेरि-तूर पडु[1] पउह वंज   किय मत्त महागय [2]सारि-सज्ज ॥ ४
पक्खरिय तुरङ्गम[2] जुत्त सयड   जस-लुद्ध कुद्ध सण्णद्ध सुहड ॥ ५
वीसावसु वसु [3]रण-भर-समत्थ   जम-ससि-कुवेर पहरण-विहत्थ ॥ ६
किंपुरिस गरुड गन्धव्व जक्ख   किण्णर णर अमर विरलियक्ख[4] ॥ ७
जं णयर-पओलिहिँ वलु ण माइ   तं[5] णहयलेण[6] उप्प[7]एँवि जाइ ॥ ८

॥ घत्ता ॥

सण्णहेँवि पुरन्दरु   णिग्गउ अइरावएँ चडिउ ।
णं विञ्झहोँ उप्परि   सरय-महाघणु पायडि[8]उ[9] ॥ ९

[१५]

मिग-मन्द-भद्द[1]-संकिण्ण-गएँहिँ   घड विरएँवि पञ्चहिँ चाव-सएँहिँ ॥ १
थिउ अग्गएँ[2] पच्छएँ भड-समूहु   सेणावइ-मन्तिहिँ रइउ वूहु ॥ २
सुरवर स-पवर[3]-पहरण-कराल   घण-कक्खहिँ पक्खहिँ लोयवाल ॥ ३
डसियाहर रत्तुप्पल-दलक्ख   गएँ गएँ पण्णारह गत्त-रक्ख ॥ ४
हय[4] पञ्च पञ्च चञ्चल वलग्ग[5]   भड तिण्णि तिण्णि हएँ हएँ स-खग्ग ॥ ५
एँउ जेत्तिउ रक्खणु गयवरासु[6]   तेत्तिउ जेँ पुणु वि थिउ रहवरासु ॥ ६
चउदह अङ्गु[7]लिहिँ णरो णरासु   [1]रयणिहिँ तिहिँ तिहिँ हउ हयवरासु ॥ ७
पञ्चहिँ पञ्चहिँ गउ गयवरासु   धाणु[8]क्किउ छ[9]हिँ धाणुक्कियासु ॥ ८

॥ घत्ता ॥

तं[10] वूहु रएप्पिणु   भीसणु तूर-वमालु किउ ।
समरङ्गणेँ मेइणि   सक्कु स[11] इं भू सेवि थिउ ॥ ९

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14. 1 A सज्ज. 2 P S तुरिय संजुत्त. 3 P रणयरह मत्थ, S सुरणरभरसमत्थ, A रणस-यसमत्थ. 4 A विरित्तियक्ख. 5 A जं. 6 S णहयले णं. 7 P उप्पयवि, S उप्पहि वि. 8 S पय-डिउ. 9 S wrongly numbers this Kaḍavaka as ॥ १५ ॥

15. 1 A भग्ग. 2 A पच्छइ अग्गइ. 3 S सव्वइं. 4 P हए. 5 S चलग्ग. 6 A हयव-रासु. 7 P अंगुलेहिं. 8 S धाणुक्किओ. 9 P S वि. 10 S जं. 11 S सयं.

[१४] १ रावणः. २ अंबारी.
[१५] १ हस्तैः त्रिभिः.

[१७. सत्तरहमो संधि]

मन्तणएँ समत्तएँ दूएँ णियत्तएँ उभय-बलहँ अमरिसु चडइ
तइलोक्क-भयङ्करु सुरवर-डामरु रावणु इन्दहों अब्भिडइ ॥

[१]

5 किय करि सारि-सज्ज पक्खरिय तुरय-थट्टा
उब्भिय धय-णिहाय स-विमाण रह पयट्टा ॥ १

आहय समर-भेरि भीसावणि सुरवर-वइरि-वीर-कम्पावणि ॥ २
हत्थ-पहत्थ करेंवि सेणावइ दिण्णु पयाणउ पचलिउ णरवइ ॥ ३
कुम्भयण्णु लङ्केस-विहीसण णल-सुग्गीव-णील-खर-दूसण ॥ ४
10 मय-मारिच्च-भिच्च-[2]सुअसारण अङ्गङ्गय-इन्दइ-घणवाहण ॥ ५
रण-रसेण भिज्जन्त पधाइय[2] णिविसें समर-भूमि संपाविय[3] ॥ ६
पञ्चहिँ धणु-सएहिँ पहु देप्पिणु रिउ[4]-वूहहों पडिवूहु रएप्पिणु ॥ ७
णिवडिउ जाउहाण-वलु सुर-वलें पहय-पडह-परिवड्ढिय-कलयलें ॥ ८
जाउ महाहउ भुवण-भयङ्करु उट्ठिउ रउ मइलन्तु दियन्तरु ॥ ९

15 ॥ घत्ता ॥

णर–हय-गय-गत्तइँ[5] रह-धय-छत्तइँ सव्वइँ[6] खणें उद्धूलियइँ ।
जिह कुलइँ दुपुत्तें तिह वड्ढन्तें वेण्णि वि सेण्णइँ मइलियइँ ॥ १०

[२]

विब्भम-हाव-भाव-भूभङ्गुरच्छराइं[1] ।
20 जायइँ सुर-विमाणइं धूलिधूसराइं[2] ॥ १

ताव हेइ-घट्टणेण करालउ उच्छलियउ सिहि-जाला-मालउ ॥ २
सिवियहिँ[3] छत्त-धएँहिँ लग्गन्तिउ अमर-विमाण-सयाइँ दहन्तिउ ॥ ३

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1. 1 A reads the following Sk. stanza in the beginning of this Sandhi : तावद् गर्जन्ति तुङ्गाः करटपट(?)लाजानधीरा(?)द्वैगण्डा
—मातङ्गदन्तक्षतगुरुगिरयो भग्ननानाद्रुमौघाः ॥
लीलोद्धतैर्लताग्रैर्निजयुवतिकरैः सेव्यमाना यथेष्टं ।
यावन्नो कुम्भिकुम्भस्थलदलनपटुः केसरी संप्रयाति ॥
2 A पराइय. 3 A संपाइय. 4 P रिवु°. 5 A पत्तइं. 6 S (marginally), A तिण्णि वि (A विण्णि वि) खणे ओणल्लियइं.

2. 1 P °भंगुरवरच्छराइं, S भंगुरवरच्छरइं, A भंगुरथुराइं. 2 P धूसरइं, S धूलीधूसरइं, A धूलीधूसराइं. 3 P S सिविएहिं.

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[१] १ भयार्ण्ण(न)कः. २ मन्त्री.

पुणु पच्छलें सोणियँ-जल-धारउ   रय-पसमणउ हुआस-णिवारउ[5] ॥ ४
[1]ताहिँ असेसु दिसा[6]मुहु सित्तउ   थिउ णहु णाइँ कुसुम्भएँ घित्तउ[7] ॥ ५
अण्णउ परियत्तउ गयणङ्गहों   णं घुसिणोलिउँ[8] णह-सिरि-अङ्गहों ॥ ६
जाय वसुन्धरि रुहिरायम्बिरि   [9]सरहस-सुहड-कवन्ध-पणच्चिरि[10] ॥ ७
करि-सिर-[11]मुत्ताहलेंहिँ विमीसिय   सञ्झ व ताराइण्णँ[12] पदीसिय ॥ ८   5
रह [13]खुप्पन्ति वहन्ति ण चक्कइँ   वाहण-जाण-विमाणइँ थक्कइँ ॥ ९

॥ घत्ता ॥

तेहएँ वि महारणें   मेइणि-कारणें   रत्तें तरन्तें तरन्ति णर ।
जुज्झन्ति स-मच्छर   तोसिय-अच्छर   णाइँ महण्णवें[14] वारियँर[2] ॥ १०

[३]   10

तो गज्जन्त-मत्त-मायङ्ग-वाहणेणं ।
अमरिस-कुद्धएण[1] गिव्वाण-साहणेणं ॥ १

जाउहाण-साहणु पडिपेल्लिउ   णं खय-सायरेण जगु रेल्लिउ ॥ २
णिसियर परिभमन्ति पहरण-भुअ णं आवत्त-छुद्ध जल-वुब्बुव ॥ ३
पेक्खेंवि णिय-वलु ओहट्टन्तउ   [1]सुरवगला-मुहेँ आवट्टन्तउ ॥ ४   15
पेक्खेंवि उत्थलन्तइँ[2] छत्तइँ   मत्त-गयहुँ भिज्जन्तइँ[3] गत्तइँ ॥ ५
पेक्खेंवि फुट्टन्तइँ रह-वीढइँ   जाण-विमाणइँ भँमरुवगीढइँ[2] ॥ ६
पेक्खेंवि हयवर पाडिज्जन्ता   सुहड-मडप्फर साडिज्जन्ता[4] ॥ ७
[3]आयामेप्पिणु रह-गय-वाहणें   भिडिउ पसण्णकित्ति सुर-[5]साहणें ॥ ८
वाणर-चिन्धु महागय-सन्दणु   चाव-विहत्थु महिन्दहों णन्दणु ॥ ९   20

॥ घत्ता ॥

णर-हय-गय तज्जेंवि   रह-धय भञ्जेंवि   वूहहों मज्झें पइट्ठु किह ।
वम्मेंहिँ विन्धन्तउ   जीविउ लिन्तउ   कामिणि-हियउ वियड्ढु जिह ॥ १०

4 S A जलशोणिय°. 5 P °विवारउ, S °विचारउ, A निवारउ. 6 A दिसावहु. 7 A रत्तउ. 8 A घुसिणुल्लउ. 9 P S सरहसु सुहड्ड कवंधु. 10 P पणच्चिवि. 11 A °मुत्ताहलवामीसिय. 12 A तारावन्न पदंसिय. 13 A गुप्पंति. 14 P णइ, A नहं नवि.

3. 1 P S A °कुद्धेण. 2 P S उणल्लंवइ. 3 A छिज्जंतइं. 4 P सारिज्जन्ता. 5 P S सुए.

[२] १ रुधिरधाराभिः. २ जलचराः.
[३] १ सेनामुखे. २ चित्तभ्रमरगृहीतानि. ३ प्रगुणीभूय, सामर्थ्यं कृत्वा वा.

[४]

सुरवर-किङ्करेहिँ उत्थरेँवि अहिमुहेहिँ ।
लइउ[1] पसण्णकित्ति तिक्खेहिँ सिलिमुहेहिँ[2] ॥ १

तो एत्थन्तरेँ दिढ-भुअ-डालेँ रावण-पित्तिएण सिरिमालेँ ॥ २
5 रहवरु वाहिउ सुरवर-[3]वन्दहौँ पढमउ '[4]भिडु महाहवेँ चन्दहौँ ॥ ३
कुन्त-विहत्थहौँ सीहारूढहौँ जयसिरि-पवर-णारि-अवगूढहौँ ॥ ४
'अरेँ स-कलङ्क वङ्क महिलाणण पुरउ म थाहि जाहि मयलञ्छण' ॥ ५
तं णिसुणेँवि ओखण्डिय[5]-माणउ ल्हसिउ मियङ्कु[6] थक्कु जमराणउ ॥ ६
महिसारूढु दण्ड-पहरण-धरु तिहुअण-जण-मण-णयण-भयङ्करु ॥ ७
10 सो वि समुत्थरन्तु दणु-दुट्ठउ किउ णिविसद्धें पराउट्ठउ ॥ ८
ताम कुवेरु थक्कु सवडम्मुहु किउ णाराएँहिं[8] सो वि परम्मुहु ॥ ९

॥ घत्ता ॥

सिरिमालि धणुद्धरु रणमुहेँ[9] दुद्धरु धरेँवि ण सक्किउ सुरवरेँहिँ ।
संताउ करन्तउ पाण हरन्तउ वम्महु जेम कु-मुणिवरेँहिँ[10] ॥ १०

15 [५]

भग्गेँ[1] कियन्तेँ[2] समरेँ तो ससि-कुवेर-राएँ[3] ।
केसरि-कणय-हुअवहा मलवन्त-जाएँ[4] ॥ १

तिण्णि वि भिडिय खत्तु आमेल्लेँवि[5] धय-धूवन्त महारह पेल्लेँवि[6] ॥ २
तीहि मि समकण्डिउ[7] रयणीयरु णं धाराहर-घणेँहिँ महीहरु ॥ ३
20 सरवर-सरवरेहिँ विणिवारिय तिण्णि वि पुट्ठि देन्त ओसारिय ॥ ४
अमर-कुमार णवर उद्धाइय रिउ जिह[8] एक्कहिँ मिलेँवि पराइय[9] ॥ ५
लइय सिलीमुहेहिँ सिरिमालिं[10] परम-जिणिन्द-चरण[11]-कमलालिं ॥ ६
अद्धससीहिँ सीसँ[12] उच्छिण्णइँ णं णीलुप्पलाइँ विक्खिण्णइँ ॥ ७
जउ जउ जाउहाणु परिसक्कइ तउ तउ अहिमुहु को वि ण थक्कइ ॥ ८
25 णिएँवि कुमार-सिरइँ छिज्जन्तइँ रण-देवयहेँ वलि वँ[13] दिज्जन्तइँ ॥ ९

4. 1 P लइअउ. 2 P S A सिलीमुहेहिं. 3 P °विंदहो. 4 A पढमुभिड्डु. 5 P S अखंडिय°. 6 A मयंकु. 7 P marginally, 'रणे' पाठे; A रणे. 8 P S णाराएं. 9 P S रणउहे. 10 P कुमुणिवरहुं, S कुमुणिवरहो.

5. 1 A भग्ग. 2 P S कियंत. 3 S °रायणं. 4 S °आयेणं. 5 P S A आमेल्लिवि. 6 P S A पेल्लिवि. 7 A समकुंडियउ. 8 P S जमजीह एक्किहिं. 9 A पधाइय. 10 P S सिरिमालें. 11 A चरणकमलाहिं. 12 S सीसइ. 13 P S वि.

[४] १ समूहस्य. २ भेड़. ३ आलिङ्गितस्य.
[५] १ 'तिण्णि वि भिडिय' इति सम्बन्धः.

॥ घत्ता ॥

सहसक्खु विरुज्झइ किर सण्णज्झइ ताव जयन्तें दिण्णु रहु ।
'मइँ ताय जियन्तें सुहड-कयन्तें अप्पुणु पहरणु धरहि कहुँ[14]' ॥ १०

[६]

जयकारेवि सुरवइं[1] धाइओ[2] जयन्तो ।
'णिसियर थाहि थाहि कहिँ जाहि महु जियन्तो ॥ १

वाहि वाहि सवडम्मुहु सन्दणु हउँ धव देमि पुरन्दर-णन्दणु ॥ २
तीरिय-तोमर-कण्णिय-घायहुँ[3] वहु-वावल्ल-भल्ल-णारायहुँ[4] ॥ ३
अद्धससिहिँ खुरुप्प-सेलग्गहुँ[5] पट्टिस-फलिहँ[6]-सूल-फर-खग्गहुँ[7] ॥ ४
मोग्गर-लउडि-चित्तदण्डुण्डिहिँ[8] सवल-हुलि-हल-मुसल-मुसुण्ढिहिँ[9] ॥ ५
झसर-तिसत्ति-परसु-इसु-पासहुँ[10] कणय-कोन्त-घण-चक्क-सहासहुँ[11] ॥ ६
रुक्ख-सिलायल-गिरिवर-घायहुँ[12] हवि-जल-पवण-विज्जु[13]-संघायहुँ' ॥ ७
तं णिसुणेँवि सिरिमालि पहरिसिउ सुरवइ-सुअहों महारहु दरिसिउ ॥ ८
'पइँ मेलेप्पिणु जय-सिरि-लाहवेँ को महु अण्णु देइ धव आहवेँ' ॥ ९

॥ घत्ता ॥

तो एव विसेसेँवि सर संपेसेँवि छिण्णु जयन्तहों तणउ धउ[14] ।
गयणङ्गणे[15]-लच्छिहेँ कमल-दलच्छिहेँ हारु णाइँ उच्छलेँवि गउ ॥ १०

[७]

दहमुह-पित्तिएण दणु-देह-दारणेणं ।
मुसुमूरिउ महारहो कणय-पहरणेणं ॥ १

एउ ण जाणहुँ[1] कहिँ गउ सन्दणु चुक्कउ[2] कह वि कह वि सुर-णन्दणु ॥ २
दुक्खु दुक्खु मुच्छा-विहलङ्घलु उट्ठिउ उद्ध-सुण्डु णं मयगलु ॥ ३
भीसण-भिण्डिवालँ[3]-पहरण-धरु जाउहाण-रहु किउ सय-सक्करु ॥ ४
सो वि पहार-विहुरु णिच्चेयणु मुच्छ पराइउ पसरिय-चेयणुं[4] ॥ ५

14 P किह, S किहा.

6. 1 P S सुरवइ. 2 P धाइयउ. 3 A °घायहिं. 4 A °णारायहिं. 5 P S °सेलग्गहिं. 6 P S °फलिस°. 7 P S °सग्गेहिं. 8 P S °दंडद्धिहिं. 9 P S °मुसंढिहिं. 10 P S °पासेहिं. 11 P S °सहासेहिं. 12 P S °घायहिं. 13 P S °विज्जसंघायहिं. 14 P S धणु, A धउं. 15 P S गयणंगणि.

7. 1 A जाणहं. 2 P S चुक्कु. 3 P S °भिंडिमाल°. 4 S A °वेयणु.

२ इन्द्रपुत्रेण.

[७] १ पुनर्भव-जीवितव्यः.

धाइउ धु[5]णेवि सरीरु रणङ्गणेँ कूर-महागहु णाइँ णहङ्गणेँ ॥ ६
विण्णि मि[6] दुज्जय दुद्धर पवयल[7] विण्णि मि भीम-गयासणि-करयल ॥ ७
वेण्णि मि परिभमन्ति णह-मण्डलेँ लीह दिन्ति[8] रावणेँ[9] आखण्डलेँ ॥ ८
सुरवइ-णन्दणेण आयामेँवि कुलिस-दण्ड-सण्णिह गय भामेँवि ॥ ९

॥ घत्ता ॥

आहउ वच्छत्थलेँ[10] पडिउ रसायलेँ पाण-विवज्जिउ रयणियरु ।
जउ जाउ जयन्तहोँ[11] णिसियर-तन्तहोँ[3] घित्तु[12] णाइँ सिरेँ रय-णियरु[4] ॥ १०

[८]

[1]जं सिरिमालि पाडिओ[2] अमर-णन्दणेणं ।
ताँ[3] इन्दइ पधाविओ[4] समउ सन्दणेणं ॥ १

'अरे दुव्वियड्ढ मम ताउ वहेँवि कहिँ जाहि सण्ढ ॥ २
वलु वलु हयास मइँ जीवमाणेँ[5] कहिँ[6] जीवियास' ॥ ३
वयणेण तेण करेँ धणुहरु किउ [1]सुर-णन्दणेण ॥ ४
उत्थरिय वे वि समरङ्गणेँ[7] सर-मण्डवुँ[8] करेवि ॥ ५
रिउ-मद्दणेण [2]आयामेँवि दहमुह-णन्दणेण ॥ ६
विणिहय-पहरेँहिँ सण्णाहु छिण्णु तीसहिँ सरेहिँ ॥ ७
रक्खिउ सरीरु कह कह वि णाहिँ कप्परिउ वीरु ॥ ८
उप्पएँवि जाम किर धरइ पुरन्दरु पत्तु[9] ताम ॥ ९

॥ घत्ता ॥

उग्गामिय-पहरणु चोइय-वारणु अन्तरेँ थिउ अमराहिवइ ।
'अरेँ अरिवर-मद्दणेँ[10] रावण-णन्दणेँ[11] उवरिँ[12] वलि[13] चारहडि जइ ॥ १०

[९]

[1]खत्तु मुएवि सव्वेँहिं [2]भिउडि-भासुरेहिं ।
लङ्काहिवहोँ णन्दणो [3]वेढिओ सुरेहिं ॥ १

5 A पुणु वि. 6 P S A वि. 7 A पव्वल. 8 P देंत, S दिंत. 9 P S रावण°. 10 P S वच्छ॰यले. 11 A जियंतहो. 12 A खित्तु.

8. 1 P S read दुवई in the beginning. 2 P S पाडिउ. 3 P S तं. 4 P S पधाइउ. 5 P S जीवमाण. 6 A कंउ. 7 P समरंगणेण with °ण scored off, S समरंगणेण, A गयणंगणे. 8 S A °मंडउ. 9 P पुत्तु. 10 S °मद्दणु. 11 S °णंदणु. 12 P S उवरें. 13 P वलु.

9. 1 P S read दुवई at the beginning of this stanza. 2 P S आराडि-भिउडि°. 3 P S वेढिउ सुरवरेहिं.

२ समर्थः. ३ तस्य समूहस्य. ४ धूलिनिकर, निशाचरं वा.
[८] १ जयन्तेन. २ सर्वं सामर्थ्यं कृत्वा.

वेढिउ एक्कु अणन्तेंहिँ रावणि[1] — तो वि ण गणइ सुहड-चूडामणि ॥ २
रोक्कइ वलइ धाइ अब्भिट्टइ — रिउ पण्णास-सट्ठि दलवट्टइ ॥ ३
सन्दण सन्दणेण संचूरइ — गयवर गयवरेण मुसुमूरइ ॥ ४
तुरउ तुरङ्गमेण विणिवायइ — णरवर णरवर-घाएं घायइ[5] ॥ ५
जाम वियम्भइ सव्वायामें — ताव सु-सारहि सम्मइ-णामें ॥ ६
पभणइ 'रावण किं णिच्चिन्तउ — मल्लवन्त[6]-णन्दणु अत्थन्तउ ॥ ७
अण्णु वि रावणि[3] लइउ अखत्तें — वेढिउ सुरवर-वलेंण[7] समत्तें[8] ॥ ८
दुज्जउ जइ वि महाहवें सक्कइ — एक्कु अणेय जिणेंवि किंस क्कइ' ॥ ९

॥ घत्ता ॥

तें वयणें रावणु — जण-जूरावणु — चडिउ महारहें खग्ग-करु ।
लक्खिज्जइ [4]देवेंहिँ — वहु-अवलेवेंहिँ — णाइँ कियन्तु जगन्तयरु[10] ॥ १०

[१०]

दूरत्थेण [1]णिसियरिन्देण सुरवरिन्दो ।
सीहेणं[2] विरुद्धेणं[3] [4]जोइओ गइन्दो ॥ १

'सारहि वाहि वाहि रहु तेत्तहें — आयवत्तु आपण्डुरु[5] जेत्तहें ॥ २
जेत्तहें अइरावणु गलगज्जइ — जेत्तहें भीसण दुन्दुहि वज्जइ ॥ ३
जेत्तहें सुरवइ सुर-परियरियउ — जेत्तहें वज्ज-दण्डु करें धरियउ' ॥ ४
तं णिसुणेंवि [1]सम्मइ उच्छाहिउ — पूरिउ सङ्खु महारहु वाहिउ ॥ ५
किउ कलयलु दिण्णइँ रण-तूरइँ — हसियइँ सणि-जम-मुहइँ व कूरइँ ॥ ६
समरु[6] घुट्ठु वलइ मि अब्भिट्टइँ — रण-रसियइँ सण्णाह-विसट्टइँ ॥ ७
पवर-तुरङ्गम पवर-तुरङ्गहुँ[7] — भिडिय मयङ्ग मत्त-मायङ्गहुँ[8] ॥ ८
रह रहवरहुँ परोप्परु धाइय — पायालहुँ पायाल पराइय ॥ ९

॥ घत्ता ॥

मेल्लिय-हुङ्कारइँ — दिण्ण-पहारइँ — सिर-कर-णासँ[9] णमन्ताइँ ।
भिडियइँ अ-णिविण्णइँ वेण्णि मि सेण्णइँ — मिहुणइँ जेंम[10] अणुरत्ताइँ ॥ १०

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4 A आवट्टइ. 5 P S णरवरेण संघायइ. 6 P S मल्लवंतु. 7 P °चलण. 8 P संमत्तें, A सम्मत्ते. 9 P S णाइ, A नाइ. 10 P जगंतु corrected to जगंत, S जगंतु, A जगत्त°.

10. 1 तेण णिसियरिंदेण. 2 P S A सीहेण. 3 P S विरुद्धेण. 4 A जोइअ णं. 5 A आवंडुरु. 6 S समरुट्ठु, A समरुग्घुट्ठु. 7 In all the cases P S have °हु and A °हं. 8 P माइंदहु, S मायंदहु. 9 A °णासु. 10 S झिम, A जिहं.

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[९] १ इन्द्रजति. २ सिरिमाली मृतः. ३ इन्द्रयतिः. ४ इन्द्रपक्षजनैः. ५ गर्वैः.
[१०] १ मन्त्री.

[११]

जाउ महन्तु आहवो [1]विहिं विहिं जणाहुं ।
इन्दइ-इन्दतणयहुँ इन्द-रावणाहुं ॥ १

रयणासव-सहसार-जणेरहुँ मय-मेसइं-मारिचं-कुवेरहुँ ॥ २
5 जम-सुग्गीवहुँ दूसम-सीलहुँ [2]अणल-णलहुँ पलयाँणिल-णीलहुँ ॥ ३
ससि-अङ्गयहुं दिवायर-अङ्गहुँ खर-चित्तहुँ दूसण-चित्तङ्गहुँ ॥ ४
सुअ-चमूहुँ वीसावसु-हत्थहुँ सारण-हरि-हरिकेसि-पहत्थहुँ ॥ ५
कुम्भयण्ण-ईसाणणरिन्दहुँ विहि-केसरिहिं विहीसण-खन्दहुँ ॥ ६
घणवाहण-तडिकेसकुमारहुँ मल्लवन्त-कणयहुँ दुवारहुँ ॥ ७
10 जम्बुमालि-जीमुत्तणिणायहुँ वज्जोयर-वज्जाउहरायहुँ ॥ ८
वाणरधय-पञ्चाणणचिन्धहुँ एम जुज्झु अब्भिट्टु पसिद्धहुँ ॥ ९

॥ घत्ता ॥

करि-कुम्भ-विकत्तणु गञ्जोल्लिय-तणु जो रणें जासु समावडिउ ।
सो तासु समच्छरु तोसिय-अच्छरु गिरिहिं दवग्गि व अब्भिडिउ ॥ १०

15 [१२]

को वि किवाण-पाणिए सुरवहू णिएवि ।
ण मुअइ मण्डलग्गु पहरं समल्लिएँवि ॥ १

को वि णीसरन्तन्त-चुम्भलो भमइ मत्त-हत्थि व स-सङ्खलो ॥ २
को वि कुम्भि-कुम्भयल-दारणो मोत्तिओह-उज्जलिय-पहरणो ॥ ३
20 को वि दन्त-मुसलुक्खयाउहो धाइ मत्त-मायङ्ग-सम्मुहो । ४
को वि खुडिय-सीसो धणुद्धरो वलइ धाइ विन्धइ स-मच्छरो ॥ ५
को वि वाण-विणिभिण्ण-वच्छओ बाहिरन्तरुच्छरिय-पिच्छओ ॥ ६
सोणियारुणो सहइ णरवरो रत्त-कमल-पुञ्जो व स-भमरो ॥ ७
को वि एक्क-चलणे तुरङ्गमे [1]हरि व वित्थिओ ण सरिए कमे ॥ ८
25 को वि [2]सिरउडे करेंवि करयले जुज्झ-भिक्ख मग्गेइ पर-बले ॥ ९

11. 1 S °मेसहु. 2 A °मारीच°. 3 P खरदूसणचित्तहु चित्तंगहु. 4 P S °चमूह, A A वसूहुं. 5 A °करिकेसि°. 6 S गिरिहिं. 7 A देवग्गि°.
12. 1 P S मंडलग्ग. 2 A समणिग्गवि. 3 A °चुंभलो. 4 P S A °मुसलक्खया°. 5 P S °पिच्छउ, A °पिंच्छओ. 6 P S महुअरो. 7 A °चलणो तुरंगमो. 8 A करि. 9 S सिरभिउडि.

[११] १ द्वौ द्वौ सुभटानां संग्रामो जातः. २ अग्नेः. ३ पवनः.
[१२] १ विष्णु-इव, यथा पादे स्थितः बलि-दान-प्रस्तावे. २ मस्तकपुटे.

॥ घत्ता ॥

भडु को वि पडिच्छिरु[1] णिवट्टिय-सिरु सोणिय-धारुच्छलिय-तणु ।
लक्खिज्जइ दारुणु सिन्दूरारुणु फग्गुणेँ णाइँ सहसकिरणु ॥ १०

[१३]

कत्थ इ मत्त-कुञ्जरा जीविएण चत्ता ।
कसण-महाघण व दीसन्ति धरणि-पत्ता ॥ १

कत्थ इ स-विसाणइँ कुम्भयलइँ णं रणवहु-उक्खलइँ स-मुसलइँ ॥ २
कत्थ इ हय करवालेंहिँ खण्डिय अन्त-ललन्त खलन्त पहिण्डिय ॥ ३
कत्थ इ छत्तइँ हयइँ विसालइँ णं जम-भोयणेँ दिण्णइँ थालइँ ॥ ४
कत्थ इ सुहड-सिराइँ पलोट्टइँ णाइँ अ-णालइँ णव-कन्दोट्टइँ ॥ ५
कत्थ इ रह-चक्कइँ विच्छिण्णइँ कलि-कालहोँ आसणइँ व[3] दिण्णइँ ॥ ६
कत्थ वि भडहोँ सिवङ्गण ढुक्किय 'हियवउ णाहिँ' भणेवि उढुक्किय ॥ ७
कत्थ वि गिद्धु कवन्धेँ परिट्ठिउ णं अहिणव-सिरु सुहडु[4] समुट्ठिउ ॥ ८
कत्थ इ गिद्धेँ मणुसु ण खद्धउ वाणेँहिँ चञ्चुहिँ[5] भेउ ण लद्धउ ॥ ९

॥ घत्ता ॥

कत्थ इ णर-रुण्डेँहिँ कर-कम-तुण्डेँहिँ समर-वसुन्धरि भीसणिय ।
वहु-खण्ड-पयारेँहिँ णं सूआरेँहिँ रइय रसोइ जमहोँ तणिय ॥ १०

[१४]

तेँहिँ तेहएँ महाहवे किय-महोच्छवेँहिँ ।
कोक्किउ एक्कमेक्कु लङ्केस-वासवेँहिँ ॥ १

'उरेँ उरेँ सक्क सक्क परिसक्कहि जिह णिट्ठविउ मालि तिह थक्कहि ॥ २
हउँ सो रावणु भुवण-भयङ्करु सुरवर[3]-कुल-कियन्तु रणेँ दुद्धरु' ॥ ३
तं णिसुणेवि वलिउ आखण्डलु पच्छायन्तु सरेँहिँ णह-मण्डलु ॥ ४
दहमुहो वि उत्थरिउ स-मच्छरु किउ सर-जालु सरेँहिँ सय-सकरु ॥ ५
तो एत्थन्तरेँ हय-पडिवक्खेँ सरु अग्गेउ मुक्कु सहसक्खेँ ॥ ६

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10 S पडिथिरु.

13. 1 P S mostly read कत्थ वि. 2 P करवालिहि, S करवालिहिं. 3 The portion from व दिण्णइं up to गिद्धु क° in line 8 is missing in A. 4 P S सुहड. 5 P चंचुहे.

14. 1 S reads दुवई in the beginning of this stanza. 2 A उर उर. 3 P सुरवलु, S सुरवल°. 4 A आहंडलु.

धाइउ धगधगन्तु धूमन्तउ[5] चिन्धेंहिँ[6] छत्त-धएँहिँ लग्गन्तउ ॥ ७
रावण-वलु णासंघिय-जीविउ[7] णासइ जाला-मालालीविउ ॥ ८

॥ घत्ता ॥

रयणियर-पहाणें वारुण-वाणें सरवरग्गि उल्हावियउ[1][8] ।
5 मसि-वण्णु परत्तउ[9] धूमल-गत्तउ पिसुणु जेम वोल्लावियउ ॥ ९

[१५]

उवसमिए[1] हुआसणे वयण-भासुरेणं ।
वहल-तमोहँ[2]-पहरणं पेसियं सुरेणं ॥ १

किउ अन्धारउ तेण रणङ्गणु किं पि ण देक्खइ[3] णिसियर-साहणु ॥ २
10 जिम्भइ अङ्गु वलइ णिद्दायइ सुअइ अचेयणु[4] [1]ओसुविणायइ ॥ ३
पेक्खेंवि णिय-वलु [2]ओणलन्तउ मेल्लिउ दिणयरत्थु पजलन्तउ ॥ ४
अमराहिवेंण राहु-वर-पहरणु णाग-पासें[5] सर मुअइ दसाणणु ॥ ५
पवर-भुअङ्ग-सहासेंहिँ[6] दट्ठउ सुर-वलु पाण लएवि पणट्ठउ ॥ ६
गारुडत्थु वासवेंण विसज्जिउ विसहर-सरवर-जालु परज्जिउ ॥ ७
15 खगउडें[7]-पवणन्दोलिय मेइणि डोला-रूढी णं वर-कामिणी ॥ ८
पक्ख-पवण-पडिपहय-महीहर णच्चाविय सँ-दिसिवह[8] स-सायर ॥ ९

॥ घत्ता ॥

मेल्लेंवि रिउ-घायणु सरु णारायणु तिजँगविहूसणेँ[9] गएँ चडिउ ।
जेत्तहेँ अइरावणु तेत्तहेँ रावणु जाएँवि इन्दहों अब्भिडिउ ॥ १०

20 [१६]

मत्त गइन्द दोवि[1] उब्भिण्ण-कसण-देहा ।
णं गज्जन्त धन्त सम-उत्थरन्तं[2] मेहा ॥ १

[3]परोवरस्स पत्तया मयम्बु-सित्त-गत्तया ॥ २
थिरोर थोर-कन्धरा पलोट्ट-दाण-णिज्झरा ॥ ३
25 स-सीयर व पाउसा मयन्ध मुक्क-अङ्कुसा ॥ ४

5 P S धूमद्धउ. 6 P चिंधइं, S चिंधइ. 7 P S णासंघिउ. 8 P उल्हाविउ, S उण्हाविउ, A उण्हावियउ. 9 P S परंतउ.

15. 1 S reads दुवई in the beginning of the stanza. 2 P S °तमोहं. 3 A पेक्खइ. 4 P S णिचेयणु. 5 A °वास. 6 P S °सहासें. 7 S खगउडु. 8 P S दस दिसिवह सायर. 9 S तिजय°.

16. 1 A होवि. 2 P S समुत्थरंत. 3 P परोवरस्स मत्तया corrected to परोवरपमत्तया, S °मत्तया.

[१४] १ निध्यापितः.
[१५] १ प्रभातें (?). २ प्रकट (?).

विसाल-कुम्भमण्डला णिवद्ध-दन्त-उज्जला ॥ ५
अथक्क-कण्ण-चामरा णिवारियालि-गोयरा ॥ ६
समुद्ध-सुण्ड[4]-भीसणा विसट्ट-घण्ट-[1]णीसणा ॥ ७
मणोज्ज-गेज्ज-पन्तिणो भमन्ति वे[°] वि दन्तिणो ॥ ८

॥ घत्ता ॥

मयगलेंहिं महन्तेंहिं विहि मि भमन्तेंहिं सुरवइ-लङ्काहिवें पवर[6] ।
भव-भवणेंहिं[7] छूंढी[8] णं महि मूढी भमइ स-सायर स-धरधर ॥ ९

[१७]

तिजगविहूसणेण[1] किउ सुर-करी णिरत्थो ।
परिओसिय णिसायरा लहसिउ वइरि-सत्थो ॥ १

रावणु णव-जुवाणु वलवन्तउ अमराहिउ गय-वेस[2]-महन्तउ ॥ २
भमेंवि ण सक्किउ करिवरु[3] खञ्चिउ रक्खें सयचारउ परियञ्चिउ ॥ ३
गउ गएण पहु पहुणोट्टद्धउ[4] झम्प देवि [2]अंसुएंण णिवद्धउ ॥ ४
विजउ घुट्ठु रयणीयर-साहणें देवेंहिँ दुन्दुहि[5] दिण्ण[6] दिवङ्गणें[7] ॥ ५
ताव जयन्तु दसाणण-जाएं आणिउ वन्धेंवि वाहु-सहाएं ॥ ६
जमु सुग्गीवें दूसम-सीलें अणलु[3] णलेण अणिलु रणें णीलें ॥ ७
खर-दूसणेंहिँ चित्त-चित्तङ्गय रवि ससि लेवि आय अङ्गङ्गय ॥ ८
सुरवर-गुरु मएण णिब्भिच्चें लइउ कुवेरु समरें मारिच्चें ॥ ९

॥ घत्ता ॥

जो जसु उत्थरियउ सो तें धरियउ गेण्हेंवि पवर-वन्दि-सयइँ ।
गउ सुरवर-डामरु पुरु अजरामरु जिणु जिह जिणेंवि महाभयइँ ॥ १०

[१८]

लङ्क पुरन्दरे णिए[1] जय-[2]सिरी-णिवासो ।
सहसारेण [1]पत्थिओ[3] [2]पत्थिवो दसासो ॥ १

'अहों जम-धणय-सक्क-कम्पावण देहि सुपुत्त-भिक्ख महु रावण' ॥ २

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4 P S °सोंड°. 5 A दोवि. 6 A नयर. 7 P S °भवणे व. 8 A छुढी.

17. 1 A °विहूसणेणं. 2 A गइवेय°. 3 A गयचरु. 4 A °णोट्टद्धउ. 5 P S A दुंदुहिं. 6 P S दिण्णु, A दिन्न. 7 P S णहंगणे.

18. 1 A णिओ. 2 P S °सिरि°. 3 P S पत्थिवो, A missing.

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[१६] १ °शब्दौ.
[१७] १ वृद्धः. २ वरत्रेण. ३ अग्निः. ४ वायुः.
[१८] १ प्रार्थितः. २ राजा.

तं णिसुणेवि भणइ सुर-वन्धणु 'तुम्ह वि अम्ह वि एउ णिवन्धणु ॥ ३
जमु तलवरु परिपालउ पट्टणु पङ्गणु णिकिउ[4] करउ पहञ्जणु ॥ ४
पुप्फ-पयरु घरें[5] देउ वणासइ सहुँ गन्धर्वेहिँ[6] गायउ सरसइ ॥ ५
वत्थ-सहासइँ हवि पक्खालउ कोसु असेसु कुवेरु णिहालउ ॥ ६
5 जोण्ह करेउ मियङ्कु[7] णिरन्तरु सीयलु णहयलें तवउ दिवायरु ॥ ७
अमरराउ मज्जणउ भरावउ अण्णु वि[8] घरेंहिँ छडउ देवावउ[9] ॥ ८
तं पडिवण्णु सव्वु सहसारें मुक्कु सक्कु लङ्कालङ्कारें ॥ ९

॥ घत्ता ॥

णिय-रज्जु विवज्जेंवि गउ पव्वज्जेंवि सासयपुरहों सहसणयणु ।
10 जय-सिरि-वहु मण्डेंवि थिउ अवरुण्डेंवि सइँ[9] भुय-फलिहेंहिँ[10] दहवयणु ॥ १०

*

इय चारु-पउमचरिए धणञ्जयासिय-सयम्भुएव-कए[11] ।
जाणेंह[12] 'रा व ण वि ज यं' सत्तारहमं इमं पव्वं ॥

*

[१८. अट्ठारहमो संधि]

रणें माणु मलेंवि पुरन्दरहों परियञ्चेंवि सिहरइँ मन्दरहों ।
15 आवइ[1] वि पडीवउ जाम पहु ताणन्तरें दिट्ठु[1] अणन्तरहु ॥

[१]

पेक्खेप्पिणु गिरि-कञ्चण-सुभद्दु[1a] जिण-वन्दण-दूरुच्छलिय-सद्दु[2] ॥ १
सुरवर-सय-सेव-करावणेण मारिच्चि[3] पपुच्छिउ रावणेण ॥ २
'भड-भञ्जण भुवणुच्छलिय-णाम उहु कलयलु सुम्मइ[4] काइँ माम' ॥ ३
20 तं णिसुणेंवि पभणइ समर-धीरु[5] 'एहु[6] जइ णामेण अणन्तवीरु ॥ ४
दसरह-भायरु अणरण्ण-जाउ सहसयर-सणेहें तवसि जाउ ॥ ५
उप्पण्णउ एयहों एत्थु णाणु उहुँ[7] दीसइ देवागमु स-जाणु' ॥ ६
तं वयणु सुणेप्पिणु णिसियरिन्दु गउ तेत्तहें जेत्तहें मुणिवरिन्दु ॥ ७
परियञ्चेंवि णवेंवि थुणेंवि णिविट्ठु सयलु वि जणु वयइँ लयन्तु दिट्ठु ॥ ८

4 P णिक्कउ. 5 P S पुरे. 6 P S गंधव्वें, A गंधव्विहिं. 7 A मयंकु. 8 A मि. 9 P S सयं. 10 P S °वलेहिं, A °फलिहिहिं. 11 P धणंजयासु, S धणंजयासि. 12 P जउहाण, S जाउहाण.

1. 1 A आवेवि. 1 a. P S °सुहाउ. 2 P S °णाउ. 3 A मारीइ. 4 A सुव्वइ. 5 P S वीरु. 6 P S उहु. 7 P S एहु.

[१] १ अनन्तऋषिनामेदम्.

॥ घत्ता ॥

महव्वयइँ[8] को वि कोँ वि अणुवयइँ कोँ वि सिक्खावयइँ गुणव्वयइँ[9] ।
कोँ वि दिढु[10] सम्मत्तु लएवि थिउ पर रावणु एक्कु ण उवसमिउ ॥ ९

[२]

धम्मरहु[1] महारिसि भणइ तेत्थु 'मणुयत्तु[2] लहेँवि वइसरेँवि एत्थु ॥ १ 5
अहोँ दहमुह मोहन्धारेँ छूढ रयणायरेँ रयणु ण लेहि मूढ ॥ २
अमियालएँ अमिउ ण लेहि केम अच्छहि णिहुअउ कट्ठमउ जेम' ३
तं वयणु सुणेप्पिणु दससिरेण वुच्चइ थोत्तुग्गीरिय-गिरेण ॥ ४
'सक्कमि धूमद्धएँ झम्प देवि सक्कमि फण-फणिमणि-रयणु लेवि[3] ॥ ५
सक्कमि गिरि-मन्दरु णिद्दलेवि[4] सक्कमि दस दिसि-वह दरमलेवि ॥ ६ 10
सक्कमि मारुउ [5]पोट्टलेँ छुहेवि सक्कमि जम-महिसेँ समारुहेवि[6] ॥ ७
सक्कमि रयणायरे[7]-जलु पिएवि सक्कमि आसीविसु अहि णिएवि ॥ ८

॥ घत्ता ॥

सक्कमि सक्कहोँ रणेँ उत्थरेँवि सक्कमि ससि-सूरहँ[8] पँह हरेँवि[9] ।
सक्कमि महि गयणु एक्कु करेँवि दुद्धरु णउ सक्कमि[10] वउ धरेँवि ॥ ९ 15

[३]

परिचिन्तेँवि सुइरु णराहिवेण 'लइ लेमि एक्कु वउ' वुत्तु तेण ॥ १
'जं मइँ ण समिच्छइ चारु-गत्तु तं मण्ड लएमि ण[1] पर-कलत्तु' ॥ २
गउ एम भणेप्पिणु णियय-णयरु थिउ अचलु रज्जु भुञ्जन्तु खयरु ॥ ३
एत्तहेँ वि महिन्दु महिन्द-णामेँ पुरवरेँ इच्छियँ[2]-अणुहूअ-कामेँ ॥ ४ 20
तहोँ [1]हियवेय णामेण भज्ज तहेँ दुहियञ्जणसुन्दरी मणोज्ज ॥ ५
झिन्दुएणँ[3] रमन्तिहेँ थण णिएवि थिउ णरवइ मुहेँ कर-कमलु देवि ॥ ६
उप्पण्ण चिन्त 'कहोँ कण्ण देमि लेँइ वट्टइ गिरि-कइलासु णेमि ॥ ७
विज्जाहर-सयइँ मिलन्ति जेत्थु वरु अवसेँ होसइ को[4] वि तेत्थु' ॥ ८

8 P S महव्वयइं को वि अणुव्वयइं. 9 P S को वि गुणव्वयइं, A missing. 10 P S दिढु.

2. 1 A धम्मरव. 2 A मणुसत्तु. 3 A लेमि. 4 A णिद्दलेमि. 5 P S पोट्टलु, A पोट्टलि. 6 P समारुहेमि. 7 P S रयणायरे. 8 P °सूरहु, S सूरह, A सूरहं. 9 A पहरेवि. 10 A पर दुधरु न सक्कमि.

3. 1 P S णउ मंडए लेवि ण. 2 P इच्छिए. 3 P गेंदुएहि°, S गेंदुयहि. 4 P S कवणु.

[३] १ मनोवेगा. २ पूर्यते; पर्यालोचने प्रस्तावे, पूर्यते.

॥ घत्ता ॥

गउ[5] एम भणेंवि पहु पवयहों जिर्णं[6]-अट्ठाहिएँ अट्ठावयहों ।
आवासिउ पासेंहिं[7] णीयडेंहिं णं तारायणु मन्दर-तडेंहिं ॥ ९

[४]

5 एत्तहें[1] वि ताव पॅल्हाय-राउ सहुँ केउमइएँ[2] रविपुरहों[3] आउ ॥ १
स-विमाणु स-साहणु स-परिवारु अण्णु वि तहिं[1] पवणञ्जय-कुमारु ॥ २
एँक्कत्तहें[2] दूसावासु लइउ णं वन्दणहत्तिएँ इन्दु अइउ ॥ ३
अवर वि जे जे आसण्ण-भव ते ते विज्जाहर मिलिय सव ॥ ४
पहिलएँ फग्गुणणन्दीसराहें किय ण्हवण-पुज्ज तइलोक्क-णाहें ॥ ५
10 दिणें वीयएँ[3] विहि मि णराहिवाहँ मित्तइय परोप्परु हूअ ताहँ ॥ ६
पल्हाएं खेड्डु[4] करेवि[5] वुत्तु 'तउ तणिय कण्ण महु तणउ पुत्तु ॥ ७
किण कीरइ पाणिग्गहणु राय' तं णिसुणेंवि तेण वि दिण्ण वाय ॥ ८
परिओसु पवड्ढिउ सज्जणाहुँ[6] मइलियइँ मुहइँ खल-दुज्जणाहँ[7] ॥ ९

॥ घत्ता ॥

15 'वहु अञ्जण वाउकुमारु वरु' घोसेप्पिणु णयणाणन्दयरु ।
'तइयएँ वासरें पाणिग्गहणु' गय णरवइ णियय-णियय[8]-भवणु ॥ १०

[५]

एत्थन्तरें दुज्जउ दुण्णिवारु मयणाउरु पवणञ्जय-कुमारु ॥ १
णउ विसहइ तइयउ दिवसु एन्तु[1] अच्छइ विरहाणलें झम्प देन्तु ॥ २
20 धूमाइ वलइ धगधगइ चित्तु णं मन्दिरुँ[2] अब्भन्तरें पलित्तु ॥ ३
चन्दिणउ चन्दु चन्दणु जलद्दु कप्पूर-कमलदलसेज्ज-मद्दुं[3] ॥ ४
दाहिण-मारुउ सीयल-जलाइँ तहों अग्गि-फुलिङ्गइँ केवलाइँ ॥ ५
णिड्डहइ अङ्गुवङ्गइँ[4] अणङ्गु सज्जण-हिययाइँ व पिसुण-सङ्गु ॥ ६
णीससइ ससइँ[5] वेवइ तमेण धाहावइ धाहा पञ्चमेण ॥ ७
25 उद्धुण-आहरण-पसाहणाइँ सवइँ अङ्गहों असुहावणाइँ ॥ ८

5 P गय. 6 P S A जिणु. 7 P पासेहिं अवासिउ (corrected to आवासिउ); S पासेहिं अवासिउ.

4. 1 P S अण्णेत्तहे. 2 A एक्केत्तहे. 3 S वीयइं दिणि. 4 P खेड्डू, S खेड्डू. 5 P S करिवि. 6 P सज्जणाहे, S सज्जणाहें, A missing. 7 P °दुज्जणाहे. 8 P S णियणिय, A णियय.

5. 1 P S पत्तु. 2 S मंदरु. 3 P S °मंदु. 4 P S A अंगवंगइ. 5 S A missing.

[४] १ प्रह्लादः. २ केतुमतीभार्यया. ३ आदित्यपुरस्य.
[५] १ ग्लान्या.

॥ घत्ता ॥

पासेउ वलग्गइ ल्हसइ तणु   तं इङ्गिउ पेक्खँवि[6] अण्ण-मणु ।
पभणिउ पहसिएँण[२] णिएवि मुहु 'किं दुब्बलिहुयउ कुमार तुहु' ॥ ९

[६]

विरहग्गि-दड्ढ-मुहँ[१][1]-कञ्जएण   पहसिउ पवुत्तु पवणञ्जएण ॥ १
'भो णयणाणन्दण चारु-चित्त   णउ विसहउँ तइयउ दिवसु मित्त ॥ २
जइ अज्जु ण लक्खिउ पियहेँ वयणु   तो कलुएँ[2] महु णित्तुलउ मरणु' ॥ ३
तं णिसुणेँवि वुच्चइ पहसिएण   कमलेण व वयणें पहसिएण ॥ ४
'फणि-सिर-रयणेण वि णाहिँ[3] गण्णु   एँउ कारणु केत्तिउ[4] जें विसण्णु ॥ ५
किं पवणहोँ कवणु वि दुप्पवेसु'   गय वेण्णि वि रयणिहिँ[२] तप्पवेसु ॥ ६
थिय जाल-गवक्खएँ दिट्ठ वाल   णं[5] मयण-वाण-धणु-तोण-साल ॥ ७
[३]मारो वि मरइ विरहेण जाहेँ   को वण्णेँवि सक्कइ रूवु ताहेँ ॥ ८

॥ घत्ता ॥

तं वहु पेक्खेँवि परितोसिएण   वरइत्तु पसंसिउ पहसिएण ।
'तउ जीविउ सहलु अणन्त सिय   जसु करेँ लग्गेसइ एह तिय' ॥ ९

[७]

एत्थन्तरेँ अट्ठमी[1]-चन्द-भाल   मुहु जोएँवि चवइ वसन्तमाल ॥ १
'सहलउ[2] तउ माणुस-जम्मु माएँ   भत्तारु पहञ्जणु लद्धु जाएँ' ॥ २
तं णिसुणेँवि दुम्मुहँ[3] दुट्ठ-वेस   सिरु विहुणेँवि भणइ वि मीसकेस ॥ ३
'[२]सोदामणिपहु पहु परिहरेवि   थिउ पवणु कवणु गुणु संभरेवि ॥ ४
जं अन्तरु गोपय-सायराहुँ   जं जोइङ्गणहँ दिवायराहुँ ॥ ५
जं अन्तरु केसरि-कुञ्जराहँ   जं कुसुमाउह-तित्थङ्कराहँ ॥ ६
जं अन्तरु गरुड-महोरगाहुँ   जं [३]अमरराय-पहरण-णगाहुँ ॥ ७
जं पुण्डरीय-चन्दुज्जयाहुँ   तं विज्जुप्पहु-पवणञ्जयाहुँ' ॥ ८

6 S पिक्खवि.

6. 1 P S A °मुहु. 2 P S A कल्लइ. 3 P S A णाहि. 4 P S कित्तिउ, A कित्तउ.
5 S तं.

7. 1 S अट्ठसियंद°. 2 P सलहउ. 3 P S दुम्मह, दुम्महल.

२ प्रहसित-मित्रेण.

[६] १ मुखकमलेन. २ भद्रा. ३ कामोऽपि.

[७] १ मिश्रकेशी. २ विद्युत्प्रभु. ३ वज्रः.

|| घत्ता ||

आऍहिँ आलावेँहिँ कुविउ णरु थिउ भीसणु उक्खय-खग्ग-करु ।
'किं वयणेँहिँ वहुऍहिँ वाहिरेँहिँ रिउ रक्खउ विहि मि लेमि सिरइँ' ॥ ९

[८]

कडु-अक्खरेण परिभासिरेण करेँ धरिउ पहञ्जणु पहसिएण ॥ १
'जं करि-सिर-रयणुज्जलिय(?) देव तं असिवरु मइलहि एत्थु केम ॥ २
लज्जिज्जहि वोल्लहि णाइँ मुक्खु' णिउ णिय-आवासहोँ दुक्खु दुक्खु ॥ ३
दस-वरिस-सरिस गय रयणि तासु रवि उग्गउ पसरिय-कर-सहासु ॥ ४
कोक्कावेँवि[1] णरवइ पवर वर(?) हय भेरि पयाणउ दिण्णु णवर ॥ ५
अञ्जणसुन्दरिहेँ[2] तुरन्तएण उम्माहउ लाइउ जन्तएण ॥ ६
संचलइ पउ पउ जेम जेम कम्पिज्जइ हियवउ तेम तेम ॥ ७
तेहऍ अवसरेँ वहु-जाणऍहिँ कर-चरण धरेप्पिणु राणऍहिँ ॥ ८

|| घत्ता ||

वलि-वण्ड मण्ड[3] परियत्तियउ तेण वि उवाउ परिचिन्तियउ ।
'लई[4] एक्कवार करयले धरेविँ[5] पुणु वारह वरिसइँ परिहरेविँ' ॥ ९

[९]

तो दुक्खु[1] दक्खु दुम्मिय-मणेण किउ पाणिग्गहणु पहञ्जणेण ॥ १
थिउ वारह वरिसइँ परिहरेवि णवि[2] सुअइ आलवइ[3] सुइणवे(?) वि ॥ २
घारे वि ण जाइ ण(?) जेमँ[4] जेम खिज्जइ झिज्जइँ[5] पुणु तेम[6] तेम ॥ ३
डज्झन्तउ उरु विरहाणलेण णं वुज्झावइ अंसुअ-जलेण ॥ ४
परिवार-भित्ति-चित्ताइँ जाइँ णीसास-धूम-मलियाइँ ताइँ ॥ ५
ढिल्लइँ[7] आहरणइँ परियलन्ति णं णेह-खण्ड-खण्डइँ पडन्ति[8] ॥ ६
गउ रुहिरु णवर थिउ अंइणुँ[9] अत्थि णउ णावइ जीविउ अत्थि णत्थि ॥ ७
तहिँ तेहऍ कालेँ दसाणणेण सुरवर-कुरङ्ग-पञ्चाणणेण ॥ ८

|| घत्ता ||

जो दुम्मुहु दूउ विसज्जियउ सो आयउ कप्प-विवज्जियउ ।
हय समर-भेरि रहवरेँ[10] चडिउ रणेँ रावणु वरुणहोँ अब्भिडिउ ॥ ९

4 S आयहे. 5 P S A वहुअहि.

8. 1 P S A कोक्काविवि. 2 A जं अंजण°. 3 P S °मंडइ, A वलिवंडइ मंडइ. 4 A लए. 5 P S A धरेवि.

9. 1 A दुक्ख दुक्ख. 2 A ण. 3 A आलाव. 4 A जेण. 5 P झिज्जइ marginally corrected to सिज्जइ. 6 P तेव तेव. 7 P S ढिल्लइ, A ढिल्लउ. 8 A गलंति. 9 P S अजिणु. 10 P S रहवर.

[९] १ प्रस्वेदति (v. l. सिज्जइ). २ अस्थि.

[१०]

एत्थन्तरें वरुणहों णन्दणेहिँ समरङ्गणेँ वाहिय-सन्दणेहिँ ॥ १
[1]राजीव-पुण्डरीएहिँ पवर खर-दूसण पाडेँवि धरिय णवर ॥ २
गय पवण-गमणे[1] [2]केण वि ण दिट्ठ[2] सहुँ वरुणें जल-दुग्गमें पइट्ठ ॥ ३
'सालयहुँ[3] म होसइ कहि मि घाउ' उव्वेढेंवि गउ रयणियर-राउ[4] ॥ ४ 5
णीसेस-दीव-दीवन्तराहुँ[5] लहु लेह [6]दिण्ण विज्जाहराहुँ[7] ॥ ५
अवरेक्कु रणङ्गणें दुज्जयासु पट्ठविउ लेहु पवणञ्जयासु ॥ ६
तं पेक्खेंवि तेण वि ण किउ [3]खेउ णीसरिउ स-साहणु वाउ-वेउ ॥ ७
थिय अञ्जण कलसु लएवि वारें णिब्भच्छिय 'ओसरु[8] दुट्ठ दारें' ॥ ८

॥ घत्ता ॥ 10

तं णिसुणेंवि अंसु फुसन्तियऍ[9] वुच्चइ लीहउ कड्ढन्तियऍ ।
'अच्छन्तें अच्छिउ जीउ महु जन्तें जाएसइ पइँ जि सहुँ' ॥ ९

[११]

तं वयणु पडिउ णं असि-पहारु अवहेरि करेप्पिणु गउ कुमारु ॥ १
माणस-सरवरें आवासु मुक्कु अत्थवणहों ताम पयङ्गु ढुक्कु ॥ २ 15
दिट्ठइँ सयवत्तइँ मउलियाइँ पिय-विरहिय-महुअरि-[1]मुहलियाइँ ॥ ३
चक्की वि दिट्ठ विणु चक्कएण[1] वाहिज्जमाण मयरद्धएण[2] ॥ ४
विहुणन्ति चञ्चु पक्खाहणन्ति विरहाउर पक्कन्दन्ति[3] [2]धन्ति ॥ ५
तं णिऍवि जाउ तहों कलुण[4]-भाउ 'मइँ[5] सरिसउ अण्णु ण को वि पाउ ॥ ६
ण कयाइ वि जोइउ णिय-कलत्तु अच्छइ मयणग्गि-पलित्त-गत्तु ॥ ७ 20
परिअँत्तेंवि[6] संमाणिउ ण जाम रणें वरुणहों जुज्झु ण देमि ताम' ॥ ८

॥ घत्ता ॥

सब्भाउ[7] सहायहों कहिउ पुणु पहसिऍण वुत्तु 'एँहु परम-गुणु' ।
उप्पऍवि णहङ्गणें वे वि गय णं सिय-अहिसिञ्चणें मत्त गय ॥ ९

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10. 1 P S °गवण. 2 P S इट्ठ. 3 P सालयहु, S सालयहो, A सालयहं. 4 P S रयणी यराउ. 5 A °दीवंतराहं. 6 P S लेहु दिण्णु. 7 A विज्जाहराहं. 8 A सरु. 9 P S पुसंतियए.

11. 1 P S चक्कवेण. 2 P S मयरद्धवेण, A रद्धए. 3 P S ए कंदंति. 4 P S करुण°. 5 P S महु. 6 P परिअंत्तेवि, S परिअत्तिवि. 7 P S सब्भाव.

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[१०] १ राजी[व]-पुण्डरीकौ पुत्रौ. २ केनापि न दृष्टः. ३ विलम्बम्.

[११] १ शब्दं कुर्वाणाः. २ धावन्ती.

[१२]

णिविसेण पत्त अञ्जणहेँ[1] भवणु पच्छण्णु [2]होवि थिउ कहि सि पवणु ॥ १
गउ पहसिउ अब्भन्तरेँ पइट्ठु पणवेप्पिणु पुणु आगमणु सिट्ठु ॥ २
'परिपुण्णँ[3] मणोरह अज्जु देवि हउँ आयउ[4] वाउकुमारु लेवि' ॥ ३
5 तं णिसुणेँवि भणइ वसन्तमाल थोरंसु-सित्त-थण-अन्तराल ॥ ४
'भव-भवँ[5]-संचिय-दुह-भायणाएँ[6] एवड्डु पुण्णु जइ अञ्जणाएँ[7] ॥ ५
तो किं[8] वेयारँहि[9]' रुअइ जाव सयमेव कुमारु पइट्ठु ताव ॥ ६
महुरक्खर विणयालाव लिन्तु[10] आणन्दु सोक्खु सोहग्गु दिन्तु[10] ॥ ७
पलङ्कें चडिउ करेँ लेवि देवि विहसन्त-रमन्तइँ[11] थियइँ वे वि ॥ ८

॥ घत्ता ॥

10 स इँ भु वँहिँ[12] परोप्परु लिन्ताइँ सरहसु आलिङ्गणु दिन्ताइँ ।
णीसन्धि-गुणेण[13] ण णायाइँ [14]दोण्णि वि एँक्क[15] पिव जायाइँ ॥ ९

*

इय रामएवचरिए धणञ्जयासिय-सयम्भुएव-कए ।
'प व ण ञ्ज णा वि वा हो' अट्ठारहमं[16] इमं पव्वं ॥

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15 [१९. एगुणवीसमो संधि]

पच्छिम-पहरेँ पहञ्जणेँण आउच्छियँ[1] पिय पँवसन्तएँण[2] ।
'तं[3] मरुसेज्जहि मिगणयणि[4] जं मइँ अवहत्थिय[5] भन्तएण[6]' ॥

[१]

जन्तएण आउच्छियँ[1] जं परमेसँरी[6] ।
20 थिय विसण्ण[7] हेट्ठामुह अञ्जणसुन्दरी[8] ॥ १
कर मउलिकरेप्पिणु[3] विण्णवइ 'रँयसलहेँ[9] गब्भु जइ संभवइ ॥ २
तो उत्तरु काइँ देमि जणहोँ ण वि सुज्झइ एउ मज्झु मणहोँ' ॥ ३

12. 1 P S अंजणहो. 2 A होइ. 3 P records a variant 'तव पुण्ण', A तउ सुहल. 4 P S आइउ. 5 A °भय°. 6 P corrects to °भायणाहें. 7 P corrects to अंजणाहें. 8 P किं ण, S किं पि. 9 P S वियारहि. 10 P S देंतु. 11 P S °रवंतइं. 12 A भुएहिं. 13 A °गुणे णायाइं. 14 P S विण्णि. 15 P S एक्कमिव, A इक्कं पिव. 16 P S अट्ठारसमं.

1. 1 S आउंच्छिय. 2 A जं पि वसंतएँण. 3 P तंम्मारूसेज्जहे, S तंम्मारुसेज्जहे. 4 P S मिगणयणे. 5 P जंतएण. 6 A परमेसरि. 7 P S पसण्ण. 8 A अंजणसुंदरि. 9 P रइसलहिं, S रइसलहि.

[१] १ क्षमां कुरु. २ अज्ञानेन. ३ बद्धहस्तौ. ४ रजस्वलायाः.

चित्तेण तेण [10]सुपरिट्ठवेंवि — कङ्कणु अहिणाणु स[11]मल्लवेंवि ॥ ४
गउ णरवइ सहुँ मित्तेण तहिँ — माणससरें दूसावासु जहिँ ॥ ५
गुरुहार हूअ एत्तहें वि सइ — कोक्कावेंवि पभण[12]इ [6]केउमइ ॥ ६
'एउ काइँ कम्मु पइँ आय[13]रिउ — णिम्मलु महिन्द-कुलु धूसरिउ ॥ ७
दुव्वार-वइरि-विणिवाराहों — मुहु मइलिउ सुअहों महाराहों' ॥ ८
तं [14]सुणेंवि वसंतमाल चवइ — 'सुविणे[15] वि कलङ्कु ण संभवइ ॥ ९

॥ घत्ता ॥

इ[16]मु कङ्कणु इ[16]मु परिहण[17]उ — इ[16]मु कञ्चीदामु पहञ्जणहों ।
णं तो का [18]वि परिक्ख करें — परिसुज्झहुँ जे[19]णं मज्झें जणहों' ॥ १०

[२]

तं णिसुणेंवि वेवन्ति समुट्ठिय अ[1]प्पुणु ।
वे वि ताउ कसघाऍहिँ हयउ पुणु[2]प्पुणु ॥ १

'किं जारहों णाहिँ सुवण्णु घरें — जें कडउ घडावेंवि छुहइ करें ॥ २
अण्णु वि एत्तिउ सोहग्गु कउ — जें कङ्कणु देइ कुमारु तउ' ॥ ३
कडुअक्खर-पहर-भयाउरउ — संजायउ वे वि णिरुत्तरउ ॥ ४
ह[3]क्कारेंवि पभणिउ कूर-भडु — 'हय जोत्तें महार[4]हें-वीढें चडु ॥ ५
एयउ दुट्ठउ अवलक्खणउ — ससि-धवलामल-कुल-लञ्छणउ ॥ ६
माहिन्दपुरहों दूरन्त[5]रेंण — परिघि[6]वेंवि आउ सहुँ रहवरेंण ॥ ७
जिह मुअहुँ ण आवइ वत्त महु' — तं णिसुणेंवि सन्दणु जुत्तु लहु ॥ ८
गउ वे वि च[7]डावेंवि णवर तहिँ — सामिणि-केरउ आएसु जहिँ ॥ ९

॥ घत्ता ॥

णयरहों दू[8]रें वरन्तरेंण — अञ्जण रु[9]वन्ति ओआरिया ।
'माऍ खमेज्जहि जामि हउँ' — सहुँ धाहऍं पुणु जोक्कारिया ॥ १०

10 A तं परिच्छिवेवि. 11 A समुल्लविवि. 12 P S पभणिय, A पभणइं. 13 A संचरिउ. 14 P S णिसुणेवि. 15 P S सिविणए. 16 P S एउ. 17 P S परिहाणउं, A परिहणउं. 18 P S किं पि. 19 P S जेम.

2. 1 A अप्पणु. 2 P S पुणु वि पुणु. 3 P S A हक्कारिवि. 4 P S महारहे. 5 P S दूरत्तणेण. 6 A परिघिविवि. 7 P S A चडाविवि. 8 P S दूरवंतरेण. 9 A रुअंति.

५ पर्यालोच्य. ६ सु(श्व)श्रू.

[३]

कूर-वीरेँ परिअत्तएँ रवि अत्थन्तओ[1] ।
अञ्जणाएँ केरउ दुक्खु वं[2] असहन्तओ[3] ॥ १

भीसण-रयणिहिँ भीसण अडइ[4] खाइ व गिलइ व उवरि व पडइ[5] ॥ २
भिम्भिंयइ[6] व भिङ्गारी-रवेँहिँ रुवइ व सिव-सद्देँहिँ रउरवेँहिँ ॥ ३
पुप्फुवइ व फणि-फुक्कारएँहिँ वुक्कइ व पमय-वुक्कारएँहिँ ॥ ४
सा दुक्खु दुक्खु परियलिय णिसि दिणयरेँण पसाहिय पुव्व-दिसि ॥ ५
गइयउ णिय-णयरु पराइयउ अग्गएँ पडिहारु पधाइयउ ॥ ६
'परमेसर आइय मिग-णयण अञ्जणसुन्दरि सुन्दर-वयण' ॥ ७
तं सुणेँवि जाय दिहि णरवरहोँ 'लहु[7] पट्टणेँ हट्ट-सोह करहोँ ॥ ८
उब्भहोँ मणि-कञ्चण-तोरणइँ वर-वेसउ लेन्तु पसाहणइँ ॥ ९

॥ घत्ता ॥

सव पसाहहोँ मत्त गय पल्लाणहोँ[8] पवर तुरङ्ग-थड ।
(जय-)मङ्गल-तूरइँ[9] आहणहोँ सवडम्मुह जन्तु असेस भड' ॥ १०

[४]

भणेँवि एम पडिपुच्छिउ पुणु[1] वद्धावओ ।
'कइ तुरङ्ग कइ रहवर[2] को वोलावओ[3]' ॥ १

पडिहारु पवोल्लिउ अतुल-वलु 'णउ को वि सहाउ ण किं पि वलु ॥ २
अञ्जण वसन्तमालाएँ सहुँ आइय पर एत्तिउ कहिउ महु ॥ ३
एक्कएँ अंसुअ-जल-सित्त-थण दीसइ गुरुहार विसण्ण-मण' ॥ ४
तं णिसुणेँवि थिउ हेट्ठामुहउ णं णरवइ सिरेँ वज्जेण हउ ॥ ५
'दुस्सील दुट्ठ मं पइसरउ विणु खेवें णयरहोँ णीसरउ' ॥ ६
पभणइ आणन्दु मन्ति सुचंवि[4] 'अपरिक्खिउ किज्जइ कज्ज ण वि ॥ ७
सासुअउ होन्ति विरुआरियउ महसइहेँ वि[5] अवगुण-गारियउ[6] ॥ ८

॥ घत्ता ॥

सुकइ-कहहोँ जिह खल-मइउ हिम-वद्दलियउ कमलिणिहिँ[7] जिह ।
[8]होन्ति सहावें वइरिणिउ णिय-सुण्हहँ[9] खल[10]-सासुअउ तिह ॥ ९

3. 1 P S A अत्थंतउ. 2 P S चि. 3 P S A असहंतउ. 4 P अडई corrected to अडइ, S अडई, A अडइ व. 5 P पडई corrected to पडइ, S पडई, A पडइ वी. 6 P S विंभियइ. 7 A वहु. 8 A पल्लाणहुं. 9 P °तूडइं.

4. 1 S missing. 2 P S °रहधय. 3 P corrects to मेलावउ, S वोलावउं. 4 S सुवचि, A सुणेवि. 5 A मि. 6 P S °कारियउ. 7 P कवलणिहुं, S कवलाणिहु. 8 S हुंति. 9 P S °सुण्हहुं. 10 P A खलु.

[३] १ अटव्या (?). २ मर्कट-पूत्कारौ (?). [४] १ सुवचनवान्.

[५]

सासुआण सुण्हाण जणे सुपसिद्धइं ।
एक्कमेक्क-वइराइँ अणाइ-णिवद्धइं ॥ १

भत्तारु भणेसइ जं दिवसु   विरुआरी होसइ तं दिवसु' ॥ २
वयणेण तेण मन्तिहिँ तणेँण   आरुट्ठु पसण्णकित्ति मणेँण ॥ ३
'किं कन्तएँ णेह-विहूणियएँ   किं कित्तिएँ वइरिहिँ जाणि[1]यएँ ॥ ४
किं सु-कहएँ णिरलङ्का[1]रियएँ   किं धीयएँ लञ्छण-गारियएँ ॥ ५
घरेँ अञ्जण समर[2]ङ्गणेँ पवणु   गब्भहोँ संवन्धु एत्थु कवणु' ॥ ६
तं णिसुणेँवि णरेँण णिवारियउ   पडहउ देप्पिणु णीसारियउ ॥ ७
वणु गम्पि पइट्ठउ भीसणउ   धाहाविउ पहणेँवि अप्पणउ ॥ ८
'हा [1]विहि हा काइँ कियन्त किउ   णिहि दरिसेँवि लोयण-जुयलु हि[3]उँ' ॥ ९

॥ घत्ता ॥

विहि मि कलुणु कन्दन्तियहिँ   वणेँ दुक्खें को व ण पेल्लियउ ।
सच्छन्देहिँ चरन्[4]तएँहिँ   हरिणेहिँ वि [2]दो[5]वउ मेल्लियउ ॥ १०

[६]

वारवार सोआउर रोवइ अञ्ज[1]णा ।
'का वि [2]णाहिँ [3]मइँ जेही दुक्खहँ भा[4]यणा ॥ १

सासुअएँ हयासएँ परिहविय   हा माएँ [5]पइँ वि ण उ संथविय ॥ २
हा भाइ-जणेरहोँ णिट्ठुरहोँ   णीसारिय कह रुयन्ति पुरहोँ ॥ ३
कुलहर-[6]पइहरहि मि दइयहु मि   पूरन्तु मणोरह सव्वहु मि' ॥ ४
गब्भेसरि जउ जउ संचरइ   तउ तउ रुहि[7]रहोँ छिल्लरु भरइ ॥ ५
तिस-भुक्ख-किलामिय चत्त-सुह   गय तेत्थु जेत्थु पलि[8]यङ्क-गुह ॥ ६
तहिँ दिट्ठु महारिसि सुद्धमइ   णामेण भडारउ अमियगइ ॥ ७
[9]अत्तावण-तावें तावियउ   [10]छुडु जें छुडु जोग्[11]गु खम्मावि[12]यउ ॥ ८
तहिँ अवसरें वे वि पढुक्कियउ   णं दुक्ख-किले[13]सहिँ मुक्कियउ ॥ ९

॥ घत्ता ॥

चलण णवेप्पिणु मुणिवरहोँ   अञ्जण विण्णवइ लुहन्ति मुहु ।
'अण्ण-भवन्तरेँ काइँ मइँ   किउ दुक्किउ [14]जें अणुहवमि दुहु' ॥ १०

5. 1 P S °याए. 2 P सवरंगणे. 3 P S हउ. 4 P S चरंतेहिं. 5 P दोव्वउ, S दुव्वो.

6. 1 A अंजण. 2 P णहिं, S A णाहि. 3 P महि. 4 S A भायण. 5 S मइ. 6 P S °पइहरविहि दइवहु मि. 7 P रुहेरुहो, S रुहेरुहे. 8 P S परिअंकु. 9 P S आतावण°. 10 P S छुडु छुडु जे. 11 P A जोग्ग, S जोगु. 12 P S A खमाविअउ. 13 P S °किलेसहो. 14 A जं.

[५] १ मन्त्री (?). २ दूर्वा.   [६] १ अतिकोमलाङ्गी.

[७]

पुणु वसन्तमालाएँ वुत्तु 'णउ तेरउ ।
एउ सव्वु फलु एयहों गब्भहों केरउ' ॥ १

तं णिसुणेंवि विगय-राउ भणइ 'ऍउ गब्भहों दोसु ण संभवइ' ॥ २
5 जइ घोसइ 'होसइ तणउ तउ ऍहु चरिम-देहु रणें लद्ध-जउ ॥ ३
पइँ पुव्व-भवन्तरें सइँ करेंण जिण-पडिम सवत्तिहें मच्छरेंण ॥ ४
परिघित्त पत्त तं एहु दुहु एवहिँ पावेसहि सयल-सुहु' ॥ ५
गउ एम भणेप्पिणु अमियगइ ताणन्तरें ढुक्कु मयाहिवइ ॥ ६
विहुणिय-तणु दूरुग्गिण्ण-कमु सणि असणि णाइँ जमु काल-समु ॥ ७
10 कुञ्जर-सिर-रुहिरारुण-णहरु कीलाल-सित्त-केसर-पसरु ॥ ८
अइ-वियड-दाढ-फाडिय-वयणु रत्तुप्पल-गुञ्ज-सरिस-णयणु ॥ ९
खय-सायर-रव-गम्भीर-गिरु लङ्गूल-दण्ड-कण्डुइय-सिरु ॥ १०

॥ घत्ता ॥

तं पेक्खेंवि हरिणाहिवइ अञ्जण स-मुच्छ महियलें पडइ ।
15 विज्जा-पाणेंएँ उप्पएँवि आयासें वसन्तमाल रडइ ॥ ११

[८]

'हा समीर पवणञ्जय अणिल पहञ्जणा ।
हरि-कियन्त-दन्तन्तरें वट्टइ अञ्जणा ॥ १

हा कम्मु काइँ किउ केउमइ खलें मुइय लहेसहि कवण गइ ॥ २
20 हा ताय महिन्द मइन्दु धरें सु-पसण्णकित्ति पडिरक्ख करें ॥ ३
हा मायरि तुहु मि ण संथवहि मुच्छाविय दुहिय समुत्थवहि ॥ ४
गन्धव्वहों देवहों दाणवहों विज्जाहर-किण्णर-माणवहों ॥ ५
जक्खहों रक्खहों रक्खहों सहिय णं तो पञ्चाणणेण गहिय' ॥ ६
तं णिसुणेंवि गन्धव्वाहिवइ रणें दुज्जउ पर-उवयार-मइ ॥ ७
25 मणिचूडु रयणचूडहें दइउ पञ्चाणणु जेत्थु तेत्थु अइउ ॥ ८
अट्ठावउ सावउ होवि थिउ हरि पाराउट्ठउ तेण किउ ॥ ९

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7. 1 A तउ तणउ. 2 A चरम°. 3 A ते. 4 A कालदुक्कालसमु. 5 A °पुंजगुजणयणु. 6 P S °सरि°. 7 S णंगूल°. 8 A विज्जापाण.

8. 1 पहंजण. 2 A अंजण. 3 S A काइं कंमु. 4 P सुमुच्छहहि, S समुच्छवहिं, A समुट्ठवहि. 5 A वहिय. 6 P S रयणुचूडहि, A रयणचूडहो.

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[७] १ आत्मीपीठात् (?) गृहाङ्गणे निक्षिप्ता. २ रुधिरु.

[८] १ हे भ्राता. २ न संबोधयसि. ३ भो राक्षसयुक्ताः राक्षसाः (?). ४ सखी. ५ अष्टापदः श्वापदो बभूव.

॥ घत्ता ॥

तावँहिँ गयणहों ओअरेँवि अञ्जणहेँ वसन्तमाल मिलिय ।
'इहुं[7] अट्ठावउ होन्तु ण वि ता वट्टइ(?)आसि माएँ गिलिय' ॥ १०

[९]

एम वोल्ल किर विहि मि परोप्परु जावँहिं ।
'गीउ[1] गेउ गन्धव्वें मणहरु तावँहिं ॥ १

तं णिसुणेँवि परिओसिय णिय-मणेँ(?) 'पच्छण्णु को वि सुहि वसइ वणेँ ॥ २
असमाहि-मरणु जें णासियउ अण्णु वि गन्धव्वु पयासियउ' ॥ ३
अवरोप्परु एम चवन्तियहुँ पलियङ्क-गुहहिँ अच्छन्तियहुँ ॥ ४
माहवमासहों[1] वहुलट्ठमिएँ[2] रयणिहेँ पच्छिम-पहरद्धेँ थिएँ[3] ॥ ५
णक्खत्तेँ सवणेँ उप्पण्णु सुउ हल-कमल-कुलिस-झस-कमल-जुउ ॥ ६
चक्कङ्कुस-कुम्भ-सङ्ख-सहिउ सुह-लक्खणु अवलक्खण-रहिउ ॥ ७
ताणन्तरेँ पर-वल-णिम्महेँण पडिसूरें सूर-सम-प्पहेँण ॥ ८
णहेँ जन्तें वे वि णियच्छियउ ओअरेँवि विमाणहों पुच्छियउ ॥ ९

॥ घत्ता ॥

'कहिँ जायउ कहिँ वड्ढियउ[4] कहों धीयउ कहों[5] कुलउत्तियउ ।
कसु केरउ एवड्डु[6] दुहु वणेँ अच्छहों जेण रुअन्तियउ' ॥ १०

[१०]

पुणु वसन्तमालाएँ पडुत्तरु दिज्जइ ।
णिरवसेसु तहों णिय-वित्तन्तु कहिज्जइ ॥ १

'अञ्जणसुन्दरि णामेण इमं[1] सइ सुद्ध मुद्ध जिह जिण-पडिम ॥ २
मणवेय-महाएविहेँ तणयं[2] जइ मुणहों[3] महिन्दु तेण जणियं[4] ॥ ३
पायड पसण्णकित्तिहेँ भइणि मणहर पवणञ्जयहों घरिणि' ॥ ४
विज्जाहरु तं णिसुणेँवि वयणु पभणइ वाहम्भ-भरिय-णयणु ॥ ५
'हउँ माएँ महिन्दहों मेहुणउ सु-पसण्णकित्ति महु भायणउ[5] ॥ ६
तउँ[6] होमि सहोयरु माउलउ पडिसूरु[1] हणूरुह-रोउलउ[2]' ॥ ७

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7 P S जइ यहो.

9. 1 P S गीउ. 2 P वहुलट्ठमीअ, S धवलट्ठमिया, A वहुलट्ठमिएं. 3 P S थिय. 4 P S वड्ढियउ. 5 P missing. 6 P S एवड्डु.

10. 1 A इमा. 2 P S तणिय, A तणिया. 3 A मुणहुं. 4 A जणिया. 5 P S भायणउं. 6 S तं.

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[९] १ जिनोक्तं गीतं गाइतम्. २ चैत्रे. ३ कृष्णाष्टमी. ४ करकमलयुग्मम्. ५ विद्याधरेण.
[१०] १ द्वीपस्य नामेदम्. २ राजा.

तं णिसुणेवि जाणेवि सरेवि गुणु अत्तिहु[3] तेहिँ ता रुण्णु पुणु ॥ ८
जं लइउ[8] आसि पुण्णेहिँ विणु तं दिण्णु[9] विहिहेँ णं सोयँ-रिणु ॥ ९

॥ घत्ता ॥

सरहसु[10][11] सोइउ देन्तऍहिँ जं एक्कमेक्कु आवीलियउ ।
अंसु पणालें[12] णीसरइ णं कलुणु महारसु पीलियउ ॥ १०

[११]

दुक्खु दुक्खु साहारेवि[1] णयण लुहावेवि ।
माउलेण[1] णिय णियय-विमाणें चडावेवि[2] ॥ १

सुर-करिवर-कुम्भत्थल-थणेहिँ[3] गयणङ्गणें जन्तिहेँ अञ्जणहेँ[4] ॥ २
णीसरिउ वालु अइ-दुल्ललिउ[2] णं णहयल-सिरिहेँ गब्भु गलिउ ॥ ३
मारुइ दवत्ति[5] णिवडिउ इलहेँ णं विज्जु-पुञ्जु उप्परि सिलहेँ[6] ॥ ४
उच्चाऍवि णिउ विज्जाहरेँहिँ णं जम्मणेँ[7] जिणवरु सुरवरेँहिँ ॥ ५
अञ्जणहेँ समप्पिउ जाय दिहि णं णट्ठु[8] पडीवउ लद्धु[9] णिहि ॥ ६
णिय-पुरु पइसारेवि णरवरेण जम्मोच्छउ किउ पडिदिणयरेण[3] ॥ ७

॥ घत्ता ॥

'सुन्दरु' जगेँ सुन्दरु भणेवि '[4]'सिरिसइलु' सिलायलु चुण्णु णिउ ।
हणुरुह-दीवेँ पवड्ढियउ 'हणुवन्तु[10]' णामु[11] तें तासु[12] किउ ॥ ८

[१२]

एत्तहे वि[1] खर-दूसण मेलावेप्पिणु[2] ।
वरुणहोँ[3] रावणहो वि सन्धि करेप्पिणु ॥ १

णिय-णयरु पईसइ जाव मरु[1] णीसुण्णु ताम णिय-घरिणि-घरु ॥ २
पेक्खेप्पिणु पुच्छिय का वि तिय 'कहिँ अञ्जणसुन्दरि पाण-पिय' ॥ ३
तं णिसुणेवि वुच्चइ वालियऍ 'णव-रम्भ-गब्भ-सोमालियऍ ॥ ४

7 P S अतिलु तेण ता रुण्णु पुणु. 8 P S लइयउ, A लयउ. 9 A विसहि. 10 The Ghatta is missing in A. 11 P सहरसु. 12 S पलाणें.

11. 1 P संहारेवि, S सहारिवि, A साहारिवि. 2 P S A चडाविवि. 3 A °थणाहे. 4 A अंजणाहे. 5 A इडत्ति. 6 S सिलहिं. 7 P S जम्मण. 8 A णट्ठ. 9 A लद्ध. 10 P S हणुअंतु. 11 P S णाउ, S नामु. 12 A तहो तेण.

12. 1 wanting A. 2 P S A मेलावेप्पिणु. 3 This half is metrically defective by two moras.

३ अत्यन्तम्. ४ शोकऋणम्. ५ आलिङ्गनम्.
[११] १ नीता. २ चपल. ३ प्रतिसूर्येण. ४ श्रीशैलं नाम.
[१२] १ पवनंजयः.

किर गब्भु भणेँवि पर-णरवरहोँ केउमइएँ घल्लियँ कुलहरहोँ' ॥ ५
तं सुणेंवि समीरणु णीसरिउ अणुसरिसेँहिँ वयसेँहिँ परियँरिउ ॥ ६
गउँ तेत्थु जेत्थु तं सासुरउ किर दरिसावेसइ सा सुँरउ ॥ ७
पिय इट्ठ ण दिट्ठ णवर तहि मि असहन्तु पहञ्जणु गउ कहि मि ॥ ८
परियँत्तिय पहसियाइ-सयण दुक्खाउर ओहुल्लिय-वयण ॥ ९ 5

॥ घत्ता ॥

'एम भणेज्जहु केउमइ पूरन्तु मणोरह माएँ तउ ।
विरह-दवाणल-दीवियउ पवणञ्जय-पायवु खयहोँ गउ' ॥ १०

[१३]

दुक्खु दुक्खु परियत्तिय सयल वि सज्जणा । 10
गय रुयन्त णिय-णिलयहोँ उम्मण-दुम्मणा ॥ १
पवणञ्जओ वि पडिवक्ख-खउ काणणु पइसरइ विसाय-रउ ॥ २
पुच्छइ 'अहोँ सरवर दिट्ठ धण रत्तुप्पल-दल-कोमल-चलण ॥ ३
अहोँ रायहंस हंसाहिवइ कहेँ कहि मि दिट्ठ जइ हंस-गइ ॥ ४
अहोँ दीहर-णहर मयाहिवइ कहेँ कहि मि णियम्बिणि दिट्ठ जइ ॥ ५ 15
अहोँ कुम्भि कुम्भ-सारिच्छ-थण केत्तहेँ वि दिट्ठ सइ सुद्ध-मण ॥ ६
अहोँ अहोँ असोय पल्लविय-पाणि कहिँ गय परहुएँ 'परहुय-वाणि ॥ ७
अहोँ रुन्द चन्द चन्दाणणिय मिग कहि मि दिट्ठ मिग-लोयणिय ॥ ८
अहोँ सिहि कलाव-सण्णिह-चिहुर ण णिहालिय कहि मि विरह-विहुर' ॥ ९

॥ घत्ता ॥ 20

एम भवन्तें विउलें वणेँ णग्गोह-महादुमु दिट्ठु किह ।
सासय-पुर-परमेसरेँण णिक्खवणेँ पयागु जिणेण जिह ॥ १०

[१४]

तं णिएवि वड-पायवु अण्णु वि सरवरु ।
कालमेहु णामेण खमाविउ गयवरु ॥ १ 25

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4 A घल्लिउ. 5 P परिगरिउ. 6 This and the following line are missing in A. 7 S एहसिय आइ. 8 A पायउ.

13. 1 P A सज्जण. 2 A रुयंति. 3 A °णिलयहुं. 4 P A °दुम्मण. 5 S परहूय, A परहुय. 6 A परहुय°, S रहूय°. 7 A विउल. 8 P S °पुरवर°.

14. 1 S A पायउ. 2 A मि.

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२ मित्रैः. ३ अजनी. ४ कामभोग्यं(गं). ५ व्याघुटितः. ६ वृक्षः.

[१३] १ कोकिलास्वराः (?).

'जं सयल-काल कण्णारियउ अङ्कुस-खर-पहर-वियारियउ ॥ २
आलाणं[3]-खम्भें जं आलियउ जं सङ्खलं[4]-णियलहिँ णियलियउ ॥ ३
तं सयलु[5] खमेज्जहि कुम्भि महु' '[6]तहिँ पच्चक्खाणउ लइउ लहु ॥ ४
'जइ पत्त वत्त कन्तहेँ तणिय तो णउ णिवित्ति गइं[7] एत्तडिय ॥ ५
5 जइ घेइँ[8] पुणु[9] एह ण हूय दिहि तो एत्थु मज्झु सण्णास-विहि' ॥ ६
थिउ मउणु लएवि णराहिवइ झायन्तु सिद्धि जिह परम-जइं ॥ ७
सच्छन्दु गइन्दु[10] वि संचरइ सामिय-सम्माणु ण वीसरइ ॥ ८
पडिरक्खइ पासु ण मुअइ किह भव-भव-किउ[11] सुकिय-कम्मु जिह ॥ ९

॥ घत्ता ॥

10 ताम रुअन्तें पहसिएँण अक्खिउ जणणिहेँ वुण्णाणणहेँ ।
'एउ ण जाणहुँ[12] कहि मि गउ मरुएउ विओएं अञ्जणहेँ' ॥ १०

[१५]

तं णिसुणेंवि सव्वङ्गिय[1]-पसरिय-वेयणा[2] ।
पवण-जणणि मुच्छाविय थियं[3] अचेयणा ॥ १

15 पवालिय हरियन्दण-रसेंण उज्जीविय कह वि पुण्ण[4]-वसेंण ॥ २
'हा पुत्त पुत्त दक्खवहि मुहु हा पुत्त पुत्त कहिँ गयउ तुहुँ ॥ ३
हा पुत्त आउ महु कमेंहिँ पडुं[5] हा पुत्त पुत्त रहगएँहिँ चडुं[6] ॥ ४
हा पुत्त पुत्त उववणेंहिँ भमु हा पुत्त पुत्त झेन्दुएँहिँ[7] रमु ॥ ५
हा पुत्त पुत्त अत्थाणु करें हा पुत्त महाहवें वरुणु धरें ॥ ६
20 हा वहुएँ वहुएँ मइँ भन्तियएँ तुहुँ घल्लिय अपरिक्खन्तियएँ' ॥ ७
पल्हाएं धीरिय 'लुहहि मुहुं[8] णिक्कारणेँ रोवहि काइँ तुहुँ ॥ ८
हउँ कन्ते गवेसमि[9] तुव तणउ इमुं मेइणि-मण्डलु केत्तडउ' ॥ ९

॥ घत्ता ॥

एम भणेवि णराहिवेंण उवयारु करेंवि[10] सासणहरहुँ[11] ।
25 उभय-सेढि-विणिवासियहुँ पट्ठविय लेह विज्जाहरहुँ[12] ॥ १०

3 P S आलाणे. 4 P S संकल°. 5 P वयणु. 6 P S चे. 7 S A गय. 8 P घेइं, S घइ, A पइं. 9 P S पुण. 10 P S A गयंदु. 11 P S °किय. 12 P S जाणहु, A जाणहं.

15. 1 A सव्वंगिउ. 2 A °वेयण. 3 P S गयणिच्चेयणा, A थिय अचेयण. 4 S पुण्णहो. 5 P पडू. 6 P चडू. 7 P झेंदुएहि, S झिंदुयहि, A झिंदुवहिं. 8 P S A मुहुं. 9 P S गवेसउ. 10 P S एउ. 11 P S सासणहरहं. 12 P S विज्जाहरहं.

[१५] १ दूतानाम्.

[१६]

एक्कु जोहु संपेसिउ पासु दसासहो ।
अक्क-सक्क-तइलोक्क-चक्क-संतासहो ॥ १

अवरेक्कु विहि मि खर-दूसणहुँ[1] पायालल‌ङ्क-परिभूसणहुँ[2] ॥ २
अवरेक्कु कइद्धय-पत्थिवहों सुग्गीवहों किक्किन्धाधिवहों ॥ ३
अवरेक्कु किक्कुपुर-राणाहुँ[3] णल-णीलहुँ पमय-पहाणाहुँ ॥ ४
अवरेक्कु[4] महिन्द-णराहिवहों तिकलिङ्ग-पहाणहों पत्थिवहों ॥ ५
अवरेक्कु धवल-णिम्मल-कुलहों[5] पडिसूरहों अञ्जण-माउलहों ॥ ६
दूवत्तएँ[6] पत्तएँ गीढ-भय हणुवन्तहों[7] मायरि मुच्छ गय ॥ ७
अहिसिञ्चिय सीयल-चन्दणेण पड वाइय वर-कामिणि-जणेण ॥ ८
आसासिय सुन्दरि पवण-पिय णं थिय तुहिणाहय कमल-सिय ॥ ९

॥ घत्ता ॥

ताम 'विधीरियँ[8] माउलेंण 'मा माएँ विसूरउ करि मणहों ।
सिद्धहों सासय-सिद्धि जिह तिह पइँ दक्खवमि समीरणहों[9]' ॥ १०

[१७]

पुणु पुणो वि धीरेप्पिणु अञ्जणसुन्दरि ।
णिय-विमाणें आरूढु णराहिव-केसरि ॥ १

गउ तेत्तहेँ जेत्तहेँ केउमइ अण्णु वि पल्हाय-णराहिवइ ॥ २
णरवर-विन्दाइँ[1] असेसाइँ [1]मेलेप्पिणु[2] गयइँ गवेसाइँ ॥ ३
तं भूअरवाडइ ढुक्काइँ घण-उलइँ व थाणहों चुक्काइँ ॥ ४
पवणञ्जउ जहिँ आरुहेँवि गउ सो कालमेहु वणें दिट्ठु गउ ॥ ५
उद्धाइउ उक्करु[3] उव्वयणु तण्डवियँ[4]-कण्णु तम्बिर-णयणु ॥ ६
तं पाराउट्ठउ करेंवि वलु गउ तहिँ जें पडीवउ अतुल-वलु ॥ ७
[2]गणियारिउ[5] ढोइय वसिकियउ णव-णलिणि-सण्डें[6] भमरु व[7] थियउ ॥ ८
किङ्करेंहिँ गवेसन्तेहिँ वणें लक्खिउ वेल्लहलें[8] लया-भवणें ॥ ९
जोक्कारिउ विज्जाहर-सएँहिँ जिह जिणवरु सुरेंहिँ समागएँहिँ ॥ १०

16. 1 P S °दूसणाहं. 2 P S °परिभूसणाहं. 3 S किक्कपुर°. 4 P S अवरेक्क. 5 P S °कुलणिम्मलहो. 6 A दुव्वत्तए. 7 P हणुअंतहो. 8 A विहीरिय. 9 P S पहंजणहो.

17. 1 A °वंदाइं. 2 P A मेलेप्पिणु, S मिलेप्पिणु. 3 S सो उक्करवयणु. 4 S तंडुविअय°. 5 P S गणियारि पढोइय. 6 P S सइं. 7 P S वि. 8 P S वेल्लहल.

[१६] १ विशेषेण धीरिता.
[१७] १ मेलापकं कृत्वा. २ हस्तिनी.

॥ घत्ता ॥

मउणु लएवि परिट्ठियउ णउ चवइ ण चलइ झाण-परु[9] ।
जाय भन्ति मणें सव्वहु[10] मि 'कट्ठमउ किण्णे[11] णिम्मविउ णरु' ॥ ११

[१८]

5 पुणु सिलोउ अवणीयलें[1] लिहिउ स-हत्थेंण ।
'अञ्जणाएँ मुइयाएँ[2] मरमि परमत्थेंण ॥ १

जीवन्तिहें[3] णिसुणमि वत्त जइ तो वोल्लमि लइ एत्तडिय गइ' ॥ २
तं णिसुणेंवि हणुरुह-राणएंण वज्जरियँ[4] वत्त परिजाणएँण[5] ॥ ३
तामरस[6]-ल्हास-सरिसाणणउ विण्णि मि वसन्तमालञ्जणउ ॥ ४
10 जिह उभय-पुरहुँ[7] परिघल्लियउ जिह[8] वणें भमियउ एक्कल्लियउ ॥ ५
जिह हरिवरेण उवसग्गु किउ अट्ठावएण जिहँ[9] उवसमिउ ॥ ६
जिह लद्धु पुत्तु भूसणु[10] इलहें जिह णहें णिज्जन्तु पडिउ सिलहें ॥ ७
सिरिसइलु[11] णाउँ हणुवन्तु जिह वित्तन्तु असेसु वि कहिउ तिह ॥ ८
तं वयणु सुणेवि समुट्ठियउ पडिसूरें णिय-णयरहों णियउ ॥ ९

15 ॥ घत्ता ॥

मिलिउ पहञ्जणु अञ्जणहों वेण्णि मि णिय-कहउ कहन्ताइँ ।
हणुरुह-दीवें परिट्ठियइँ थिरु रज्जु स[12] इं भु ञ्जन्ताइँ ॥ १०

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[२०. वीसमो संधि]

वड्ढन्तउ[1] पावणि भड-चूडामणि जाव जुवाण-भावें चडइ ।
20 ताहँ अवसरें रावणु सुर-संतावणु रणउहें वरुणहों अब्भिडइ ॥

[१]

दूआगमणें[2] कोउ संवज्झइ सइँ सरहसु दसासु सण्णज्झइ ॥ १
परिवेढिउ रयणियर-सहासेंहिँ पेसिय[2] सासणहर चउपासेंहिँ ॥ २
खर-दूसण-सुग्गीव-णरिन्दहुँ णल-णीलहुँ माहिन्द-महिन्दहुँ ॥ ३

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9 P S सो णवरु, A झाण यरु. 10 A सव्वह. 11 P S कित्त, किंत.

18. 1 P S धरणियले. 2 A मुइयए मरामि. 3 P S जीवंतिय. 4 P S वज्जरिउ. 5 P S परिजाणियण. 6 A तामरिस°. 7 A °पुरहं. 8 A जिम. 9 S जं. 10 P S भूसण. 11 P S सिरिसयलु. 12 P सइ, S सयं.

1. 1 P S वड्ढंतउ. 2 P S दूआगमेण.

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[१] १ हनूवन्तः. २ दूताः.

पल्हायहों[3] पडिदिणयर-पवणहुँ[4]   जाणेँवि समरु वरुण-दहवयणहुँ ॥ ४
मारुइ सयण-जयासाऊरेँहिँ   वुच्चइ पवणञ्जय-पडिसूरेँहिँ ॥ ५
'वच्छ वच्छ परिपालहि मेइणि   माणहि राय-लच्छि जिह कामिणि ॥ ६
अम्हेँहिँ रावण-आण करेवी   पर-वल-जय-सिरि-वहुअ हरेवी' ॥ ७
तं णिसुणेँवि अरि-गिरि-सोदामणि[३]   चलण णवेप्पिणु पभणइ[5] पावणि ॥ ८

॥ घत्ता ॥

'किं तुम्हेँहिँ[6] विरुज्झहों[7]   अप्पुणु जुज्झहों   मइँ हणुवन्तें[8] हुन्तएँण ।
पावन्ति वसुन्धर   चन्द-दिवायर   किं किरणोहें सन्तएँण' ॥ ९

[२]

भणइ[1] समीरणु 'जयसिरि-लाहउ   अज्जु वि पुत्त ण पेक्खिउ आहउ ॥ १
अज्जु[2] वि वालु केम तुहुँ जुज्झहि   अज्जु[3] वि वूह-भेउ णउ वुज्झहि' ॥ २
तं णिसुणेवि कुविउ [१]पवणञ्जइ   'वालु कुम्भि किं [२]विडँवि[4] ण भञ्जइ ॥ ३
वालु सीहु किं करि ण विहाडइ   किं वालग्गि ण डहइ महाडइ ॥ ४
वालयन्दुँ[5] किं जणेँ ण मुणिज्जइ   वालु भडारउ किं ण थुणिज्जइ ॥ ५
वालु भुवङ्गमुँ[6] काइँ ण डक्कइ   वाल-रविहेँ तमोहु किं थक्कइ' ॥ ६
एम भणेवि [३]पहञ्जणि[7]-राणउँ[8]   लङ्काणयरिहेँ दिण्णु पयाणउ[9] ॥ ७
दहि-अक्खय-जल[10]-मङ्गल-कलसहिँ[11]   णड-कइ-वन्दि-विप्प[12]-णिग्घोसहिँ ॥ ८

॥ घत्ता ॥

हणुवन्तु स-साहणु   परिओसिय-मणु   एन्तुँ[४] दिट्ठु लङ्केसरेँण ।
छण-दिवसेँ वलन्तउ   किरणेँ[13]-फुरन्तउ   तरुण-तरणि णं ससहरेँण ॥ ९

[३]

दूरहों [1]जेँ तइलोक्क-भयावणु   सिरु णावेँवि जोक्कारिउ रावणु ॥ १
तेण वि सरहसेण सवङ्गिउ   एन्तउ सामीरणि आलिङ्गिउ ॥ २

3 A पल्हायहुं पडिदिगयरतणयहुं. 4 P पवणहु, S तवणहु. 5 A वोल्लइ. 6 P तुम्ह, S तुम्हेहिं, A तुम्हि. 7 The whole portion following तुम्हि wanting in A. 8 P हणुअंतें, S हणुवत्तें, A wanting.

2. 1 The first two lines are wanting in A. 2 S अज्ज. 3 P S अज्ज. 4 A विडव. 5 S वालइंदु. 6 S A भुयंगमु. 7 S पहंजणे, A पहंजणु. 8 P S A राणउं. 9 P S A पयाणउं. 10 A जय. 11 A °सेसहिं. 12 P विंप्प corrected to विंद, S घिंद. 13 S किरणु.

3. 1 P S जे.

३ विद्युत्.

[२] १ हनूमन्त. २ वृक्षम्. ३ हनूमन्तम्. ४ आगच्छतु.

चुम्बेंवि उंच्छोलिहिँ वइसारिउ वारवार पुणु साहुक्कारिउ ॥ ३
'धण्णउ पवणु जासु तुहुँ णन्दणु भरहु जेम पुरएवहोँ णन्दणु' ॥ ४
एम कुसलं-पिय-महुरालावेंहिँ कङ्कण-कञ्चीदाम-कलावेंहिँ ॥ ५
तं हणुवन्त-कुमारु पपुज्जेंवि वरुणहोँ उप्परि गउ गलगज्जेंवि ॥ ६
5 वेलन्धर-धरें मुक्क-पयाणउ थिउ वलु सरयब्भ-उल-समाणउ ॥ ७
कहि मि सम्वु-खर-दूसण-राणा कहि मि हणुवं-णल-णील-पहाणा ॥ ८
कहि मि कुमुअ-सुग्गीवङ्गङ्गय णं थिय थट्टेंहिँ मत्त महागय ॥ ९

॥ घत्ता ॥

रेहइ णिसियर-वलु वड्ढिय-कलयलु थडेंहिँ थडेंहिँ आवासियउ ।
10 णं दहमुह-केरउ विजय-जणेरउ पुण्ण-पुञ्जु पुञ्जेंहिँ थियउ ॥ १०

[४]

तो एत्थन्तरें रणें णिक्करुणहोँ चर-पुरिसेंहिँ जाणाविउ वरुणहोँ ॥ १
'देव देव किं अच्छहि अविचलु वेलन्धरें आवासिउ पर-वलु' ॥ २
चारहुँ तणउ वयणु णिसुणेप्पिणु वरुणु णराहिउ ओसारेप्पिणु ॥ ३
15 मन्तिहिँ कण्ण-जाउ तहोँ दिज्जइ 'केर दसाणण-केरी किज्जइ ॥ ४
जेण धणउ समरङ्गणें वङ्किउ तिजगविहूसणु वारणु वसिकिउ ॥ ५
जें अट्ठावउ गिरि उद्धरियउ माहेसर-वइ णरवइ धरियउ ॥ ६
जेण णिरत्थीकिउ णल-कुव्वरु ससहरु सूरु कुवेरु पुरन्दरु ॥ ७
तेण समाणु कवणु किर आहउ केर करन्तहुँ कवणु पराहउ ॥ ८

20 ॥ घत्ता ॥

तं णिसुणेंवि दुद्धरु वरुणु धणुद्धरु पजलिउ कोव-हुवासणेंण ।
'जइयहुँ खर-दूसण जिय वेण्णि मि जण तइउ काइँ किउ रावणेंण' ॥ ९

[५]

एव भणेवि भुवणें जस-लुद्धउ सरहसु वरुणु राउ सण्णद्धउ ॥ १
25 करि-मयरासणु विप्फुरियाहरु दारुण-णागपास-पहरण-करु ॥ २
ताडिय समर-भेरि उब्भिय धय सारि-सज्ज किय मत्त महागय ॥ ३

2 P S अच्छोलिहिं. 3 A °पुरुएवा. 4 P S कुसलु. 5 P तूरालावहि. 6 S सइ. 7 P S वेलंधरे. 8 A मुक्. 9 P S हणुअ°.

4. 1 P वरुण. 2 S तिजय°. 3 P रावणु. 4 A णराहिउ उद्धरियउ. 5 P करंतउ, S करंतहु. 6 P S °हुआसणेण. 7 P तइअहं, S तइयह. 8 P राम्वणेण.

5. 1 S भुवेणे, A भुअण.

[५] १ अंवारी.

हय पक्खरिय पजोत्तिय[2] सन्दण   णिग्गय वरुणहों केरा णन्दण ॥ ४
पुण्डरीय[3]-राजीव धणुद्धर   वेलाणल-कल्लोल-वसुन्धर ॥ ५
तोयावलि-तरङ्ग-वगलामुह[4]   वेलन्धर-सुवेल-वेलामुह ॥ ६
सञ्झा[5]-गलगज्जिय-सञ्झावलि   जालामुह-जलोहँ[6]-जालावलि ॥ ७
जलकन्ताइ[7] अणेय पधाइय[8]   सरहस आहव-भूमि पराइय ॥ ८
विरऍवि गरुड-वूहु थिय जावँहिँ   वइरिहिँ चाव-वूहु किउ तावँहिँ ॥ ९

॥ घत्ता ॥

अवरोप्परु वरियइँ   मच्छर-भरियइँ   दूरुग्घोसिय-कलयलइँ ।
रोमञ्च-विसट्टइँ   रणेँ अब्भिट्टइँ   वे वि वरुण रावण-वलइँ ॥ १०

[६]

किय-अङ्गइँ उल्लालिय-खग्गइँ   रावण-वरुण-वलइँ आलग्गइँ ॥ १
गय-घड-घण-पासेइय[1]-गत्तइँ   कण्ण-चमर-मलयाणिल-पत्तइँ ॥ २
इन्दणील-णिसि-णासिय-पसरइँ   सूरँकन्ति[2]-दिणँ[3]-लद्धावसरइँ ॥ ३
उक्खय-करिकुम्भत्थलें-सिहरइँ   कड्ढिय-असि-मुत्ताहल-णियरइँ ॥ ४
पम्मुक्केक्कमेक्क-करवालइँ   दस-दिसिवह-धाइय[4]-कीलालइँ ॥ ५
गय-मय-णइ-पक्खालिय-घायइँ   णच्चाविय-कवन्ध-संघायइँ[5] ॥ ६
ताव दसाणणु वरुणहों पुत्तेंहिँ   वेढिउ चन्दु जेम जीमुत्तेंहिँ ॥ ७
केसरि जेम महागय[6]-जूहहिँ   जीउ जेम दुक्कम्म-समूहहिँ ॥ ८

॥ घत्ता ॥

एक्कलउ[7] रावणु   भुवण-भयावणु   भमइ अणन्तऍं वइरि-वलेँ ।
स-णियम्वु स-कन्दरु णाइँ महीहरु   मत्थिज्जन्तऍं[8] उवहि[9]-जलेँ ॥ ९

[७]

ताम वरुणु[1] रावणहों वि भिच्चेंहिँ   विहि-सुअ-सारण-मय-मारिच्चेंहिँ ॥ १
हत्थ-पहत्थ-विहीसण-राऍहिँ   इन्दइ-घणवाहण-महकाऍहिँ ॥ २
अङ्गङ्गय-सुग्गीव-सुसेणेंहिँ   तार-तरङ्ग-रम्भ-विससेणेंहिँ ॥ ३
कुम्भयण्ण-खर-दूसण-वीरेंहिँ   जम्वव-णल-णीलेंहिँ सोण्डीरेंहिँ ॥ ४
वेढिउ खत्त-धम्मु परिसेसेंवि   तेण वि सरवर-धोरणि पेसेंवि ॥ ५

2 P A पजोतिय. 3 P S पुंडरीव°. 4 P A वेलामुह. 5 S संज्झावलिगज्जिय. 6 A जलोलि. 7 P S जलुकंताइ. 8 A पधाविय.

6. 1 S पच्चोइय°. 2 A सूरकंत°. 3 P °दिणे, S °दिणि. 4 S घाइय. 5 S संघाइय. 6 P S महग्गय°. 7 P एक्केल्लउ, S एक्किलउ. 8 A मत्थिज्जंतऍं. 9 P S उअहि°, A उवहिं.°

[६] १ अङ्गरक्षाणि. २ नृवड (निविड ?). ३ सुगन्धवातम्. ४ मेघैः. ५ कटिनी. ६ गुहा.
[७] १ वेष्टितः.

खेडियं अंणडुहँ व जलंधारेंहिँ ताम दसाणणु वरुण-कुमारेंहिँ ॥ ६
आयामेंवि सव्वहिँ संमकण्डिउ रहु सण्णाहु महाधउ खण्डिउ ॥ ७
तं णिएवि णिय-कुल-णेयारें सरहसेण हणुवंन्त-कुमारें ॥ ८

॥ घत्ता ॥

5 रणउहँ पइसन्तें वंइरि वहंन्तें रावणु उव्वेढावियउ ।
अवियाणियं-काएं णं दुव्वाएं रवि मेहँहँ मेल्लावियउ ॥ ९

[८]

सयंल वि सत्तु 'सत्तु-पडिकूलें संवेढेंवि विज्जा-लंङ्गूलें ॥ १
लेइ ण लेइ जाम मरु-णन्दणु ताम पधाइउ वरुणु स-सन्दणु ॥ २
10 'अँरें खल खुद्द पाव वंलु वाणर कहिँ संचरहि सण्ढ अहवा णर' ॥ ३
तं णिसुणेप्पिणु वलिउ कइद्धउ सीहु व सीहहों वेहाविद्धउ ॥ ४
विण्णि वि किर भिडन्ति दणु-दारण णागपास-लङ्गल-प्पहरंण ॥ ५
ताम दसाणणु रहवरु वाहेंवि अन्तरें थिउ रण-भूमि पसाहेंवि ॥ ६
'ओंरें 'वलु वलु हयास अरें माणव मइँ कुविएण ण देव ण दाणव ॥ ७
15 जं किउ जम-मियंङ्क-धणयंक्कहुँ सहस-किरण-णलकुव्वर-संक्कहुँ ॥ ८

॥ घत्ता ॥

अवरंहु मि सुरिन्दहुँ णरवर-विन्दहुँ दिण्णइँ आसि जाइँ जाइँ ।
पंरिहव-दुमंइत्तइँ फलइँ विचित्तइँ तुज्झु वि देमि ताइँ ताइँ' ॥ ९

[९]

20 तं णिसुणेंवि अतुलिय-माहप्पें णिब्भच्छिउ जलकन्तहों वप्पें ॥ १
'लङ्काहिव हेवाइउ अवरेंहिँ सूर-कुवेर-पुरन्दर-अमरेंहिँ ॥ २
हउँ पुणु वरुणु वरुणु फलु दावमि पइँ दहमुह-दवग्गि उल्हावमि' ॥ ३
दोच्छिउ रावणेण एत्थन्तरें 'केत्तिउ गज्जहि सुहडब्भन्तरें ॥ ४
अहिमुहु थक्कु ढुक्कु वलु वुज्झंहि सामण्णाउँहँहि लइ जुज्झंहि ॥ ५
25 मोहण-थम्भण-डहण-समत्थेंहिँ को वि ण पहरइ दिव्वहिँ अत्थेंहिँ' ॥ ६

7. 1 P marginally corrects to फेडिय. 2 PS अणुडुह. 3 A जलवारहिं. 4 P हणुमंत°, S हणुवंतु. 5 A कयंतें. 6 PS अविआणिअ°. 7 P दुवाएं, S दुव्वायं. 8 P मेहहु, S मेहहो.

8. 1 PS सयलु. 2 PS °णंगूल°. 3 A °सपहरण. 4 P उरें, S उरे, A ऊरे. 5 PS °मियंकु. 6 PS °धणयक्कहो. 7 PS °सक्कहो. 8 PS अवरह. 9 PS सुरिंदहो. 10 S °दुम्मत्तइ, A दुमत्तइ.

9. 1 PS थक्कु. 2 SA वुज्झहु. 3 SA जुज्झहु.

२ वृषभ इव. ३ बाणैः वेष्टितः. ४ नायकेन.

[८] १ हनूवंतेन. २ व्याघुटः (?). ३ मम सन्मुखम्. ४ परिभववृक्षोत्पन्नानि.

[९] १ गर्वं नीतः.

एम भणेवि महाहवेँ वरुणहोँ   गहकल्लोलु[2] भिडिउ णं अरुणहोँ[3] ॥ ७
तहिँ अवसरेँ पवणञ्जय-सारेँ   आयामेँवि हणुवन्तेँ[4]-कुमारेँ ॥ ८

॥ घत्ता ॥

णरवर-सिर-सूलेँ णिय-लङ्गूलेँ वेढेँवि धरिय कुमार किह ।
कम्पावण-सीलेँ पवणावीलेँ तिहुवणेँ[5]-कोडि-पएसु जिह ॥ ९   5

[१०]

णिय-णन्दण-वन्धणेँण स-करुणहोँ   पहरणु हत्थेँ ण लग्गइ वरुणहोँ ॥ १
रावणेण उप्पएँवि णहङ्गणेँ   इन्दु जेम तिह धरिउ रणङ्गणेँ ॥ २
कलयलु घुट्ठु हयइँ जय-तूरइँ   जलणिहि-सद्द सद्द-गय-दूरइँ ॥ ३
ताव भाणुकण्णेण स-णेउरु[2]   आणिउ णिरवसेसु अन्तेउरु ॥ ४   10
रसणा-हार-दाम-गुप्पन्तउ   गलिय-घुसिण-कद्दमेँ खुप्पन्तउ ॥ ५
अलि-झङ्कार-पमुहलिज्जन्तउ   णिय-भत्तार-विओअ-किलन्तउ ॥ ६
अंसु-जलेण धरिणि सिञ्चन्तउ   कज्जल-मलेँण[3] वयइँ[4] मइलन्तउ ॥ ७
[1]तं पेक्खेँवि गञ्जोल्लिय-गत्तेँ   गरहिउ कुम्भयण्णु दहवत्तेँ ॥ ८

॥ घत्ता ॥   15

'कामिणि[3]-कमल-वणइँ सुअ-लय-भवणइँ महुअरि[5]-कोइल-अलिउलइँ ।
एयइँ सुपसिद्धइँ वम्मह-चिन्धइँ पालिज्जन्ति अणाउलइँ[4]' ॥ ९

[११]

तं णिसुणेवि स-डोरु स-णेउरु   रविकण्णेण[1] मुक्कु अन्तेउरु ॥ १
गउ णिय-णयरु मडप्फरेँ[1]-मुक्कउ   करिणि-जूहु णं वारिहिँ[2] चुक्कउ ॥ २   20
कोक्कावेप्पिणु वरुणु दसासेँ   पुज्जिउ सुर-जय[3]-लच्छि-णिवासेँ ॥ ३
'अवलुय[3] मं[5] तुहुँ करहि सरीरहोँ   मरणु गहणु जउ सव्वहोँ वीरहोँ ॥ ४
णवर पलायणेण लज्जिज्जइ   जें मुहुँ[6] णामु गोत्तु मइलिज्जइ' ॥ ५
दहवयणहोँ वयणेहिँ[7] स-करुणेँ   चलण णवेप्पिणु वुच्चइ वरुणेँ ॥ ६

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4 P हणुअंत°, S हणुवंतु. 5 A तिहुअणे.

10. 1 A °सूरइं. 2 P मणोवरु corrected to मणोउरु. 3 P S मलिण. 4 P घयइं corrected to वयइं, S धयइ. 5 A महुअर.

11. 1 P S मडप्फरु. 2 P वारिहें, S वारिहि, A वारिहिं. 3 P S जयसिरिलच्छि°. 4 A अवलु. 5 P S मंत करेहिं. 6 P S महु गोत्तु णाउ. 7 A वयणेण.

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२ राहु. ३ सूर्य-सारथिना सह.

[१०] १ वदनानि. २ तं अन्तःपुरम्. ३ कामिन्यः कमलवनानि शुका लतागृहाणि चेत्यादीनि सर्वाणि प्रत्येकं कामचिह्नानि. ४ अनुकूलभूतानि स्वस्थानि.

[११] १ कुम्भकर्णेन. २ गर्तायाः सकाशात्. ३ चित्तखेदं मा कार्षीः.

'धणय-कियन्त-सक्क जें[9] वङ्किय सहसकिरण-णलकुवर वसिकिय ॥ ७
तासु भिडइ जो सो ज्जि अयाणउ अज्जहों लग्गेंवि तुहुँ महु राणउ ॥ ८

॥ घत्ता ॥

अण्णु वि ससि-वयणी कुवलय-णयणी महु सुय णामें सच्चवइ ।
5 करि ताएँ समाणउ पाणिग्गहणउ विज्जाहर-भुवणाहिवइ'[10] ॥ ९

[१२]

कुसुमाउहकमला[1] वुह-णयणें परिणिय वरुण-धीय दहवयणें ॥ १
पुप्फ-विमाणें चडिउ[1] आणन्दें दिण्णु पयाणउ जयजय-सद्दें ॥ २
चलियइँ णाणा-जाण-विमाणइँ रयणइँ सत्त णवद्ध-णिहाणइँ ॥ ३
10 अट्ठारह[3] सहास वर-दारहुँ अद्धछट्ठ-कोडीउ कुमारहुँ[3] ॥ ४
णव अक्खोहणीउ वर-तूरहुँ[4] (णरवर-अक्खोहणिउ[5] सहासहुँ ॥ ५
अक्खोहणि[6] णरवर-गय-तुरयहुँ) अक्खोहणि-सहासु चउ-सूरहुँ ॥ ६
लङ्क पइट्ठु[7] सुट्ठु परिओसें मङ्गल-धवलुच्छाह-पघोसें ॥ ७
पुज्जिउ पवण-पुत्तु दहगीवें दिज्जइ पउमराय सुग्गीवें ॥ ८
15 खरेंण अणङ्गकुसुम वय-पालिणि णल-णीलेहिँ धीय सिरिमालिणि ॥ ९
अट्ठ सहास एम परिणेप्पिणु गउ णिय-णयरु पसाउ भणेप्पिणु ॥ १०
सम्वु कुमारु वि गउ वणवासहों खग्गहों कारणें दिणयरहासहों ॥ ११

॥ घत्ता ॥

सुग्गीवङ्गङ्गय णल-णील वि गय खर-दूसण वि[8] कियत्थ-किय ।
20 विज्जाहर-कीलऍ णिय-णिय-लीलऍ पुरइँ स इं भु ञ्जन्त थिय ॥ १२

इय 'वि ज्जा ह र क ण्डं' वीसहिँ आसासएहिँ मे सिट्ठं ।
एण्हिँ[9] 'उ ज्झा क ण्डं' साहिज्जन्तं णिसामेह ॥
धुवरायवत इयलु[10] अप्पणत्ति णत्ती सुयाणुपाढेण (?) ।
णामेण साऽमिअव्वा[11] सयम्भु-घरिणी महासत्ता[12] ॥
25 तीए लिहावियमिणं वीसहिँ आसासएहिँ पडिवद्धं ।
'सिरि-विज्जाहर-कण्डं' कण्डं[13] पिव कामएवस्स ॥

॥ इइ पढमं विज्जाहरकण्डं समत्तं ॥

8 P S °इंद. 9 P रणि जें जिय, S रणि जं जिय. 10 A भुअण°.

12. 1 A चडिवि. 2 P S णिवद्ध. 3 P S कुमारहो, A कुमारहु. 4 P S °तूरहु, A तुरहुं. 5 P S अक्खोहणिहु. 6 wanting in A. 7 P S पइट्ठ. 8 S कि. 9 P एण्हिमउज्झाकंडं. 10 S धुय written above the line in a different hand and then रायधोवत-इयलुअप°; A धुअरायधोयतइलुअपत्तिणतीसुआणुपाढेण. 11 P सासिअव्व. 12 P S महासत्त. 3 P A wanting.

[१२] १ कामलक्ष्मी वरुणपुत्री. २ पण्डितलोचनेन रावणेन. ३ अन्तःपुरी १८०००. ४ कुमाराः ५५००००००. ५ पद्मराग-सुता. ६ संधीसु. ७ हनूवंतस्य (?).

Index Verborum

[**Abbreviations.** abs.—absolutive. agent.—agentive. Bh.—*Bhavisattakaha*. caus.—causative. D.—*Deśīnāmamālā*. den.—denominative. dial.—dialectal. enl.—enlarged. f.—feminine gender. fut.—future. gl.—gloss in Ms. P. G.—Gujarati. H.—Hindi. Hc.—Hemacandra's Prakrit Grammar. Hp.—*Harivaṃśapurāṇa* edited by L. Alsdorf. Hp. gl.—gloss in Hp. imper.—imperative. indef.—indefinite pronoun. inf.—infinitive of purpose. m.—masculine gender. M.—Marathi. Mp.—*Māhāpurāṇa* of Puṣpadanta. MW.—Monier William's Sanskrit-English Dictionary. n.—neuter gender. nom. prop.—nomen proprium. opt.—optative. part.—participle. pass.—passive. Pischel—*Grammatik*. pl.—plural. p. p.—preterite participle. pres.—present. pret.—preterite. PSM.—*Pāiasaddamahaṇṇavo*. s.—singular. s. v.—sub verbo. Sk.—Sanskrit. ?—doubtful in form or sense. [ ]—phonetic equivalent or phontetically akin. ( )—Sense-equivalent. °—Compounded. *—reconstructed. √—root].

√अच्छ (from आ+क्षि, acc. to Turner) be, remain (G. छे etc.); -pres. 1 pl. अच्छहुँ 6 4 4; 2 s. अच्छहि 6 12 9b, 18 2 3; 2 pl. अच्छहु 3 4 10b, अच्छहो 19 9 10b; 3 s. अच्छइ 11 3 4, 11 10 1, 13 2 6, 13 8 6, 15 12 7, 16 3 2; 3. pl. अच्छन्ति 16 7 5; imper. 2. pl. अच्छहों 15 2 4; 3. s. अच्छउ 10 8 6, 14 8 6, 16 5 11a; pres. part. अच्छंत 18 10 9b, f. 12 4 6, 19 9 4; p. p. अच्छिय 15 9 10a, 18 10 9b.

अच्छन्तय 5 14 9a, 7 8 2, 17 9 7 मृत dead.

अच्छरिय 3 9 1b आश्चर्य.

अच्छोडिय 4 8 6 आच्छोटित torn off (कवलित Mp. 7 10 11).

अछेय 15 10 7 अच्छेद्य.

अजयर 9 7 3 अजगर.

अजरामर 15 7 9b, 17 17 10b.

अजिण 18 9 7 अजिन skin.

अज्ज (अद्य, G. आज);
-अज-वि 4 13 8, 12 1b even now, still
-अज्जु 2 16 8, 4 9 2, 15 13 1
-अज्जहों 20 11 8 from to-day.

अज्जिय 1 8 8 आर्यिका Jain nun.

√**अञ्च** (अर्च्) worship;
-abs. अञ्चेवि 14 9 3.

°**अञ्जलि** 2 17 5.

अट्ठाहिय 11 2 1, (m. ?) 18 3 9a अष्टाहिका a period of eight days, a Jain religious festival lasting for eight days (G. अठ्ठाइ f.).

°**अट्ठिय** 13 5 8 अस्थि enl.

अडइ 19 3 2, °3 8 5 अटवी.

°**अड्डिय** 9 8 8 [आढ्य+इक svārthe] युक्त, पूर्ण.

अणडुह 20 7 6 अणड्डह bull.

अणन्तय 15 3 2 अनन्त enl.

अणवस 12 6 9a [अण (negative)+वश] undefeated, gl. अ-परवशीकृत.

अणाउल 20 10 9b अनाकुल undisturbed, without ill-treatment, gl. अनाकूलभूतानि स्वस्थानि.

अणाय' 2 13 2 अज्ञात.

-**अणायपार** 16 12 5 अज्ञात-पार, अपार.

अणिट्ठय 12 1b (अनिष्ट enl.) gl. शत्रु.

अणिट्ठिय° 15 1 4 अविनाशित.

अणित्ति 15 3 4 अनीति.

अणिव्विण्ण 17 10 10b अनिर्विण्ण fatigue-less.

अणुदिणु 9 6 9b, 12 11 8 अनुदिनम्.

अणुपच्छएँ 5 6 8 [अनु+पच्छय<पश्च enl.] अनु, पश्चाद्.

√**अणुभुञ्ज** [अनु+भुज्]
-imper. 2. s. अणुभुञ्जें 12 10 9b.

°**अणुमाण** 1 11 4 अनुमान.

अणुसरिस °6 5 4, 19 12 6 अनुसदृश.

√**अणुहर** [अनु+हृ].
-pres. 3. s. अणुहरइ 1 6 8; pres. part. अणुहरमाण 2 8 8, enl. 6 4 9a, 8 4 1, 15 8 9a.

√**अणुहव** [अनु+भू]
-pres. 1. s. अणुहवमि 19 6 10b; p. p. enl. अणुहुत्तउ 5 13 3.

√**अणुहुञ्ज** [अनु+भुज्]
-imper. 2. s. अणुहुञ्जें 12 5 13; 3. s. अणुहुञ्जउ 15 7 6.

अण्ण 1 10 8 अन्न.

अण्ण [अन्यद्]
-अण्णमण 18 5 9a अन्यमनस्;
-अण्ण-वि 2 17 2, अण्णु-मि 12 11 4, अण्णु-वि 1 16 7, 2 3 7, 3 4 6, 12 2 8, 16 4 7, 19 14 1a;
-अण्णहिँ 10 3 9a अन्यत्र.

अण्णभवन्तर 5 8 1, 6 8 3 अन्यभवान्तर period of another (previous) birth.

अण्णाण° 8 8 5 अज्ञान ignorant.

अण्णारिस 16 6 8 अन्यादृश.

अण्णेक 3 12 4, 9 5 9*a*, 9 8 6, 12 1 6 [अन्यद्+एक indef.] other (के... अण्णेक=some......others).

अण्णेत्तहें 3 3 3, 4, 5, 6, 7, 8, 9, 18 4 2 (with एत्तहें) अन्यत्र in another place.

अतुल° 12 1 2.

अत्त 16 10 3 gl. आप्त.

अत्तिलु 19 10 8 gl. अत्यन्तम् (from अति?).

अत्तावणि-सिल 13 8 6 आतापनी-शिला slab for practising austerities [Mp. अत्तावण 7 15 8].

√अत्थ [from अस्त]

-pres. part. enl. अत्थन्तउ 19 3 1*a* (in a preterit sense), अत्थन्तय 17 9 7 dying.

अत्थक्कएँ 4 14 6, 6 1 6, 12 4 2 all of a sudden, without delay.

अत्थइत्त 14 13 5 अर्थवत् wealthy.

अत्थवण 13 12 5, 15 6 2 अस्तमन.

अत्थाण 2 9 7, 19 15 6 आस्थान assembly hall

-अत्थाण-णिबन्धण 16 2 3 holding the Darbar.

अत्थि 12 9 7, 16 12 1, 18 9 7 (pl.) 6 4 5 अस्ति.

अत्थि 18 9 7 अस्थि.

अथक्क° 17 16 6 अस्थिर.

अदियहें 6 7 4 [अदिवसे] निशायाम्.

अद्धससी 17 5 7 [अर्धशशिन्] Ardhacandra arrow.

अद्धुम्मिल्लय 14 7 6, 14 3 6 अर्द्धोन्मीलित half open, 14 5 2 partly visible.

अन्त °13 4 7°, °14 13 6 आन्त्र (cf. G. आँतर).

°अन्तयरि f. 15 13 6 [अन्तकरी] विनाशिका.

√अन्दोल [आन्दोल्] swing

-pres. 3 s. अन्दोलइ 14 3 7, p. p. enl. अन्दोलन्तय 14 2 8, pret. part अन्दोलिय 17 15 8.

अन्दोलय 14 4 6, °14 12 7 आन्दोल enl.

अन्धार 7 3 8, °1 16 9*a*, enl. 10 1 9*a* अंधकार darkness (G. अंधार, अंधारुँ);

-enl. अन्धारय 9 9 9*a*, 17 15 2 dark (G. अंधारुँ adj.).

-अन्धारिय 7 2 3 अन्धकारित darkened (G. अंधारवुँ darken).

√अप्प [अर्प्] give (G. आपवुँ)

-abs. अप्पेंवि 16 11 3.

अप्पय 2 12 6, 2 17 9*a*, 3 3 11*a*, 16 12 9*b* आत्मन् enl. one's self. (cf. G. H. आप).

अप्पणय 1 3 12, 8 1 7, 11 12 8 आत्मन् enl. one's own (G. आपणुँ);

-f. अप्पणिय 12 4 4.

अप्पाणय 1 1 19*b*, 2 13 5, 11 10 2 one's self.

अप्पुण 5 14 4, 7 10 3, 10 12 8, 11 11 2, 17 5 10*b*, 19 2 1*a*, 20 1 9*a* स्वयम् (G. आपण).

अप्पमाण 10 6 5 अप्रमाण.

√अप्फाल [आ+स्फाल्] dash, strike, beat (G. अफाळवुं).

-pres. 3. s. अप्फालमि 4 12 2; p. p. अप्फालिय 2 4 1; 11 6 6;

-3 9 5 blurted out? gl. कथित.

अभेय 15 10 7 [अभेद] अभेद्य.

अब्भन्तरें 1 11 7, °1 16 6, 5 5 4, 18 12 2 अभ्यन्तरे within (G. भीतर, भीँतर).

अब्भारम्भ 11 1 5?

√अब्भिट्ट (सम्+गम्) confront in a battles; (see अब्भिड)

-pres. 3. s. अब्भिट्टइ 17 9 3; p. p. अब्भिट्ट 4 7 10*b*, 4 8 1, 10 9 9*b* (with जुज्झ) 7 5 2, 17 11 9, enl. अब्भिट्टय 12 6 9*b*, 15 1*b*.

√अब्भिड [आ+सिट्ट 'अनादरे, गतौ'; Hc. IV 164=सम्+गम्]

-pres. 3. s. अब्भिडइ 17 1*b*; imper. 2. s. अब्भिड 6 12 9*b*; p. p. अब्भिडिय

7 13 9*b*, 17 11 10*b*; enl. अब्भि-
डियय 8 9 8.

अमियालय 18 2 3 अमृतालय abode of nectar, heaven.

अमुणिय° 8 6 4 अज्ञात.

√**अमेल्ल** see √आमेल्ल.

अम्हारिस° 9 6 8 अस्मादृश.

°**अरण्ण** (in सुण्णारण्ण) 5 4 2 अरण्य.

अराइवक्ख 16 14 3 अराति-पक्ष.

°**अराय** 1 2 8 अ-राग.

°**अरि** 4 14 7

अरुह° 2 6 9 अर्हत्.

अरें 7 7 2, 8 8 8, 8 11 5, 9 10 8*a* अरे (G. अरे).

अलज्जिय 8 3 4 अलज्जित.

अलहन्त 1 4 2, 2 12 4, f. enl. अलह-न्तिय 9 8 4 अलभमान.

अलिय 7 2 7, enl. 8 3 6 अलीक.

अलिउलय 1 13 9*a* अलि-कुल enl.

अल्लल° 1 7 4 आर्द्रार्द्र.

√**अल्लव** [cf. Hc. IV 39 अल्लिव] अर्प् give (cf. G. आलवुं)
-pres. 3. s. अल्लवमि 13 3 10*a*.

अल्लीण [Hc. IV 54] 13 12 5, 14 3 11, 14 5 8 [आलीन] आश्रित.

√**अवयर** [अव+तॄ]
-abs. अवयरेंवि 9 13 6; p. p. अवय-रिय 3 9 1*b*, अवइण्ण 1 16 5.

अवगुणकारिय 19 5 4 अवगुणकारिका

अवगूढ 9 14 9*b*, °17 4 4.

अवछप्पिणि° 1 11 9*a* अवसर्पिणी.

√**अवतस** [अप+त्रस्] 'flee from in terror' (MW.)
-pres. 3. s. अवतसइ 8 11 9*a*.

°**अवतंस** 13 12 7.

√**अवमाण** [अप+मान्]
-abs. अवमाणेंवि 16 7 8; p. p. enl. अवमाणियय 16 1 9*b*.

अवरओह 14 3 10 [अपरतीर्था?] tributary?

अवरण्हय 5 2 4 अपराह्ण enl.

अवरामुह° 4 9 8 अपराङ्मुख?

√**अवरुण्ड** [D. 1 11] (आ+श्लिष्);
-abs अवरुण्डेंवि 10 12 3, 14 5 1, 17 18 10*b*; p. p. अवरुण्डिय 5 7 11*b*.

अवरेक्क °10 5 1, 12 1 4, 14 8 7, 14 12 1, 18 10 6 अपर+एक another one.

अवरोप्परु 3 7 2, 6 7 7, 14 6·1 [Hc. IV 409] परस्परम्.

अवलक्खण 19 2 6 अपलक्षण bad of character.

°**अवलम्बणिय** 14 7 4 *अवलम्बनिका sort of hanging ornament?

अवलुय 20 11 4 gl. चित्तखेद (cf. D. 1 36 अवलुआ=क्रोध).

√**अवलोय** [अव+लोक्];
-pres. 3. s. अवलोयइ 2 16 5; abs. अवलोऍवि 2 15 8, 3 6 10, 8 8 1; p. p. अवलोइय 4 9 5.

अवसप्पिणि 1 12 9*b* अवसर्पिणी.

अवसें 18 3 8 अवश्यम्

√**अवहत्थ** [अप+हस्त्] forsake, push aside;
-abl. अवहत्थेंवि 1 4 1; p. p. अवह-त्थिय 19 1*b*.

√**अवहर** [अप+हृ]
-abs. अवहरेंवि 5 3 9*b*, 9 10 1.

अवहेरि 2 15 3, 18 11 1 अवधीरणा (cf. Mp. 16 25 14)

अवारें 5 2 5 [from अ-वार] within no time, immediately [gl. gives अद्वार='side door, secret door?' also] (cf. अवारिउ=तात्कालिक Mp. 9 25 13).

अविआणिअ° 20 7 9*b*?

अविउल 2 12 1, **अविओल** 4 12 8 [D. 7 63 विओल=आविग्न] अनुद्विग्न.

अवियारें 5 8 3, 5 13 7 अविचारेण without any further thought, immediately.

अविचल 10 4 1 unmoved.
अवुज्झिय° 16 5 4 अज्ञात.
अवुह 1 3 12 अवुध.
असक्क 16 8 8 अशक्त.
√**अस** [अश्] eat;
-pres. 3 s. असइ 16 7 3
असच्चि 15 14 2 असत्या false.
असमाहिमरण 19 9 3 असमाधिमरण.
असराल 2 16 4 [Hp. 87 4 6, gl. असराल=बहु, अपर्यन्त] plenty of.
असहन्त 11 10 1 असहमान.
(अ)सि 6 5 2, 3, 5, 6, 10 10 8, 13 3 8, 16 10 2, 16 13 5 (in combinations like जाओसि, थिओसि, पत्तोसि, हूओसि, ढुक्कोसि, मुणिओसि, णेमंन्तिओसि) त्वम् (see Gram.).
असि° 2 8 6 [असि] use of weapons, warfare.
असुन्दर 3 7 4 unbecoming; 11 13 3 unpleasant.
असुरमन्ति 2 3 6 [असुरमन्त्रिन्] शुक्र.
असुहावणय 12 3 9 *b*, 18 5 8 अशोभन (cf. G. सोहामणुँ).
अहवइ 12 2 9*a*, 13 4 4, 5, 6, 7, 16 2 3, 16 2 7 [Hc. IV 419] अथवा.
अहवा 20 8 3 अथवा.
अहिट्ठिय 2 1 4 (?) gl. हर्षित.
अहिणव 9 9 4 अभिनव.
अहिणाण 19 1 4 अभिज्ञान (G. एँधाण).
अहिमुहेँण 12 5 3 अभिमुखम्.
अहिमुहिहूय 8 1*b* अभिमुखीभूत became well-disposed or faithful.
√**अहिसार** [अभि+सारय्] take out (in a procession);
-abs. आहिसोरॅवि 5 16 7.
√ **अहिसिञ्च** [अभि+सिञ्च्];
-abs. अहिसिँचेवि 14 9 3.
अहोँ 1 12 6, 9 10 8, 17 18 2, 19 3 3, 4, 5, 6, 7, 8
-अहोँ अहोँ 2 13 2, 8 4 4, 9 9 4, 19 13 7.
अहोरण 14 7 8, °14 10 5 (D. 1 25) उत्तरीयवस्त्र, gl. उपरितनवस्त्रम्

आ

√**आइज्झ** [cf. आ+व्यध् 'to pin on' MW.] be put on (ornament);
-pres. 3. sing. आइज्झइ 2 6 3;
p. p. enl. आइद्धय 1 4 9*b* [आविद्ध] परिहित (cf. D. 2 23 कण्णाइंधण= कर्णस्याभरणं कुण्डलादि and आविंध and आविंधण in PSM.; hence Ramanujaswami's suggestion to connect it with कर्ण+आचिह्न is to be discarded).
√**आउच्छ** [आ+पृच्छ्];
-abs. आउच्छेँवि 9 1 2, 9 7 1; p. p. आउच्छिय 19 1*a*.
°आउण्णय 9 4 3 (D. 1 20 आपुण्ण) [आपूर्ण enl.] पूर्ण.
√**आउल** [आकुलय्] harass, put to difficulty';
-pres. 3 s. आउलेइ 10 10 2.
√**आऊर** [आ+पूरय्] fill up;
-pres. 3 s. आऊरइ 4 6 3; p. p. आऊरिय 5 3 3, °7 13 6; enl. आऊरियय 3 2 1*b*.
आएस 15 1 1, 15 12 2 आदेश (OG. H. Avadhi आयस).
आय 5 13 8, 12 6 5, enl. 10 6 7 [Hc. IV 365] इदम्.
√**आयर** (आ+दृ undertake);
-p. p. आयरिय 19 1 8.
°आयत्त° 1 7 3 resting on.
°आयम्व 4 9 6 आताम्र.
आयम्विर °8 9 3, 12 4 2, f. °रि° 17 2 7 आताम्र.
√ **आयाम** (सामर्थ्यं कृ) exert force, stretch oneself (cf. D. 1 65 आयाम=बल, दीर्घ; different from one occurring at Hp. 85 17 10, 87 2 5);
-abs. आयामेँवि 7 7 9*a*, 17 7 9;

आयामेप्पिणु 17 3 8 gl. प्रगुणीभूय, सामर्थ्यं कृत्वा वा.

√ आगच्छ [आ+गच्छ्]
-imper. 2. pl. आगच्छहु 3 4 10*b*.

°आगर 4 2 3 आकर.

आडविय 16 12 6 आटविक.

आडम्बर 1 13 8 आडम्बर.

√आडोह (आवीलय् 'make turbid'; cf. G. डोवुँ 'mix with a liquid, डहोळवुँ 'make turbid')
-abs. आडोहेंवि 4 10 3.

√आढप्प (Hc. IV 254; connected by Pischel (223) with pass. caus. of आ+धा)
-pres. 3. s. आढप्पइ 1 2 12*a* आरभ्यते; p. p. आढत्त 2 4 3, 13 9 8 आरब्ध.

√आण [आ+नय्];
-pres. 3. s. आणइ 2 16 2; p. p. 9 2 5, enl. 13 4 10*b* (G. आणवुँ).

आण 8 2 3, 12 4 6 आज्ञा (G. आण).
-आणवडीवय 12 4 6 [आज्ञाप्रतीप enl.] apponent.

°आणदयरु 10 4 9*a*, 18 4 10*a* [आनन्द+कर] आनन्दक.

आणन्तय 6 1*a* ? आणवडीवय आज्ञाभञ्जक

आतावण 12 11 9*b*, 15 9 10*a*, 19 6 8 [आतापन] suffering austerities. When with सिल (शिला), same as अत्तावणि-सिल.

°आदण्ण 2 13 5 [Hc. IV 422] आकुल.

आदेस 8 10 7 आदेश.

°आपण्डुर 8 1 1 आपाण्डुर.

√आमेल्ल (मुच्) leave;
-imper. 2. pl. आमेल्लहु 3 7 4; abs. आमेल्लेंवि 2 12 9 *a*, 10 7 1 (setting free), 17 5 2; p. p. आमेल्लिय °4 8 2°, 7 8 2, 12 9 8.

आरक्खिय 10 6 1°, 14 4 8 आरक्षित enl. guard, watchman.

°आरत्तय 14 6 4 आरक्त enl.

आरायणु 12 8 4 gl. युद्धरचना.

आराडि 17 9 1*a* आराटि (D. 1 75 renders this by विलपितम् 'shout'? G. राड shout; cf. Sk. राटि war, battle).

√आराह [आ+राध्];
-pres. part. आराहन्त 9 8 9*b*.

आरिस 1 1*b* आर्ष (designation of Raviṣeṇa's *Padmacarita*).

√आरुह [आ+रुह्];
-abs. आरुहेंवि 12 7 5; p. p. आरुहिय 15 4 6, enl. आरूढय 2 1 9*a*.

√आरूस [आ+रुष्य];
-abs. आरूसेंवि 13 11 10, 14 10 9*a*; p. p. आरुट्ठ 19 5 3, enl. आरुट्ठय 10 11 9*b*.

आरूसण 16 2 9*b* कोपन.

√आरोड नि+रुध् (engage in battle) (cf. PSM √रोड=रुध्);
-p. p. आरोडिय 11 8 6, 15 3 1.

आलग्ग 5 11 7, 7 5 7, 20 6 1, enl. 10 10 9*a* (आलग्न) fell upon, stuck.

√आलव [आ+लप्] speak with;
-pres. 3. s. आलवइ 18 9 2.

आलाणखम्भ 19 14 3 [खम्भ=स्कम्भ] आलानस्तम्भ.

आलावणि° 1 5 8, 7 2 4 [आलापनी] type of lute.

आलियय 19 14 3 [p. p. to आ+√ली enl.] crouched.

√आलिङ्ग [आ+लिङ्ग्]
-abs. आलिङ्गेंवि 11 6 7; agent. °आलिङ्गण 3 8 8.

आलीविय 17 14 8 आदीपित afire.

°आलुञ्चिय 13 4 6 [आलुञ्चित 'torn to pieces', MW.] plucked, shaven.

°आलुञ्चिर 13 4 6 (agent. from आ+लुञ्च्, cf. आलुञ्चित 'torn to pieces', MW.) plucking at, pulling.

उइय 1 16 9*b* उदित.

उक्कर 14 5 5, 19 17 6° उत्कर with raised hands.

उक्खय 1 14 7° (with करवाल), 17 12 4 [उत्खात Hc. I 6] unsheathed; 13 4 8, 13 8 2 uprooted.

उक्खन्ध 10 9 6, **उक्खन्धय** 11 13 5 [for उक्खंदय=अवस्कन्द enl.? See उक्खंद and ओक्खंद PSM.] siege, march? gl. वैरम्, but gl. on 30 1 5 उपरि वैरम्.

उक्खल °17 13 2, 15 2 5 उलूखल (G. ऊखळ, ऊखळो).

√**उग्गम** [उद्+गम्] rise;
–pres. part. उग्गमन्त 14 5 2; p. p. उग्गमिय 15 6 5; उग्गय 15 6 4; caus. p. p. उग्गामिय° 6 11 8, 17 8 10*a*.

उग्गाहिय 16 5 10 [उद्गाहित (D. 1 137)] accepted.

उग्गीरिय °4 13 4 (with थोत्त=स्तोत्र) [उद्गीर्ण] said; 8 6 3 raised (PSM. quotes two passages to support this sense)

उच्चलिय 6 13 10 उच्चलित started, moved.

°उच्चरिय° 17 12 6?

√**उच्चाय** (den. from उच्च) lift;
–abs. उच्चाऍवि 19 11 5; p. p. उच्चाइय 2 11 2.

उच्चोलि 9 3 1, 20 3 3 [cf. D. 1 131 =नीवी] उत्सङ्ग lap. (Mp. 22 15 20).

उच्छउ 19 11 7 उत्सवः (G. ओछव).

√**उच्छल** [उद्+शल्] fly upwards;
–abs. उच्छलॅवि 17 6 10*b*, p. p. उच्छलिय 13 5 7, °1 1 9, 9 14 6, 1 13 1°, °18 1 1, °18 1 3, 17 12 10*a* 17 2 2 (G. उछळवुँ); caus. p. p. उच्छल्लाविय 13 4 9 उच्छालिय 13 3 1*b* (G. उछाळवुँ).

√**उच्छह** [उत्+सह];
–pres. 3. उच्छहइ 16 3 10*b*.

उच्छिण्ण 17 5 7 उच्छिन्न.

√**उज्जल** [उद्+ज्वल्]
–p. p. °उज्जलिय 14 6 6; caus. p. p. उज्जालिय 7 2 4 (G. उजाळवुँ).

उज्जुय 5 15 9*a* ऋजु enl.

उज्जीविय 19 15 2 उज्जीवित.

√**उज्जोव** [उद्+द्योतय्];
–pres. part. f. enl. उज्जोवंतिय 7 3 8; p. p. °उज्जोइय 15 14 5.

उज्झर 14 10 8 [from उद्+क्षर्] cf. Hc. I 98 ओज्झर निर्झर.

उज्झिय °3 10 6, °5 13 6° उज्झित.

√**उट्ठ** [उद्+स्था; G. ऊठवुँ];
–imper. 2. s. (intensive) उट्ठुट्ठु 10 4 4; pres. part. उट्ठन्त 7 8 4, 9 10 3, enl. 16 13 4; abs. उट्ठेंवि 8 9 7; caus. imper. 2. pl. उट्ठवहों 15 10 6.

√**उड्ड** [उद्+डय] fly (G. ऊडवुँ);
–pres. 3. s. उड्डइ 1 5 4, 3. pl. उड्डन्ति 5 11 5, 13 5 5; abs. उड्डेंवि 10 9 8; caus. p. p. °उड्डाविय° 2 1 8.

उड्डण 14 3 3, 18 5 8° [D. 1 155 ओड्डण=उत्तरिय] upper garment, (G. ओढणुँ, ओढणी).

उड्डुक्किय 17 13 7 [from उद्+ढौक्] अपगता?

उणाइ 1 3 6 उणादि.

°उण्डि 17 6 5 (PSM. पिण्ड) bullet like missile?

उण्णाविय° 2 14 9*a* उन्नामित.

उण्हय 12 12 8 उष्ण enl.

√**उत्थर** (आ+क्रम्) attack, confront (in battle);
–imper. 2. pl. उत्थरहों 12 9 3 abs. उत्थरॅवि 9 9 9*a*, 15 7 8, 18 2 9*a*, 17 4 1*a*; p. p. उत्थरिय 7 5 1, 15 5 2, enl. उत्थरियय 17 17 10*a*.

°उल्लाव 13 9 4 (i)? (ii) [उल्लाप] conversation.

√उल्लुक (Hc. IV 116 उल्लुक्क=णिलुक्क= नि+ली) hide;
–pres. 3. s. उल्लुक्कइ 15 3 9; imper. 2. pl. उल्लुक्कहों 14 5 4.

√उल्लोल [उद्+लुल्] undulate, roll;
–pres. 3. s. उल्लोलइ 14 3 4.

√उल्हाव (निर्वापय्) extinguish;
–pres. 3 s. उल्हावमि 20 9 3; p. p. enl. उल्हावियय 17 14 9*a* (cf. G. ओलववुँ, होलववुँ).

उवयार 12 11 4, 19 1 5, 19 8 7 उपकार.

√उवमिज्ज [from उपमीय्] be compared;
–pres. 2. s. उवमिज्जहि 2 6 9; pres. 3 s. उवमिज्जइ 1 6 1, 11 10 8.

उवरि °2 2 9*a*, 2 3 8, 6 6 2, °11 5 2, 11 14 1, 11 14 8, 13 2 6, °14 7 9*a*, 19 3 2; उवरिं 17 8 10*b* उपरि.

उवर 1 10 3, 2 11 5, 12 3 5, 13 4 5 उदर.

उवरिल्लिय f. 4 9 9*a* [Hc. II 163] उपरितना.

उववयाण 16 5 4 [उपप्रदान] दान (second of the four उपायs).

उवसमिय 18 1 9*b* उपशमित.

उवसोवणि 2 2 7 उपस्वापिनी soporific charm.

उवसोह 6 3 4 [उपशोभा] adornment.

उवहि 2 10 5, 9 3 8, 13 2 7, 15 3 8° उदधि.

उव्वरिय 5 11 3, 14 7 5 (cf. D. 1 132 उव्वरिअ=अधिक, अनीप्सित) अवशिष्ट.

√उव्वह [उद्+वह्];
–pres. 3 s. उव्वहइ 11 5 9*b*, 13 10 9; p. 3 pl. उव्वहन्ति 1 10 6.

√उव्वेढ [उद्+वेष्ट्] free from a siege;
–abs. उव्वेढेंवि 18 10 4; caus. p. p. enl. उव्वेढावियय 20 7 9*a*

√उव्वेल्ल [उद्+वेल्; PSM.] move quickly;
–abs. उव्वेल्लेंवि 6 2 4.

उव्वेल्लिय 2 4 5 प्रसारित.

उहय° 4 11 6 उभय.

उहु 7 3 5, 6, 18 1 3, 6 that one.

ऊ

√ऊसार [उत्+सारय्];
–abs. ऊसारेंवि 16 8 6.

ऊहु 7 3 5 that one.

ए

√ए (इ) go;
–pres. 3 pl. एन्ति 5 12 5; imper. 2 s. एहि 7 9 1; pres. part. एन्त 6 2 6, 11 11 7, 14 2 9*a*, enl. इन्तय 8 9 7.

एय 17 7 2, ऍय 8 3 6, 15 12 2, 16 15 6 एतद् (G. ए).

एकयल 14 11 6 एक-कला.

एकत्तहें 18 4 3 एकतः (cf. Hc. IV 420 एत्तहे=इतः) at one place; on one side.

एक्कमण 12 12 9 एकमनस्.

एक्कमेक्क 17 14 1*b*, 19 10 10*a* (Hc. III 1) एकैक one another. (G. एकमेक).

एकल्लय 20 6 9*a* [एक+ल्लक] एकाकिन्, f. एकल्लिय 19 18 5 (G. एकलुँ, एकली).

एकवार 18 8 9*b* एक-वार once (G. एक वार). cf. एक्कऍ वारऍ 14 8 9*b* once.

एक्कसि 2 14 1 (Hc. IV 428) [एकशः] सकृत्.

एक्केक 15 2 3, enl. एक्केकय 8 12 9*b* एकैक (G. एकेक) each one.

एत्तडय 10 10 8, 14 11 2, 15 12 2, f. एत्तडिय 13 11 2, 15 12 3, 16 9 3, 19 14 6, 19 18 2 एतावत्.

एत्तहें 7 11 3, 10 7 4, 10 9 2, 12 8 1, 18 3 4 [Hc. IV 420] (always with वि) इतः now here, equivalent to एत्थन्तरें=अत्रान्तरे.

कइयहु 9 6 5 [cf. Hc. IV कइयहँ IV 422 (1)] कदा.

कइवंसिय 12 2 7 कपिवंशिक.

कय 6 15 4 कृत.

कउ 19 2 3 कः enl.

कउ 5 12 9*b*, 6 3 2, 6 3 7 [Hc. IV 416] कुतः.

कउहमग्ग 10 1 8 [*ककुभा+मार्ग] gl. दिग्मार्ग.

कयन्त 10 8 6, 10 9 2 कृतान्त.

कयावि 4 3 3 कदापि.

कक्कर 8 10 8 [कर्कर] पर्वतशिखर (Mp. gl. 31 25 7).

°कक्ख 16 15 3 कक्ष flank.

कक्खड 13 8 4 gl. कर्कश violent.

कच्छ 4 11 2 कक्षा loin cloth (G. कच्छ, काछडी).

°कज्जें 12 5 5 कार्ये for the sake of.

°कञ्चण 1 5 8 काञ्चन.

कञ्चुय° 4 7 10*a* कञ्चुक cuirass.

°कञ्जय 18 6 1 कञ्ज enl. lotus.

कट्ठिय-धर 3 5 10 [काष्ठिका+धर] staff-bearer (Mp. gl. 6 2 3 यष्टिधर) (cf. G. काठी).

कट्ठिय-वाल 3 6 9 [*काष्ठिका-पाल] staff-bearer.

कडउल्ला° 14 5 7 [कटक+°उल्लय contracted] bracelet (cf. G. कडलुं).

°कडय 7 1 2 कटक ridge.

°कडप्प 13 6 1°*a*, 13 8 4, [D. 2 13] निकर (G. कडपलो).

°कडिसरय 13 6 3 [कटि+सर enl.] कटिसूत्र.

कडुअ° 12 7 1 कटुक (G. कडवुं).

कडुआविय° 11 12 5 (quali. °साहण) प्रहत, पीडित, पराभूत (PSM.).

√कड्ढ [probably from कृष्ट] pull, draw out (G. काढवुं);
–pres. 1. s. कड्ढमि 15 2 7; pres. part. f. कड्ढन्तिय 18 10 9*a*; abs. कड्ढेवि 5 10 8; p. p. enl. कड्ढियय 14 13 9*a*.

√कण [क्वण्; G. कणवुं] groan;
–pres. 3. s. कणइ 1 5 3.

°कणय 11 8 4 [D. 2 56] gl. बाण.

कणय-डोर 7 2 7 [कनक+दोर] thin golden necklace (cf. G. दोरो and कन्दोरो).

कण्ठय 7 2 6, 9 4 4, 9 5 1, 9 10 6, 16 9 8, [कण्ठक] neck ornament (G. कंठो), necklace of one string (G. कंठी).

कण्ठिय 1 4 3 [कण्ठिका] necklace of one (or more) string (G. कंठी).

°कण्डुइय° 19 7 10 कण्डूयित.

°कण्डूयण 2 12 4 कण्डूयन.

कण्णारिय 19 14 2 [from कर्ण+आर] goaded near the ears (cf. आरोहें कन्नारिउ गइन्दु Bh. 2 5 5 where Gune renders it by कर्णयोः अंकुशेन प्रेरितः; PSM. wrongly विभूषितः).

कण्णजाउ 16 8 3 कर्णजापः whispering in the ear; tale-bearing.

कण्णादाण 6 3 9*a* कन्यादान.

°कण्णिय° 4 5 6, 17 6 3 कर्णिका kind of arrow with an ear-shaped top.

°कत्तरी 4 11 4 a term of duelling. (With this line compare Bh. 2 2 7 मल्ल-जुज्झ-आवग्गण-सच्चइँ, दोकर-कत्तरि करण-पवच्चइँ; most of these terms are given by Jacobi with a query).

कत्थइ 13 5 4, 5, 6, 8, 9; कत्थ-वि 13 5 2, 3, 17 13 1*a* कुत्रापि.

√कन्द (क्रन्द्), bewail, cry;
–pres. 3. s. कन्दइ 8 2 9*b*; pres. part. कन्दन्त 9 10 2, 11 9 5, f. enl. कन्दन्तिय 19 5 10*a*;
–agentive कन्दावण 9 6 9*b*.

°कन्दल° 7 1 5 shoot.

कन्दुअ-खण 16 2 3 कन्दुकक्षण game of ball.

कन्दोट्ट° 1 13 8 [D. 2 9] नीलोत्पल.

कन्धर 11 6 8.

कप्प 4 4 9*b*, 8 2 3, 8 4 4, 18 9 9*a* [कल्प] कर tribute (Mp. 39 6 1*b* gl. कप्पु करः दण्डो वा).

√कप्प cut (G. कापवुँ);
-pass. pres. 3. s. कप्पिज्जइ 18 8 7; p. p. कप्पिय 4 8 3.

कप्परिय 15 4 5, 15 5 3, 17 8 8 cut (from √कप्पर=√कप्प extended with °र; cf. D. 2 20 कप्परिअं दारितम्).

कप्पिणु 16 9 9 कृत्वा, gl. कथयित्वा (cf. Kramadis'vara's *Saiṅkṡipta-sāra* 5 59 कृप्पि; *Vasudevahiṇḍi* I, p. 28, l. 1. कप्पि).

कम° 1 13 9*b*, 17 12 8 क्रम step;
-कम-मुअण° 1 6 3 क्रममोचन (1) taking steps; (2) swerving from tradition (?).

√कम (क्रम्) cross;
-pres. 3. s. कमइ 12 6 8; abs. कमेप्पिणु 2 3 7.

°कमलायर 2 1 9*b* कमलाकर.

√कम्प [कम्प्; G. काँपवुँ];
-pres. 3. pl. कम्पन्ति 1 4 4; pres. part. कम्पन्त 1 3 14*b*, enl. 8 3 3;
-agentive कम्पावण 13 9 2, 15 1*b*;
-कम्पावणसील 20 9 9*b*.

कम्मन्त 3 13 6 [कर्मान्त given by MW. as occurring in the present sense in lexicons only] tilled or cultivated ground.

कम्मारय 2 10 2 [कर्मकार enl.] servant.

√कर [कृ; G करवुँ];
-pres. 1. s. करमि 1 3 9, 2 9 2, 4 4 4, 13 8 8, 2. s. करहि 5 16 5, करेहि 20 11 4, 3. s. करइ 2 9 3, 2 10 3, 4 5 9*a*, 9 4 4, करेइ 4 12 6, 11 6 2, 16 14 2; 3, pl. करन्ति 6 14 9*a*; imper. 2. s. करें 4 3 2, 6 16 8, 7 12 6, 8 4 4, 9 2 6, 9 10 5, 9 10 7, 12 10 9*b*, 15 5 6, 19 1 10*b*, 19 8 3, 19 15 6, करि 12 10 9*b*, 2. pl. करहु 4 3 3, 4 5 2, 5 10 7, 16 11 3, 19 3 8, 3. s. करउ 17 18 4, करेउ 5 13 2, 17 18 7, 3. pl. करन्तु 12 4 7; fut. 1. pl. करेसहुँ 3 6 11*a*, 2. pl. करेसहों 12 8 9*b*, 3. s. करेसइ 16 8 5; pres. part. करन्त 2 1 9*a*, 3 2 4, 3 7 8, 14 6 1, enl. 4 1 9*a*, 6 1 1, 8 1*a*, 17 4 10*b*; f. करन्ति 7 3 8, 14 7, enl. करन्तिय 9 8 4; abs. करेंवि 2 7 6, 4 12 7, 5 7 7, 6 13 3, 10 7 1, 12 1 3, करेवि 1 8 1, 3 12 2, 4 11 5, 5 5 8, 7 10 1, 9 11 3, 10 8 3, 16 9 7, करेंप्पिणु 2 14 8, 2 15 3, 5 3 2, 8 7 3, 10 8 9, 11 11 8, 14 9 1, 19 12 1*b*, करेविणु 15 15 7; कप्पिणु see s. v.-
pot. part. करेवी 9 6 9*b*, 20 1 7;
-pass. pres. 3. s. किज्जइ 13 11 10, 15 7 9*a*; p. p. कय 1 16 10, किय 11 1 7°, (enl.) 4 1*a*; -caus. agentive करावण 18 1 2.

करण 4 11 4; 11 6 4 tactical move in duelling or subduing an elephant. See कत्तरी.

°करयलग्ग 1 9 1 करतलाग्र.

√करकर (onom.) caw;
-pres. 3. s. करकरइ 8 2 9*b*.

°करग्ग 1 5 2 कराग्र (Dingaḷ करगो hand).

करम्बिय °12 6 6, enl. करम्बियय 11 7 9*a* [करम्बित] व्याप्त.

करपहर° 4 7 5 [करप्रहार] करकुट्टि.

करि° 8 5 6.

कलयण्ठि 14 12 7 [कलकण्ठी; cf. D. 2 30] कोकिला.

°कलम 1 4 2.

कलमलय 12 12 8 Mp. 36 2 6 gl. ईर्ष्याजनित-खेद.

कलुणय 9 10 2 करुण enl.

कल्लएँ 2 12 9*b*, 7 12 9*a*, 16 11 3 कल्ये (enl.) to morrow (G. काल्य).

°**कल्लोल** 11 14 6 f., कल्लोल 1 2 5.

°**कवय**° 4 7 10*a* कवच.

कवण 5 13 9*b*, 9 9 2, 13 5 10*b*, 16 6 3 [cf. Pali को-पन, किं-पन; Hc. IV 367] किम् (G. कवण, कोण).

कवन्ध 8 3 4 कवन्ध.

क वि 1 2 4 क्वापि.

कस° 9 10 3 कशा whip.

कसण °11 10 7, 14 7 7 कृष्ण.

√**कह** [कथ्; G. कहेवुँ];
 –pres. 1. s. कहमि, 12 1 6, 3. s. कहइ 3 11 1*a*; imper. 2. s. कहें 1 9 9*b*, 6 13 7, 8 6 9*a*, 19 13 4, 5; 2. pl. कहहु 4 1 9*b*, कहहों 19 4 9*a*, कहहों कहहों 12 1*b*; pres. part. (enl.) कहन्ता 3 7 9, 19 18 10*a*;
 –pass. pres. 3. s. कहिज्जइ 19 10 1*b*; p. p. कहिय 1 12 8, 4 3 5, 4 5 8.

कह 1 10 5 कथम्;
 –कह व 4 2 9*a*, कथम्+इव.
 –कह वि 11 12 9*a*, 15 12 5 कथम्+अपि
 –कह वि कह वि 17 8 8.

कहकहन्ती 9 12 1 (onom.) whizzing.

°**कहाणय** 11 3 1 कथानक.

कहिँ 1 10 3 कुत्र;
 –कहिं-मि 12 12 9, 14 6 2, 3, 4, 5, 19 12 8 कुत्रापि somewhere, in some place; 12 2 3 somehow.

काइँ 11 13 3 किम्.

कहु 17 5 10 कथम्.

काऊसाय 2 11 8 कायोत्सर्ग.

कायम्बरि° 14 6 4 कादम्बरी wine.

कागणि° 4 6 11*b* [काकिणी] रत्नविशेष.

काणि 10 12 2, 13 11 9 f. वैर (?).

काणेक्खइ 2 12 8 [काण+√ईक्ष्] looks sideways.

कापुरिस 2 13 2 कापुरुष.

कामसत्थ 4 1 2 कामशास्त्र.

कारणें 1 10 5, 4 12 3, 15 7 4, 20 12 11 कारणे for the sake of.

कारिम 9 4 7, 14 13 4 [D. 2 27; really an °इम derivation from √कृ] कृत्रिम (1) artificial (2) insincere.

काल 4 6 5 one of the nine treasures.

°**काल-चक्क**° 3 1 1*a* कालचक्र.

°**कालवास** 10 8 8 [कालपाश] Yama's noose or an inauspicious astrological conjunction.

°**काव** 1 1 19*b* काव्य.

किय (?) 11 1 7, 11 1 8 किं वा? किल?

किण 18 4 8 किम्.

किंण 11 1 2, किण्ण 19 17 11*b* किं नु.

किण्ण 14 8 6 किं न.

किर 2 12 7, 4 4 4, 8 11 8, 12 6 9*b*, 12 10 5, 14 9 5, 17 10 1*a* [किल] यावत् just as; about to, as if.

किरिय 11 7 1 क्रिया.

√**किलकिल** (onom.) chirp;
 –pres. 3. s. किलकिलइ 1 5 7 (cf. G. किलकिलाट chirrup).

°**किलन्तय** 20 10 6 क्लान्त enl.

°**किलामिय** 19 6 6 क्लान्त.

किलित्त 13 3 2 [क्लृप्त] रचित.

किलेस 9 10 9*b*, °19 6 9 क्लेश.

किसलय° 3 3 3.

किह 1 10 6, 7, 1 10 9*b* [Hc. IV 401] कथम्.

√**कील** (क्रीड्);
 –pres. part. कीलन्त 2 8 1.

°**कील** 5 1 7, 15 7 8 क्रीडा.

कीलाल 19 7 8, °20 6 5 blood.

कुइय 10 10 9*a*, 11 8 8 कुपित

खयर 18 3 3 [खचर] खेचर.
खयाल 13 4 8 gl. पर्वत-गर्ता (cf. Bh. 3 24 7, 4 3 1 where Jacobi interpretes it as 'thicket').
खगउड 17 15 8 पक्ष-पुट.
√खञ्च draw back, pull back;
 –pres. 3. s. खञ्चेइ 3 12 5; abs. खञ्चेंवि 3 7 3; p. p. खञ्चिय 17 17 3 (cf. G. खंचावुँ hesitate).
खडहार 5 7 1 [D. 2 67 खडं तृणम्] तृणभार haystack (G. खड, भारो).
√खण (खन्, G. खणवुँ);
 –pres. 1. s. खणमि 15 2 6; imper. 2. pl. खणहों 7 4 7; pres. part. खणन्त 12 8 5.
खणें 17 1 10*a* क्षणे in a trice.
खणें जें खणें 9 10 3 now and again.
खणद्धें 4 10 1, 15 8 3 क्षणार्धेन.
खणखणकरन्त 13 7 3 (onom.) tinkling.
°खण्ड° 17 13 10*b* [खण्ड] खण्डशर्करा (G. खाँड f. sugar).
√खण्ड –abs. खण्डेंवि खण्डेंवि 11 1 7.
खत्त 10 12 1, 17 5 2 क्षात्रम्.
खद्धय 17 13 9 [D. 2 67 enl.] भुक्त (G. खाधुँ).
खन्धावार 4 2 9*b*, 14 11 2 स्कन्धावार.
खन्ति 4 2 9*a* क्षान्ति.
√खम (क्षम);
 –opt. 2. s. खमेज्जहि 19 2 10*b*, 19 14 4; caus. pres. 3. s. खमावइ 4 14 3; p. p. खमाविय 19 14 1*b*, enl. खम्मावियय 19 6 8.
खम्भ °1 16 2°, 7 5 4, °19 14 3 [Ved. स्कम्भ prop, support, pillar] pillar (G. खाँभो supporting pillar).
√खल [स्खल्] falter;
 –pres. 3 s. खलइ 14 3 4; pres. part. °खलन्त 17 13 3; p. p. खलिय 7 7 5.
खलहल 13 5 2 (onom.) क्षुब्ध shaky (cf. G. खळभळवुँ become infirm or dilapidate).
खल 11 11 9*b*.
√खा [खाद्, G. खावुँ];
 –pres. 3. s. खाइ 19 3 2; –caus. p. p. (enl.) खावियय 9 11 2.
खाण 2 8 4 खादन.
खावियय see खा.
खारिय 6 1 9, 8 6 7 क्षारित embittered, provoked, exasperated (see. Bh. s. v.).
√खिज्ज [खिद् cf. G. खीजवुँ to get angry];
 –pres. 3. s. खिज्जइ 18 9 3.
खीण° 3 1*a* क्षीण.
खीर 2 5 8 क्षीर.
खीलिय 13 1 3 कीलित confined.
खुज्ज° 8 1 6 कुब्ज.
√खुड (=तुड, Hc. IV 116 खण्ड्);
 –abs. खुडेंवि 16 7 2, p. p. खुडिय° 17 12 5, enl. खुडियय 13 10 10*a*.
खुत्त 14 7 9*b* (D. 2 74) निमग्न (G. खूँतवुँ get embedded).
√खुप्प (मस्ज्, Hc. 4 101; G. खूँपवुँ);
 –pres. 3. pl. खुप्पन्ति 17 2 9; pres. part. enl. खुप्पन्तय 20 10 5.
खुरप्प 11 11 7, 15 5 3 क्षुरप्र sharp-edged arrow.
खुरुप्प 17 6 4 see खुरप्प.
खुहिय 15 4 6 क्षुब्ध.
खेव 10 10 7, 18 10 7, 19 4 6 [क्षेप] कालक्षेप delay;
 –ण किउ खेउ did not wait any more, acted promptly; विणु खेवें immediately.
खेड 6 7 1, 9 8 4, 18 4 7 [Hc. II 174, IV 168 खेड्ड=रम्] क्रीडा sport.
खेडिय 20 7 6 [खेटित; from √खिट्ट (*Dhātupāṭha*) 'terrify, alarm'; cf. PSM. खेडण=पीछे हटना] made to

retreat (cf. G. खेडववुं unhinge, dislocate).

°खेरि 13 10 9 gl. कलुषता uneasiness, anxiety (cf. Mp. 8 1 11 gl. वैर; but here we have वैरखेरि).

√ खेल=क्रीड् (G. खेलवुं).

-pres. part. खेलन्त 9 4 1.

खोणि 5 10 9*a*, °13 4 8 क्षोणी.

खोल्ल 13 4 8 PSM. 'deep cavity, chasm,' but gl. अतीव गाढम्.

ग

गय 1 8 2, 5, enl. 5 4 1, enl. f. गइय 12 9 9, 15 12 8 गत.

गय° 9 9 8 [गद] disease, sickness.

गय° 11 8 5 गदा.

गयणङ्क 17 2 6?

गयवइ 14 2 8 (गतपतिका) प्रोषितभर्तृका, विधवा.

गग्गर° 13 8 7 गद्गद.

√ गज्ज [गर्ज्] roar, make empty noise (G. गाजवुं);

-pres. 2. s. गज्जहि 20 9 4, 3. s. गज्जइ 1 5 7, 3 3 7; pres. part. f. गज्जन्ति 15 14 9*a*; abs. गज्जेंवि 10 10 8*b*, गज्जेवि 9 9 9*a*.

गज्जणा 11 3 5 गर्जना.

गज्जोल्लिय 17 11 10*a*, °20 10 8° [D. 2 100 (cf. Hc. IV 102 गुंजुल्ल=उल्लस्) रोमाञ्चित.

√ गण [गण्; G. गणवुं];

-pres. 2. s. गणहि 9 10 4, 3 s. गणइ 4 5 8, 15 11 7.

गणियारि 5 14 7, °7 3 3, 7 3 10*a*, 19 17 8 gl. हस्तिनी cow-elephant.

°गण्डिवाल° 14 2 5 [ग्रंथिपाल] gl. भंडारपलक i. e. भाण्डागारपालक.

°गण्डवास 13 12 7 [गण्डपार्श्व] surface of the cheeks.

°गण्ड 3 5 5 rhinoceros.

गण्ण° 16 12 6, 18 6 5 gl. गणना (cf. Bh. 2 28;=परिज्ञान Mp. 9 8 12).

गत्तरक्ख 16 15 4 [*गात्ररक्ष] bodyguard.

गन्दुय 18 3 6 (vl. गें°) कन्दुक.

गन्धार° 13 9 9 गान्धार the third primary note of music.

गन्धुक्कड 1 15 3, 13 9 7 [गन्धोत्कट] highly fragrant.

गब्भेसर 3 10 2 गर्भेश्वर sovereign by birth; गब्भेसरि f. 19 6 5 gl. अतिकोमलाङ्गी born in a royal family.

√ गम [गम्];

-abs. गम्पि 2 7 5, 4 3 6, 10 7 7, 15 9 5, गम्पिणु 1 15 9*b*, 6 15 8, 10 6 1.

गम 7 1 6 march of an assailant.

गमय 5 15 2 [गमक] बोधक giver of knowledge.

गमण 18 10 3 गमन.

गमणमण 6 4 2, गवणमणय 3 6 1*b* गन्तुमनस्.

गम्भीरत्तण 4 6 8 गम्भीरत्व.

√ गरह [गर्ह्] censure;

-pres. 3. pl. गरहन्ति 2 14 5; p. p. गरहिय 5 1 6, 20 10 8.

गरहण 13 8 7 गर्हणा self-censure, repentance.

गरुअ 16 6 4, 16 13 9*b*, enl. 1 13 7 गुरु.

गरुयार 15 9 10*b* गुरुतर.

√ गल [गल्] get reduced, pass, fall (G. गळवुं);

-pres. 3. s. गलइ 4 5 5; pres. part. enl. गलन्तय 2 7 9*a*; abs. गलेंवि 14 7 7.

√ गलगज्ज [गल+गर्ज्] grunt, roar (used for the cry of elephants);

-pres. 3. s. गलगज्जइ 17 10 3; pres. part. enl. गलगज्जन्तय 3 6 6; abs. गलगज्जेंवि 20 3 6; p. p. गलगज्जिय 20 5 7.

°गवक्खय 18 6 7 गवाक्ष enl.

√गविट्ठ [denom. from *गविष्ट=गवेषित] search;
-imper. 3. s. गविट्ठउ 3 11 10*a*.

√गवेस [गवेष्] search;
-pres. 1. s. गवेसमि 19 15 9; pres. 3. s. गवेसइ 11 13 2, 14 1*b*; imp-per. 2. pl. गवेसहों 12 8 9*a*, 14 9 9*a*; pres. part. गवेसन्त 19 17 9.

गवेसय 14 10 1, (n. pl.) गवेसाइँ 19 17 3 गवेषक.

गह 5 5 3 [ग्रह] possession by some evil spirit (=पिशाच Mp. 12 19 6).

गहकल्लोल 8 11 4, 20 9 7 (D. 2 86) gl. ग्रहवैरी राहुः (cf. D. 2 2 कल्लोल= शत्रु; cf. also MW. s. v.)

गहण 12 6 9 in the usage कवणु गहणु 'what does he count for?'; 20 11 4 destiny (?).

°गहिर 1 5 3 गभीर.

√गा [गै; G. गावुँ];
-pres. 3. s. गाइ 7 10 7.

√गा [गै-गाय्];
-pres. 3. s. गायइ 1 5 8, 1 14 4, 14 9 5; 3. pl. गायन्ति 7 2 8; imp-per. 3. s. गायउ 17 18 5; pres. part. f. गायन्ती 14 10 8; p. p. गीय 19 9 1*b*.

गायण 8 1 7 गायक?

°गाम° 13 9 8 ग्राम group of tones, gamut.

°गामिय 1 1 3 °गामिन् enl.

गामेल्ल-भास 1 3 11 ग्रामीण-भाषा.

गिद्ध 17 13 8 गृध्र (G. गीध).

गिम्हयाल 13 1 7 ग्रीष्मकाल.

√गिल (गृ) swallow (G. गळवुँ);
-pres. 3. s. गिलइ 19 3 2; p. p. गिलिय 19 8 10*b*.

गिल्ल° 1 15 1 आर्द्र (M. गीला);
-गिल्लगिल्लोलय 11 14 6 अतिशय-आर्द्र?

गीय 19 9 1*b* गीत song.

गीढ 1 10 2, 1 16 2, 12 2 5, 15 5 2, 17 3 6, 19 16 7 gl. धृत, व्याप्त, once wrongly संवरित, once गृहीत. Original sense गृहीत. Mp. gl. 4 3 5, 12 17 5 गृहीत, 4 3 5 स्वीकृत (formed analogically-मुह : मूढ, छुह : छूढ, गिह : गीढ).

गुज्झ 14 7 6, 14 8 8° [गुह्य] pudendum muliebre.

गुण 12 5 11 obligation;
-कवणु गुणु 12 4 6 को गुणः what is the use of, what avails?

°गुप्पन्तय 20 10 5 व्याकुल? in flurry, fussing with (cf. D. 2 102 संमूढ? वर-कञ्ची-कलाव-गुप्पन्तउ Mp. 7 24 10).

गुरुभर° 4 10 9*a* गुरुतर.

गुरुक्की 2 10 1, 4 3 9*b* (f.) गुर्वी.

गुरुहर 7 10 8 गुरु-भर heavy load.

गुरुहार 19 1 6, 19 4 4 [गुरुभारा] गुर्विणी pregnant.

√गुलगुल (onom.) grunt;
-abs. गुलगुलेंवि 10 10 9*b*.

गुलिय f. 6 5 6 (D. 2 103) स्तबक cluster?

गुह 19 6 6 गुहा.

°गुहिल 6 5 3 gl. घनम्, but perhaps =गुह+इल i. e. गुहायुक्त.

गूढपुरिस 16 1 1 [गूढपुरुष] spy.

गेय 2 4 3, 13 9 8.

°गेज° 17 16 8 ग्रैवेयक (cf. D. 2 94 गेजल=ग्रैवेयक) neck ornament.

°गेज्झ 6 5 5 गृह्य.

√गेण्ह [ग्रह्-गृह्णा; M. घेणें];
-pres. 2. s. गेण्हहि; abs. गेण्हेंवि 2 11 6, 17 17 10*a*.

गेह 1 16 5.

गोउर 1 7 7, °2 2 2° गोपुर gate.

गोच्छय 6 6 5, 6 6 6 गुच्छ enl.

गोट्टङ्गण 4 1 2, 8 8 5 गोष्ठाङ्गण.

गोप्पय 18 7 5 गोष्पद shallow puddle.

चउवार 16 11 7 चतुर्द्वार.

√चय [त्यज्]; imp. 2. sing. चउ 7 12 4.

चक्की 18 11 4 [चक्री] चक्रवाकी.

चक्कवट्टि 4 14 9*b* चक्रवर्तिन्.

चक्कय° 18 11 4 [चक्रक] चक्रवाक.

चङ्गय 14 3 5 (D. 3 1 enl.) चारु.

°चच्चक्किय 13 12 7 [चर्चाङ्कित ?] मण्डित, विभूषित [occurs also in Bh. where 'characterized' is the sense guessed by Jacobi. *Saṁdes'a-rāsaka* 168 com. gives चर्चंकिवि= अर्चयित्वा].

√चड (=आ+रुह्; Hc. IV 206; G. चडवुँ);
-imper. 2. s. चडु 19 2 5, 19 15 4; pres. part. चडन्त 3 2 8, f. चडन्ति 10 3 4; abs. चडेंवि 11 3 9*a*, 16 6 2, चडेप्पिणु 3 12 6, 10 11 7; p. p. चडिय 2 11 1 enl. 3 8 10*a*, 15 2 9*a*;
-caus. pres. 3. s. चडावइ 6 3 9*a*, abs. चडावेंवि 2 3 1, 2 17 9*b*, 14 9 2, 19 2 9, 19 11 1*b* p. p. चडाविय 1 9 1°, 12 1 1.

चडुलङ्ग 5 3 9*a* (qualifying तुरङ्ग) restive (cf. Bh. 3 21 10).

चत्त 17 13 1*a* त्यक्त.

चन्दद्ध 14 5 3 अर्धचन्द्र.

चन्दमस 15 11 7 चन्द्रमस्.

चन्दहास 10 1*b* चन्द्रहास magic scimitar.

चन्दिय 6 7 4 चन्द्रिका.

चन्दिणय n. 10 1 9*a*, 18 5 4 चन्द्रिका (cf. PSM. s. v. चंदिण; G. चाँदरणुँ moon-light, star).

चप्प m. 13 1 8 becoming pressed together.

चप्पिय 4 13 9*a*, 11 7 4 आक्रान्त (cf. Hc. IV 395 (6); Bh. s. v. चप्पइ; G. चाँपवुँ).

√चर [चर्; G. चरवुँ];
-pres. 3. s. चरइ 1 10 8 (eat); pres. part. चरन्त 3 2 8 (practise).

चरिमदेह 19 7 3 चरमदेह.

चलणग्ग 1 5 9*b*, °1 7 1° चरणाग्र.

√चलवल (onom.) writhe (of serpents; cf. G. M. चळवळ political agitation);
-pres. 3. s. चलवलइ 13 4 7.

√चल्ल [चल्; G. चालवुँ];
-pres. 3. s. चल्लइ 19 17 10*a*.

√चव (कथ्; Hc. IV 2; G. चववुँ);
-pres. 3. s. चवइ 9 2 4, 12 9 4, 15 7 2, 15 12 1; pres. part. चवन्त 11 14 8, f. enl. चवन्तिय 19 9 4; abs. चवेप्पिणु 8 11 7; p. p. चविय 4 5 8, 6 12 6, 15 3 3 (active sense) उक्तवत्.

√चव [च्यु];
-abs. चवेवि 8 1 3, चवेप्पिणु 6 15 6.

चवढण 13 8 1*b* [cf. Hc. IV 110 चमढ=भुज्] crushing onslaught.

°चाउल 2 17 3 (D. 3 8) तण्डुल (cf. H. चावल).

चारहडि 9 10 7, 17 8 10*b* चारभटी heroism.

चालिय° 1 7 1 चालित.

√चिन्त [चिन्त्];
-pres. 2. s. चिन्तहि 4 2 1, 15 13 1, 3. s. चिन्तइ 5 2 8; pres. part. चिन्तन्तहों 3 2 1; abs. चिन्तेप्पिणु 13 4 2; p. p. चिन्तिय 4 12 1; -pass. pres. 3. s. चिन्तिज्जइ 8 7 4; -caus. pres. part. चिन्तवन्त 16 9 5; p. p. चिन्ताविय 2 9 2.

चिन्ता 2 8 9.

चिन्तावण्ण 15 11 5 चिन्तापन्न.

चिहुर° 10 3 8, °19 13 9 चिकुर.

चुक्क 10 9 1, 13 8 1*b*, enl. 8 4 8 (cf. Hc. IV 177) भ्रष्ट.

चुण्ण 19 11 8*a* चूर्ण powder; चुण्णु चुण्णु 10 10 4.

°चुम्भल 17 12 2 (cf. D. 3 16 चुम्भल) शेखर (with our °अन्त-चुम्भलो cf. Hp. 88 5 3 अन्त-चुम्भल).

√चुम्ब [चुम्ब्, G. चुमवुँ];
–abs. चुम्बेंवि 9 14 9*b*, 20 3 3.

√चूर (चूर्णय्, G. चूरवुँ; cf. Hc. IV 337);
–pres. part. चूरन्त 3 7 2, p. p. °चूरिय° 4 8 7.

चेइहर 6 13 11*a*, 9 13 7 [चैत्यगृह] Jain temple.

चेलिय 2 16 3 चेल garment.

√चोय [चोदय्] urge, impel;
–abs. चोएँवि 15 5 8.

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छकारय 1 3 5 षट्कारक.

छक्खण्ड° 1 11 8 षट्खण्ड.

√छज्ज (Hc. IV 100 शुभ्, G. छाजवुँ);
–pres. 3. s. छजइ 3 7 10*a*, 10 8 11*a*.

छडय 17 18 8 floor-plaster (G. छडो).

छण-चन्द 1 3 14*b*, °यन्द 1 15 3 [क्षण+चन्द्र] full-moon.

छणवासर 14 12 4 [क्षणवासर] festive day.

छणछणसद्द 11 9 6 (onom.) noise produced by a solid object while being cooked.

√छण्ड, √छड्ड (cf. Hc. IV 91 छड्ड=मुच्; G. छाँडवुँ) leave, quit;
–imper. 2. pl. छण्डहों 2 13 4; abs. छण्डेंवि 11 1 7; p. p. छड्डिय 15 11 3, enl. छण्डियय 7 5 9*b*.

°छण्णय 14 1 1 छन्न enl.

°छप्पय 2 1 7 [षट्पद] भ्रमर.

छल 12 9 7 cleverness [cf. D. 3 24 छलिओ=विदग्धः].

°छाय 3 4 7, 5 4 1, 11 1 8, °छाया° 11 14 1 छाया;
—°11 13 6 कान्ति.

छारहडि 9 10 7 [क्षारघटी] ash pot.

छित्त 6 13 6, 12 7 4 [D. 3 27; cf. Hc. IV 182] स्पृष्ट (cf. Mp. 16 25 14*b*).

√छिन्द [छिद्; G. छींदवुँ];
–pres. 3. pl. छिन्दन्ति 7 14 4, p. p. enl. छिण्णय 15 4 9*a*; pass. pres. part. छिजन्त 11 9 6, 17 5 9, (f.) छिजन्ती 8 3 1.

छिल्लर 19 6 5 [D. 3 28] पल्वल (G. छिल्लर).

छिव्वर° 1 2 11 flat (esp. nose; cf. G. छीबुँ flat-nose).

छुडु 8 3 7, 15 14 3 यदि [Hc. IV 385, 422]; 4 10 5, 10 3 4, 14 5 2, 15 12 2 शीघ्र [Hc. IV 401].
–छुडु छुडु 2 16 7, 6 2 4, 7 1 1, 10 1 6, 12 3 9*a*, 13 1 10*b*, 14 7 9*b*, 16 4 3 क्रमेण.
–छुडु जें छुडु 19 6 8, छुडु जे छुडु 15 1 6 क्रमेण.
–छुडु...छुडु 1 3 10, 11 (cf. Mp. gl. 2 19 1 यदा यदा).

√छुह (क्षिप्; Hc. IV 143);
–pres. 3. s. छुहइ 19 2 2 pres. part. छुहन्त 9 3 9*a*; abs. छुहेंवि 12 3 5, छुहेवि 7 8 3, 18 2 7; p. p. छुद्ध 7 14 6, 8 4 5, 17 3 3 छूढ 18 2 2, (f.) छूढी 17 16 9*b*.

छुह° 11 1 9*b*, छुहा 6 14 5 सुधा mortar.

छुहचुण्ण° 1 5 9*a* सुधा-चूर्ण.

छेय °1 9 5 छेद; 13 12 3, 16 5 9, 16 12 7 [D. 3 38] end, limit (G. छेह, छेडो end, छेलुँ last).

छेयकाल 6 3 9*b* छेद-काल.

छेन्छइ 5 13 9*b*, 5 15 2, [Hc. II 174; cf. D. 3 36 छिंछओ=जारः] पुंश्चली.

छोडाविय 11 9 9*b*, 11 10 4, 13 4 6 p. p. from caus. of √छोड=मुच्) मोचित released (G. छोडाव्यो).

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जइ 1 10 2, 3 यदि;

-जइ वि 2 14 1 यद्यपि.

जइयहुँ 16 4 3, 4, 5, 6, 7, 20 4 9b (with तइयहुँ) यदा.

जउ 6 10 8, 6 10 9b यत्र;

-जउ जउ 17 5 8, 19 6 5 यत्र यत्र.

जय (imper. 2. s.) 1 9 2, 3, 4, 5, 6, 7 जय.

जय° 2 6 9 जगत्.

जय° (for जव?) 9 7 8 जप.

जयकार 12 6 1;

-जयजयकार 3 7 8.

√जयकार [*जयकारय्] greet with the word 'victory';

-abs. जयकारेँवि 17 6 1a; जयकारेप्पिणु 2 13 8; p. p. जयकारिय 16 6 9a.

जक्खकद्दम 1 14 8, 14 6 8 [यक्षकर्दम] sort of perfumed cosmetic paste.

जग° 2 1a जगत् (G. जग);

-जगकण्टय 9 3 4 [जगत्+कण्टक] world-harasser;

-जगन्तकर 17 9 10b [जगत्+अन्तकर] world-destroyer.

-जगहर 15 6 4 [जगत्+गृह] world-mansion.

√जगड quarrel, fight (Hc. IV 420 झकट; G. झगडवुं; झगडो 'quarrel');

-pres. 3. s. जगडइ 10 7 5; pres. part. जगडन्त 10 8 4.

°जग्ग 16 8 9a यज्ञ.

जङ्घ-चारण-रिसि 15 6 6 जङ्घा-चारण-ऋषि.

जड्डिय 11 6 7 gl. गले रागैः कृत्वा पीडितः?

जंच 14 10 4 जात्य best, excellent.

जज्जरिय 15 4 5 जर्जरित (cf. G. जाजरुँ).

°जडिय 9 4 2 [D. 3 41] खचित (G. जडवुँ).

√जण [जनय्] produce;

-pres. 3. s. जणइ 7 12 3; agent. f. °जणिय 3 1 13b; जणण 5 6 2, f. जणणि 9 6 6 जनयितृ.

जणु 6 16 6 इव.

जणेर °4 13 2, 7 11 5, °8 11 2, °9 11 7, °17 11 2, 19 6 3, enl. 20 3 10b, f. जणेरि °1 8 3, 7 12 9b, 9 6 2 [*जन+कर] जनक.

जण्णु 4 8 3 see जुण्ण.

°जत्त 16 10 7 यात्रा.

जत्त 9 10 8 यत्न (?).

जन्त 15 10 6 यन्त्र.

जन्तिय 14 9 5 यान्त्रिक.

जमकरण 8 4 1 [यमकरण]? cf. Mp. gl. 8 8 15 मरणं रोगो वा.

°जमहर° 15 8 9a यमगृह (cf. H. जौहर).

√जम्प [जल्प्] speak;

-pres. 3. s. जम्पइ 5 16 4, 12 1 1

जम्पाण °6 14 3, 10 11 3 sort of palanquin, sedan chair.

जम्मण 4 11 6, 19 11 5 जन्मन्.

°जर 11 2 3 ज्वर.

जलद्द 15 11 7, 18 5 4 [जलार्द्र] wet cloth used for cooling (cf. MW. s. v. जलार्द्रा).

जलवास 2 17 3 gl. पुष्पाञ्जलि (?).

जलिय 9 9 1 ज्वलित (G. जळवुँ).

जलोहर 1 5 5 [जल-उपगृह] summer house?

जहिँ 2 7 3 यत्र.

जं 1 10 9a यद्.

-जं जि 2 7 8.

-जं...तं 15 10 1, 2 यावत्-तावत्.

-जं दिवसु...तं दिवसु 19 5 2 since the day.

√जा (या, G. जावुँ, जवुं);

-pres. 1. s. जामि 4 4 3, 19 2 10b, pres. 1. pl. जाहुँ 2 12 8, 7 11 4, 7 11 6, 13 11 10; pres. 2. s. जाहि 17 8 2; pres. 3. s. जाइ 1 10 3, 5 15 1, 16 14 8; pres. 3. pl. जन्ति 2 7 2, 2 12 7; imper. 2. s. जाहि 2 9 6, 5 7 2, 10 11 9b, 11 11 5, 17 4 5, 17 6 1b, intensive जज्जाहि 15 5 5; imper. 2. pl. जाहु

जुज्झ° 4 5 9*b*, 16 12 8 युद्ध.

जुज्झणमण 12 8 9*a* योद्धुमनस्.

जुण्ण-जोत्त 4 8 3 जीर्ण-योक्त्र (This reading is preferred, because of the following खण्डिय-धुराइँ; but in the light of 33 17 7 and the gloss on 4 8 3 जण्णु = जातु may be the correct reading).

जुण्ण° 14 7 4 [जूर्ण] जीर्ण (G. जूनुँ).

जुत्त 11 13 5 युक्त.

°जुम्म 13 8 3 युग्म.

जुवइयण 14 4 6 युवतीजन.

जुवाण 5 13 9*a*, °17 17 2, enl. जुवाणय 5 5 2 युवन्.

जूरावण °12 5 1, 17 9 10*a* (agentive from caus. of √जूर=खिद्) tormentor.

जेँ 1 13 6, 4 14 5, 5 2 1, 5 13 2, 11 13 3, 14 3 3, 14 3 7, 15 7 6 एव;

–(जं) जे...(तं) जे 2 16 9, 2 17 9*a*;

–जेँ 20 3 1;

–जो जेँ...सो जेँ 1 6 8, 10 8 5, 15 15 9*a*.

–तहिँ जेँ तहिँ 10 3 9*a*;

–जि 1 13 5, 5 2 1, 14 3 4, 5, 6, 8, 9, 10, 2 10 3, 3 11 10*b*, 15 7 6, 15 13 6, 7, 8. –सो जि 20 11 8;

जेत्तहेँ 1 14 3, 2 2 8, 2 9 7, 3 7 6, 13 8 6, 13 9 1*b*, 15 4 7, 18 1 7 यत्र.

जेत्तिय 16 15 6 यावत्.

जेत्थु 2 14 6, 12 11 8 यत्र.

जेम 2 16 11*b*, 3 5 8, 4 7 2, 4 12 5, 10 11 4, 13 2 5, 9 यथा;

–जेम...तिह 20 10 2 यथा...तथा;

जेम...तेम 7 7 2 because...therefore

–जेम जेम...तेम तेम 18 8 7, 18 9 3.

जेव 16 8 6 यथा.

जेहय 5 9 4, 6, 7 यादृश (Hc. IV 402); f. जेही 19 6 1*b*.

√जोय [योजय्] दृश् (G. जोवुँ);
–pres. 3. s. जोयइ 7 10 6; imper. 2. pl. जोयहोँ 2 3 9*b*; abs. जोएँवि 6 2 1, 8 8 1, जोएप्पिणु 1 1*b*; p. p. जोइय 4 9 7, 15 13 3, enl. जोइयय 15 5 7; –pass. pres. 3. s. जोइज्जइ 8 7 4.

जोइङ्गण 18 7 5 [ज्योतिस्+इङ्गण] (D. 3 50 =इन्द्रगोप, but here=खद्योत; cf. MW. s. v. ज्योतिरिङ्गण 'fire-fly').

जोइस° 2 1 4, 5 7 5, 8 12 4 [ज्योतिष्] class of gods.

जोइसिय 3 5 7 ज्यौतिषिक class of gods.

°जोयण 9 11 6 (action noun from √जोय; cf. D. 3 50 जोअण=लोचन) दृष्टि.

जोक्कारिय 5 5 8, 11 2 8, 13 12 1*a*, 19 2 10*b*, 19 17 10 greeted.

√जोक्ख (cf. G. जोखवुँ weigh);
–pres. part. enl. जोक्खन्तय 10 1 9*b*, 10 5 1 (used with विज्जउ=magic lores; cf. जोक्खइ आकलयति Mp. 4 5 5).

जोगेसर 5 15 2, °13 6 5 योगेश्वर.

जोग्ग 2 2 9*b*, enl. जोग्गय 10 4 4 योग्य; 19 6 8 योग्यम् ?

°जोत्त° 4 8 3 योक्त्र.

√जोत्त [denom. fr. योक्त्र; G. जोतरवुँ]
–imper. 2. s. जोत्तेँ.

जोव्वण 5 2 6, 13 2 10*b*°, °7 9 9*b* यौवन;

–जोव्वणइत्ति 4 9 9*b*, 14 10 3 यौवनवती.

जोह 8 6 4 योध.

ज्जेँ see जेँ.

झ

झङ्कार 14 3 2, °20 10 6° (onom.) tinkling, humming.

–झङ्कारिय 7 2 3 [झङ्कारित] humming.

झड° 13 8 4°, °15 13 7 [cf. D. 3 53 झडी=निरन्तरवृष्टि, G. झडी] forceful attack.

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ढक्करिवन्तय 1 10 1 gl. हठोक्तियुक्त making dogmatic assertions [cf. Hc. IV 422 अद्भुतस्य ढक्करि].

ढिल्ल 18 9 6 शिथिल (G. ढीलुँ).

ढीलीहोन्तय 8 5 11*a* enl. शिथिलीभवत्.

√**ढुक** (ढौक्; G. ढूकवुँ, ढूँकवुँ approach; ढूकडुँ, ढूँकडुँ near) approach; -pres. 3. s. ढुक्कइ 5 4 8, 7 5 7, 10 12 8, 15 3 9*b*, 16 11 9*b*; imper. 2. pl. ढुक्कहों 14 5 4; pres. part. ढुक्कमाण 10 11 5; p. p. ढुक्क 3 1 1, 3 7 6, 4 7 7, 16 5 1, 10 2 8, 13 12 5; enl. ढुक्कय 8 4 8, 14 8 9*b*, ढुक्किय 1 14 3, 12 3 6.

√**ढोय** (ढौकय्) bring, offer; -pres. 3. s. ढोयइ 2 16 5; 3. pl ढोयन्ति 6 3 3; p. p. ढोइय 7 1 8; 15 14 5.

ढोय [ढौक] 16 5 2 haunt, approach [cf. न ददाति परयसुहृदोऽपि स्वगृहे ढौकम् । *Upamitibhavaprapañcākatha*, p. 62, l. 3–4].

ढोयण [ढौकन] 16 2 5 presenting.

ढोर 2 7 3 पशु cattle (G. ढोर).

√**ढोव** (ढौकय्) offer; -pres. 3. s. ढोवइ 1 14 6.

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ण 1 10 8, 2 13 9*a*, 9*b* न;

–ण-वि 15 3 5, 15 7 3, 12 8 10*b* नापि.

–णउ 1 3 9, 2 16 5, 3 11 10*b*, 11 8 7 न तु.

णइसप्प 4 6 6 नैसर्प one of the nine treasures.

णइँ 12 12 10*b* ननु.

णय-णिवास 1 6 1 नय-निवास.

णयवन्तय 6 3 1 नयवत् enl.

णक्ख° 14 5 7 नख (G. नख).

णक्खन्तो (?) 16 9 4.

°णग 18 7 7 नग mountain.

णङ्गूल° 6 9 2 लाङ्गूल.

णङ्गूलप्पहरण 20 8 5 लाङ्गूलप्रहरण.

√**णच्च** (नृत्–नृत्यति; G. नाचवुँ); -pres. 3. s. णच्चइ 1 5 2; 3. pl. णच्चन्ति 1 4 5; pres. part. enl. णच्चन्तय 5 1 9*b*, f. णच्चन्ती 14 10 7; -caus. p. p. णच्चाविय 17 15 9, enl. णच्चावियय 11 7 9*b*.

णज्जइ 3 7 10*b* [ज्ञायते], णज्जन्ति 1 4 6 [ज्ञायन्ते] [Hc. IV 444 gives as an उत्प्रेक्षार्थ निपात, नावइ=नव्वइ which is=नज्जइ according to Hc. IV 252] as if. (cf. G. जाणे के).

णट्टारम्भ 2 9 6 नाट्यारम्भ (G. नाटारम्भ).

°णट्टावय 11 7 9*b* नर्तक one making others dance.

णट्टावयघर 14 12 8 dancing-hall.

णत्थि 16 12 3 नास्ति (G. नथी).

णन्द-वद्ध-जय-सद्द° 11 14 10 नन्द, वर्धय, जय इति शब्दः.

णन्दण 3 13 3 [नन्दन] son;-f. °णन्दणी 10 1 5 daughter.

√**णम** (नम्, G. नमवुँ); -pres. 2. s. णमहि 12 5 14*a*, 3. s. णमइ 12 2 4; fut. 3. s. णमेसइ 12 6 4; pres. part. णमन्त 1 8 12, 17 10 10*a*; p. p. णमिय 2 6 9; -caus. p. p. णामिय° 1 8 2.

णमोक्कार 6 10 1*a* नमस्कार.

णर 16 15 7.

णरवइ 4 1 9*a* नरपति.

णराय 8 9 1 नाराच (Hc. I 67).

णराहिउ 1 12 7, णराहिवु 15 15 4 नराधिपः.

√**णव** (नम्); -pres. 3. s. णवइ 3 9 4; pres. part. णवन्त 7 9 6; abs. णवेंवि 11 8 3, णवेप्पिणु 1 1*a*, 1 7 9*a*; -caus. abs. णावेंवि 10 8 10.

णवजोव्वण 1 4 9*b* नवयौवन.

णवर 11 5 4, 5, 6, 7, 8, 9*b*, 11 12 2, 12 6 1 केवलम्; 12 4 8, 12 12

णिअंसण and Mp. 11 14 11 णिया-सणउं परिधानम्].

°णिकाय 2 10 9*a* निकाय.

णिक्कय 17 18 4 सुनिर्मल (see PSM. s. v. णिक्क).

णिक्कम्पिरय 9 9 2 निष्प्रकम्प.

णिक्कारण 19 15 7 निष्कारण.

णिक्खय 7 8 8*b* [निक्षत; D. 4 32] निहत struck.

णिक्खत्तिय 5 11 2 [denom. from निक्खत्त=*निक्षत्र ?] निहत (gl. क्षयं नीताः) slain.

णिक्खन्त 15 8 3, 15 8 8, enl. णिक्खन्तय 5 9 11*b* निष्क्रान्त.

णिक्खवण 2 11 4, 19 13 10*b* [निष्क्रमण] दीक्षाग्रहण.

णिगूढपुरिस 16 3 2 गूढपुरुष spy.

√ णिग्ग (=निर्गम्);
-pres. 3. s. णिग्गइ 11 13 1; imper. 2. pl. णिग्गहों 7 6 9*a*; pres. part. णिग्गन्त 7 7 4.

णिग्गइय f. 15 12 8 निर्गत enl.

णिग्गल 14 13 3?

णिग्घण 13 10 2 निर्घन cloudless.

णिग्घाय 7 14 7 निर्घात lightning-stroke.

°णिग्घोस 2 1 3 निर्घोष.

णिच्चिन्तय 17 9 7 निश्चिन्त enl.

णिच्चेयण 17 7 5 निश्चेतन.

णिज्जलहरय 3 3 1*b* निर्जलधर enl. cloudless.

°णिज्जिण 1 1 4 gl. जयनशील.

√ णिज्झर (क्षर्; cf. G. झरवुँ);
-pres. part. णिज्झरन्त 8 7 1.

°णिज्झर 11 3 6, °15 9 6° निर्झर.

√ णिट्ठव [नि+स्थाप्] विनाशय्;
-imper. 2. pl. णिट्ठवहों 6 2 8, p. p. णिट्ठविय 17 14 2; agent. °णिट्ठवण° 7 6 4 (cf. निट्ठइ=नश्यति Mp. 3 3 7).

णिट्ठिय 1 2 5 [निष्ठित] युक्त full of ?

णिडाल 10 3 8, 13 10 2, 8 9 4, 14 5 3, 15 5 8; णिड्डाल 8 9 9 णिड्डालि 8 2 1 ललाट.

णिड्डु 8 2 1 ?

√ णिड्डह (निर्दह्);
-pres. 3. s. णिड्डहइ 18 5 6.

णिड्डाल see णिडाल.

णिड्डालि see णिडाल.

√ णिण्णास (निर्णाशय्);
-pres. part. णिण्णासन्त 3 2 5
-agent. °णिण्णासण 3 3 2.

णित्ति 7 12 1 नीति.

णित्तुलउ 18 6 3 [निस्+तुल्य enl. ? cf. G. नीटोल] certainly (cf. *Pāhuḍa-dohā* 198 *cd* चूरिवि चउगइ णित्तुलउ परम जउ पावेहि).

णिद्दरिस 5 13 1 [*निर्दर्श] निदर्शन.

√ णिद्दल [निर्+दलय्] destroy;
-abs. णिद्दलेवि 18 2 6.

√ णिद्दाय [denom. from निद्रा] go to sleep;
-pres. 3. s; णिद्दायइ 17 15 3.

णिद्दाखिण्णय 2 14 2 निर्दाक्षिण्य enl. ungenerous.

√ णिद्दार [निर्+दारय्] split open;
-abs. णिद्दारेंवि 2 7 4.

णिद्ध 9 11 6°, 11 4 4 स्निग्ध.

णिद्धुय° 3 3 1*b* निर्धूत.

णिद्धुयगाय 5 12 3 [निर्+ D. धुयगाय] भ्रमर-रहित.

णिप्पसर 12 3 8 निष्प्रसर.

णिब्भच्छिय 4 10 5, 4 3 9*a*, 9 6 6, 12 6 4 [निर्भर्त्सित] तिरस्कृत.

णिब्भिच्च 17 17 9 निर्भीक ?

णिमण्ण 10 3 8 निमग्न (cf. णुमण्ण Hc. I 94].

णिमन्तणय 16 13 9*a* निमन्त्रण enl. invitation.

णिम्मन्तिय 16 13 5 निमन्त्रित.

°णिम्मविय 3 4 1*b* [निर्मापित] निर्मित.

°णिह 11 4 4 निभ.

°णिसुम्भण° 5 3 5 [निशुम्भन] destroyer.

णिहय 16 4 8 निहत.

°णिहाय 3 1 2, 13 8 2 निघात.

√णिहाल [नि+भालय्; G. निहाळवुँ];
-imper. 2. s. णिहालें 12 5 14*a*. 3. s. णिहालउ 17 18 6; p. p. णिहालिय 3 9 5, 10 1 4, 19 13 9.

णिहिय 3 13 7 निधि enl.

णिहुअय 18 2 3 निभृत enl.

णिहेलण 2 17 1, °4 1 4 [D. 4 51, Hc. 2 174] गृह.

णीयड 18 3 9*b* ?

णीलाउलि 6 7 6 [णील+आवलि ?] row of sapphire ?

णीसङ्गत्तणु 2 13 4 निःसङ्गत्व.

°णीसण 17 16 7 निःस्वन gl. शब्द.

णीसदूय 14 1 6 निःशब्द enl.

°णीसन्दण 2 13 7 निःस्यन्दन without a chariot.

णीसन्धि 18 12 9*b* निःसन्धि.

√णीसर (निस्+सृ; G. नीसरवुँ);
-pres. 3. s. णीसरइ 15 11 4; imper. 2. s. णीसरु 4 7 2, 12 6 5; 3. s. णीसरउ 19 4 6; p. p. णीसरिय 4 7 6, enl. 15 1 6;
-caus. abs. णीसारेंवि 5 16 7; p. p. णीसारिय 10 9 1, 14 1 3.

णीसावण्ण 4 5 4, 8 4 9*b*, [*निःसामान्य] अनन्य, gl. द्वितीय-प्रभु-रहित.

√णीसस (निःश्वस्);
-pres. 3. s. णीससइ 18 5 7 sighs; णीसासन्त 9 7 3 exhaling.

णीसुण्ण 19 12 2 निःशून्य.

√णे [नी];
-pres. 1. s. णेमि 18 3 7; 3. s. णेइ 16 2 1; imper. 2. pl. णेहु 12 9 2; p. p. णिय 2 2 8, 5 3 9*b*, pass. pres. 3. s. णिज्जइ 5 2 5, pres. part. णिजन्त 19 18 7.

णेउर° 1 13 9*b* नूपुर.

णेयार 20 7 8 नेतृ.

°णेह° 9 14 9*b* स्नेह (G. नेह).

ण्हवण-पुज्ज 18 4 5 स्नपन-पूजा.

ण्हवणवीढ 1 16 2 स्नपन-पीठ.

√ण्हा [स्ना; G. नहावुँ];
-pres. 3. s. ण्हाइ 1 5 5, 5 14 7 7 10 7; imper. 2. pl. ण्हाहों 14 5 4; abs. ण्हाएँवि 5 4 5; pret. part. ण्हाय 15 9 7.

ण्हाणड्ढ 13 9 7 स्नानाढ्य.

त

तइयहुँ 16 4 8 तदा.

तइयहों 8 8 2 तदा.

तइकाल 6 14 2 [*त्रयीकाल] कालत्रयी.

तइलोक्क 1 1 3, 1 11 3, 2 1*a*, 17 1*b*; त्रैलोक्य.

तइलोक्क-णाह 18 4 5 त्रैलोक्यनाथ.

तउ 1 16 1, 9 2 3 (?), 16 7 3, 18 7 2, 19 2 3 तव.

तउ 6 10 8, 6 10 9*b* तत्र.

तउ तउ 17 5 8, 19 6 5 तत्र तत्र.

तक्खणें 2 9 8 तत्क्षणात्.

तक्खणेंण 15 15 7, 6 10 7.

तग्गय° 1 9 8 तद्गत.

√तज्ज (तर्जय्) threaten;
-imper. 2. s. तज्जु 7 12 3; abs. तज्जेंवि 17 3 10*a*; pret. part. तज्जिय 4 9 9*b*.

तणउ 3 7 1*a*, 4 5 2, 10 8 7, 17 6 10*a*, तणय 1 16 5; f. तणिय 3 6 10, 4 3 7; तणइँ 3 7 1*a*; तणेंण 13 4 1*a*, 19 5 3; तणएँ 16 1*a*.

तणुहेइ 8 5 3 ?

तण्डविय 19 17 6 [cf. D. 5 5, Hc. IV 137 =तड्डव=तन्] विस्तारित.

तत्त 3 2 2 तप्त.

तत्ति 1 3 3, 16 4 1 [D. 5 20 तत्परता] चिन्ता.

तत्थहों 6 15 6 तस्मात् स्थानात्.

तुरिउ 2 14 8, 12 11 6, तुरिय 4 3 2, 14 9 9a, 16 14 5, enl. तुरियउ 3 7 4 त्वरितम् soon.

तुव 19 15 9 तव.

°तुसार 4 10 6 [तुषार] शीकर.

तुह 12 9 7, 15 12 3 तव.

तुहारय 4 13 8, 9 1 8, f. तुहारी 4 5 9a त्वदीय.

तूरिय 7 13 6 [तूर्य+इक] तूर्यवादक.

√तूस [तुष्य];
 -abs. तूसेँवि 5 5 9b.

°तूह° 1 2 5 तीर्थ, सरिदवतार gl. तट [Hc. I 104, 2 72; D. 5 16].

तेत्तहेँ 1 14 3, 2 2 8, 2 9 7, 3 7 6, 13 8 6, 13 9 1b, 15 4 7, 18 1 7 तत्र.

तेत्तिउ 16 15 6 तावत.

तेत्थु 2 7 4 तत्र; तेत्थुवि 1 11 4 तत्रापि.

तेम 4 5 8, 12 4 4 तथा (G. तेम);
 तेम तेम 18 8 7, 18 9 3.

तेरय 19 7 1a त्वदीय.

तेव 16 8 6 तथा.

तेहय 2 13 1, 4 5 3, 9 7 5, 12 2 5 तादृश् (Hc. IV 402).

तो 1 10 2, 1 14 1, 2 6 2, 12 7 4, 12 8 7, 15 6 6, 15 12 3, 16 7 3 ततः.

-तो-वि 1 3 9, 4 3 6, 5 7 7, 16 7 3 ततः अपि.

तोय 4 10 6.

√तोड [त्रोटय् ; Hc. IV 106; G. तोडवुँ]
 -imper. 2. pl. तोडहोँ 2 13 4, abs. तोडेँवि 7 5 8, तोडेप्पिणु 2 12 8.

तोण° 18 6 7 तूण, gl. भस्त्रा (G. भाथो quiver).

°त्तय° 1 7 3 त्रय.

थ

√थक्क;
 -pres. 2. s. थक्कहि 17 14 2; 3. s. थक्कइ 10 3 9a, 17 5 8; pres. part. enl. थक्कन्तय 4 1 9a; imper. 2. s. थक्कु 5 3 1, (थक्कु थक्कु) 20 9 5; p. p. थक्क 1 11 8, 17 2 9, enl. 8 11 3 11 10 1 स्थित (cf. Hc. IV 16)

थट्ट °13 6 4°, 17 1 1a, 13 4 7, 20 3 9 समूह.

°थड 19 3 10a, 20 3 10a समूह (Bh.)

थण 14 7 8, enl. °11 4 6 स्तन.

√थम्भ (स्तम्भ्) stop, check the course;
 -abs. थम्भेँवि 14 13 8.

√थरहर (onom; D. 5 27 थरहरिअ= कम्पित; G. थरथरवुँ) quiver;
 -pres. part. थरहरन्त 10 11 4; p. p. थरहरिय 1 8 3, 6 13 6;
 -caus. agent. थरहरावण 10 11 1b.

√थव (स्थापय्);
 -pres. part. थवन्त 2 6 5; abs. थवेँवि 6 15 9b, 15 8 2, थवेवि 9 1 9a, थवेप्पिणु 2 2 7; p. p. थविय 2 7 5, 4 12 5, 12 12 3, enl. 2 11 5.

°थवइ° 4 6 11b स्थपति.

√था [स्था; G. थावुँ, थवुँ be];
 -pres. 1 s. थामि 5 14 1; 2 s. थाहि 17 4 5, 2. pl. थाहु 2 16 11a; 3 pl. थन्ति 7 7 8; imper. 2. s. थाहि थाहि 11 11 5, 17 6 1b; 3. s. थाउ 16 10 8; abs. थाएँवि 2 11 3, 3 2 1a, p. p. थिय 1 7 5, 2 11 8, 3 10 8, 4 5 9b, 4 6 11b, 4 10 9a, 5 3 1, 16 15 6, enl. थियय 19 17 8.

थामु 1 13 1, 4 11 5 स्थामन् strength.

थाइय 13 10 1b स्थायिन् enl.

थिरोयर 11 4 8 स्थिरोदर.

√थुण (स्तु) praise.
 -imper. 2. pl. थुणहोँ 9 9 4; abs. थुणेँवि 18 1 8; pass. pres. 3. s. थुव्वइ 3 9 6 थुणिज्जइ 20 2 5.

थूह 3 4 4 स्तूप turret, minaret.

दुगन्ध 4 1 6, 7 3 9 दुर्गन्ध foul-smelling.
दुगेज्झ °4 14 9*b*, 15 11 2 दुर्ग्राह्य.
°दुज्जोहणि f. 12 8 1 [दुर्योधना] difficult to fight with.
दुण्णमय 12 11 1 दुर्णम enl.
दुण्णिवार 4 4 5 दुर्निवार.
दुद्दम° 10 12 9*a* दुर्दम.
दुपुत्त 17 1 10*b* दुष्पुत्र.
दुप्पइसार 5 8 4 दुष्प्रवेश (see √ पइसर).
दुप्पवेस 18 6 6 दुष्प्रवेश.
दुप्पवइयय 4 10 9*b* [दुष्प्रव्रजित enl.] दुष्परिव्राजक.
°दुमइत्त 20 8 9*b* gl. वृक्षोत्पन्न.
दुम्मुह 18 7 3 दुर्मुख.
दुम्महिल 5 13 6, 7, 8, 15 13 6, 7, 8 दुर्महिला.
दुम्मिय° 18 9 1 [=दूमिय from √ दूम= दू, Hc. IV 23] दून.
दुलङ्घय 16 9 10*b* दुर्लङ्घ enl.
दुलङ्घणिय f. 14 13 6 दुर्लङ्घन enl.
दुललिय 19 11 3 दुर्ललित.
°दुवार° 6 7 7 द्वार.
°दुव्वार° 17 11 7 दुर्वार.
दुव्वलिहुयय 18 5 9*b* दुर्वलीभूत enl.
दुव्वाय 2 12 2, 11 6 4, 20 7 9*b* दुर्वात.
दुव्विसह 9 4 4 दुर्विषह.
दुस्सील 19 4 6 दुःशील.
 –दुस्सील-सहाव 13 12 10*a* दुःशील-स्वभाव.
दुहोत्तरिय 9 7 8 gl. दुःखोत्तीर्णा
दूय 12 5 2, 14 1 3, enl. °12 6 3 दूत
 –f. दूइ 15 14 4, दूई 15 12 8
दूरहों 10 2 9*b* दूरात्.
दूरत्तण 19 2 7 दूरत्व.
दूरट्ठाण 2 15 2 दूरस्थान.
दूरभव्व 10 6 8*b* दूरभव्य.
√ दूरिहो (दूरीभू);
 –pres. 3. दूरीहोइ 6 4 3; p. p. दूरीहूय 8 11 9*a*.
दूरुग्गिगण्ण-कम 19 7 7 taking long strides (cf. PSM. उग्गिगण्ण=उत्क्षिप्त).
दूवत्तय 19 16 7 [दुर्वृत्त enl ?] bad news.
दूसम° 17 11 3 [दुःसम] असाधारण.
दूसह 7 7 3, 10 1 1, 15 8 7 दुःसह.
दूसामिय 13 1 4 दुःस्वामिन्.
दूसावास 10 2 5, 18 4 3, 19 1 5 [दूष्यावास] camp (primarily=पटकुटी tent).
दूसिद्ध 15 11 2 दुःसिद्ध.
√ दे (दा; G. देवुँ);
 –pres. 1. s. देमि 4 4 3, 4 5 5; 3 s. देइ 1 14 5, 2 15 7, 4 6 9, 12 5 14*b*, 16 2; 1; 3. pl. देन्ति 6 3 4, 16 6 2; imper. 2. s. देहि 2 14 1, 7 8 7, 8 4 4, 10 7 8, 15 12 6; 3. pl. देउ 17 18 5; opt. 2. s. देज्ज 2 6 10*b*; fut. 1. pl. देसहुँ 2 12 9*b*; pres. part. दिन्त 2 16 11*b*, 3 6 9, देन्त 10 3 5, 17 5 4, 18 5 2, 18 12 9*a*, f. दिन्ति 12 9 9, enl. देन्तय 19 10 10*a*; abs. देवि 2 11 2, 2 17 4, 4 7 1, 4 12 7, 7 10 3, 11 13 8, 13 11 1, देप्पिणु 2 2 7, 2 14 8, 2 15 3, 17 1 7, 19 5 7; p. p. दिण्ण 1 13 6°, 1 15 6°, 18 4 8; pass. pres. 3. s. दिज्जइ 8 11 6, 16 8 3, 19 10 1*a*; pres. part. दिज्जन्त 17 5 9;
 –caus. imper. 3. s. देवावउ 17 18 8; abs. देवावेंवि 5 16 6; p. p. देवाविय 1 8 3, 4 6 2, 8 2 7.
देउल 1 5 3, °8 3 3, देवउल 2 2 3 देवकुल (G. देवळ).
√ देक्ख (from √ दृश् contaminated with पेक्ख=प्रेक्ष्; Hc. IV 181; G. देखवुँ).
 –pres. 3. s. देक्खइ 17 15 2.
देवउल 2 2 3 see देउल.
°देवय 9 6 8 देव enl.

धुयगारय (prob. for धुयरागय) 5 14 9*a* भ्रमर (cf. Trivikrama धुअराओ and PSM.).

धुव° 7 14 8 धुत.

√धुण (धू-धुनोति; G. धुण-वुं);
-pres. 3. s. धुणइ 8 11 9*b*; abs. धुणेंवि 11 6 6, 17 7 6.

धूय 9 2 5 दुहिता.

धूमद्धय 1 15 8, 8 5 3 धूमध्वज fire.

धूमल° 17 14 9*b* [धूमल] धूम्र.

√धूमा (धूमाय्; G. धुमावुं);
-pres. 3. s. धूमाइ 18 5 3; caus. p. p. धूमाविय 14 1 5.

°धूव 13 9 4 (1) धूप (2)?

धूवन्त 3 6 4, °17 5 2 धूयमान.

धूसरिय 19 1 7 धूसरित.

धेणुव 3 13 5 धेनु enl.

धोरणि °7 7 2, 11 12 2 पङ्क्ति.

धोव (धाव् wash, G. धोवुं);
-pres. 3. s. धोवइ 1 14 6; pres. part. enl. धोवन्तय 14 9 7.

प

पइज 5 7 7, पइज्ज 12 7 5 प्रतिज्ञा.

पइरिक्क 14 13 5 [D. 6 71 =विशाल] extensive, huge (प्रचुरतर Mp. 9 24 12).

√पइस (प्र+विश्, G. पेसवुं);
-pres. 1. pl. पइसहुँ 6 13 9; 3. s. पइसइ 5 4 2, 5 7 3, 8 12 1, 16 9 6, पईसइ 4 1 8, 5 9 2, 9 4 1, 19 12 2; pres. part. पइसन्त 3 9 10*a*, 14 1 2; p. p. पइट्ठ 2 9 9*a*, 4 10 2, enl. 5 7 9; abs. पईसेंवि 14 11 9*b*; pot. part. पइसेवउ 10 8 3.

√पइसर [analogically formed from √पइसार=caus. of √पइस] enter;
-pres. 1. s. पइसरमि 6 8 4, 7 12 9*a*; 1. pl. पइसरहुँ 7 9 1; 3. s. पइसरइ 4 1*a*, 1*b*, 4 1 1, 14 1 9*b*; 3 pl. पइसरन्ति 5 12 2; imper. 3. s. पइसरउ 19 4 6; abs. पइसेंवि 12 1 3, 15 2 4, 18 2 1; p. p. पइसरिय 5 6 1;
-caus. abs. पसारेंवि 13 10 10*a*, 19 11 7; p. p. पइसारिय 5 5 8, 11 2 5, 14 1 2, 15 13 4, enl. 2 17 1.

पइसार 7 4 6, 9 5 7, 12 5 12 [from √पइसार=प्रवेशय्] प्रवेश (G. पेसारो).

°पइहर 19 6 4 पतिगृह.

°पईव 14 3 12*a*; enl. पईवय 5 12 5 प्रदीप.

पईहर 1 2 11, 9 3 6, 11 4 8, 14 2 1 प्रदीर्घ, gl. दीर्घतर.

-पईहरच्छि 1 15 2 प्रदीर्घाक्षि.

पईहिय 7 10 6 [*प्रदीर्घिका] दीर्घिका.

√पउञ्ज (प्र+युज्);
-abs. पउञ्जेंवि 2 14 6, 13 6 2, 16 7 4; p. p. पउञ्जिय 2 9 8.

°पउत्ति 5 12 4, 11 14 10 [प्र+उक्ति] पउत्तियउ 3 11 1, पउत्तियउ 1 3 4 उक्ति.

पउमचरिय 1 16 10*a* पद्मचरित.

√पउल (पच्, Hc. IV 90);
-pass. pres. part. पउलिज्जन्त 11 9 6.

°पओलि 16 14 8 प्रतोलि (G. पोळ).

पय 2 8 2, 7 10 9*a*, 15 8 2 प्रजा.

पयङ्ग 18 11 2 [पतङ्ग] sun.

√पयट्ट [प्र+वृत्];
-pres. 3. s. पयट्टइ 5 4 9*a*; p. p. पयट्ट 4 7 5, 5 15 9*b*, 9 9 3, 10 9 6, 12 7 5, 13 11 1*a*, 17 1 1*b*.

पयत्त 16 4 8 gl. प्रयत्न.

पयाणय 12 5 14*b* प्रयाण enl.

पयार 14 11 9*b* प्रकार.

√पयास (प्र+काश्);
-pres. 2. s. पयासहि 11 11 3.

°पयाहिण 1 1 18, 6 13 3 प्रदक्षिणा.

√पक्कन्द (प्र+क्रन्द्);
-pres. part. f. पक्कन्दन्ति 18 11 5.

पक्कल° 9 3 7 प्रौढ full-grown, strong (cf. =समर्थ Hc. II 174; G. पाकल fully ripe).
पक्खरिय 4 2 9*a*, 16 14 5 [*उपस्करित] कवचित, संनद्ध (cf. D. पक्खरा=अश्वसंनाह, G. पाखर, √पाखरवुँ).
√पक्खल (प्र+स्खल्);
–pres. 3. s. पक्खलइ 1 5 6.
√पक्खाल (प्र+क्षाल्, G. पखाळवुँ);
–imper. 3. s. पक्खालउ 17 18 6.
पक्खि 15 5 4 पक्षिन् (G. पंखी);
पक्खुहण 3 3 7 प्रक्षोभन.
√पगास (प्र+काश्);
–pres. 3. s. पगासइ 2 9 4; p. p. पगासिय 11 8 1.
पघित्त 15 6 3 प्रक्षिप्त.
°पघोस 20 12 7 प्रघोष.
पङ्ख° 18 11 5 पक्ष (G. पाँख f.).
पङ्गण 6 9 1, enl. 1 14 9*b* प्राङ्गण.
पङ्गुत्त 2 7 3, °13 3 5°, f. पङ्गुत्ती 14 10 5 gl. प्रगुप्त concealed, covered.
पचण्ड 4 6 5 प्रचण्ड.
पचविय 10 2 3 (प्र+चविय=उक्त, चव=कथ् Hc. IV 2) उक्तवती.
पच्चविय 9 3 7 प्रच्युत.
पचोइय 15 5 7 प्रचोदित.
पच्चक्खाणय 19 14 4 प्रत्याख्यान enl.
√पच्च (पच्य्);
–pres. part. पच्चन्त 11 9 7 पच्चारिय 6 1 9, 13 3 8, 15 5 5 [*प्रचारित?] उपालब्ध addressed sarcasms, taunted, challenged (cf. Hc. IV 156).
पच्चवर 15 2 6 gl. मुसल (D. 6 15).
पच्चुत्तर 16 5 1 प्रत्युत्तर.
पच्चुद्धरिय 13 7 10 *a* प्रत्युद्धृत.
पच्चेल्लिउ 10 6 3, 11 8 7, 16 4 9*b* [*प्रत्यलीकम्?] (variants पचेल्लिउ, पचेल्लिय, पच्चेल्लिउ, पच्चल्लिय, पचोल्लिउ; gl. loosely अतिशयेन समर्थः) प्रत्युत (Hc. IV 420; variants पच्चलिउ, पच्चल्लिउ, पच्चुलिउ; Bh. पच्चेल्लिउ).
पच्छऍं 4 10 7, 4 11 5, 7 7 1, 12 8 4, 9*b*, पच्छइ 1 2 7 पश्चात्, ततः.
पच्छल 11 4 7, 11 6 6 पृष्ठ back; –पच्छलें 8 10 3, 8 10 9*b* behind; 15 5 6, 17 2 4 afterwards.
√पच्छाय (प्र+छाद्);
–pres. part. पच्छायन्त 17 14 4.
पच्छिम 1 7 1, 1 13 3, 5 4 1 [पश्चिम] last;
–पच्छिम-भाय 8 6 2 hinder portion; 5 4 1 western region.
√पजल, √पज्जल (प्र+ज्वल्);
–pres. 3. s. पजलइ 12 12 8; pres. part. पज्जलन्त 1 15 4, enl. पजलन्तय 4 4 8, 17 15 4; p. p. पजलिय 20 4 9*a*.
पजोत्तिय 20 5 4 [प्र+*योक्त्रित] yoked.
°पञ्चम° 13 9 9 The fifth note of Indian gamut.
पञ्चमुह 1 15 2 पञ्चमुख lion.
पञ्चाणण 9 4 9*b* पञ्चानन lion.
पट्टणिय 14 7 4 ?
पट्टिस 4 5 6 पट्टिश.
√पट्ठव (प्र+स्थाप्; Hc. IV 37; पाठववुँ) send;
–pres. 2. s. पट्ठवहि 12 4 7; imper. 2. pl. पट्ठवहों 6 2 8; p. p. पट्ठविय 4 3 2, 10 12 7.
√पड (पत्; G. पडवुँ);
–pres. 3. s. पडइ 19 3 2; 3. pl. पडन्ति 18 9 6; imper. 2. s. पडु 6 12 9*b*, 19 15 4; pres. part. पडन्त 4 8 9*a*, enl. पडन्तय 1 10 2; abs. पडेंवि 10 8 4; p. p. पडिय 13 3 5, enl. पडियय 3 8 10*b*, 8 9 8, 15 1 8, 15 2 9*b*;
–caus. pres. 1. s. पाडमि 7 4 9*b*, 13 10 10*b*, 15 2 8; 3. s. पाडइ

1 14 6, 5 4 2; 3. pl. पाडन्ति 6 14 6; abs. पाडेँवि 18 10 2, पाडेवि 8 9 8; pass. pres. part. पाडिज्जन्त 17 3 7.

पड 19 16 8 पट.

पडहय 19 5 7 पटह enl. (G. पडो).

पडिडवयार° 12 11 4 प्रत्युपकार.

पडिकूलिय 6 8 2 [प्रतिकूलित] obstructed.

पडिखलिय 13 2 8 [प्रतिस्खलित] obstructed.

पडिच्छिय [from प्रति+इच्छ्] 4 3 9, gl. परिज्ञात accepted.

√ **पडिजीव** [प्रति+जीव्];
-pres. part. पडिजीवन्त 15 11 4 living.

पडिदोच्छिय 12 6 6 [प्रति + जुगुप्सित; cf. दुउच्छ Hc. IV 4] gave a return threat.

पडिशिर 8 7 3, पडिथिर 17 12 10*a* [परिस्थिर] स्थिर.

पडिपहय 7 13 6 [प्रतिप्रहत] blown (with ref. to तूर्य); 17 15 9 struck.

पडिपाहुड 16 2 5 [प्रतिप्राभृत] return present.

पडिपुच्छिय 9 14 1, 19 4 1*a* [from √ पडिपुच्छ=परि+पृच्छ्] asked.

पडिपेल्लिय [from पडिपेल्ल=प्रति+प्र+ईरय्] 17 3 2; enl. 13 1 9 pushed back.

√ **पडिरक्ख** [प्रतिरक्ष] protect;
-pres. 3. s. 1 14 7, 19 14 9.

पडिरक्ख 9 10 9*a*, 19 8 3 [प्रतिरक्षा] -9 10 5 (MSS. पडिवक्ख) protection.

पडिवय 10 8 5 see पडीवय; gl. पुनरपि.

पडिवण्णय 2 13 1 प्रतिपन्न enl.

पडिवत्त 14 11 1 प्रतिवार्ता information.

पडिवाइय 7 8 4, 6 gl. प्रतिवापित, पुनर्वाजित.

पडिवारड 2 7 5, 2 10 5 [*प्रतिवारकम्] again.

°पडिहत्थिय 8 5 1 तिरस्कृत.

पडीवय 2 15 2, 2 17 3, 3 7 5, 4 9 1, 4 11 1, 7 10 5, 11 1 7, 11 3 3, 12 1 9*b*, 12 3 8, 13 4 10*b*, 16 1 1, 18 1*b*, 19 11 6; पडिवय 10 8 5 [प्रतीप enl.] gl. पुनः पुनरपि again, back, then, further, and also.

पडुत्तर 16 9 5, 19 10 1*a* प्रत्युत्तर.

√ **पढ** [पठ्, G. पढवुँ recite, echo some one's words] read, recite;
-pres 3. s. पढइ 1 14 4; pres. part. पढन्त 3 6 9, 3 7 8, 10 3 2.

पढुक्कय 14 13 8, पढुक्किय 19 6 9 [प्रढौकित] approached, advanced.

पढोइय 19 17 8 [प्रढौकित] brought near.

पणइ° 4 1 4 प्रणयिन्, gl. याचक, सजन.

√ **पणच्च** [प्र+नृत्य्],
-pres. 3. s. पणच्चइ 1 14 4; p. p. पणच्चिय 2 7 6, 5 5 4; agent. °पणच्चिर 4 8 4, f. °पणच्चिरि 17 2 7.

√ **पणव** [प्र+नम्];
-pres. 3. s. पणवइ 1 5 5, 7 10 8; abs. पणवेवि 1 1 16, पणवेप्पिणु 1 1 1 to 15, 17, 18, 19*a*, 1 9 8; p. p. पणविय 6 12 4, pass. pres. 2. s. पणविज्जहि 2 6 9; 3. s. पणविज्जइ 5 2 5.

पणाल 19 10 10*b* [प्रणाल] channel, stream.

√ **पणास** (प्र+नश्य् or नाशय्);
-pres. 3. s. पणासइ 3 3 8; abs. पणासेँवि 5 4 1, 15 8 9*b*.

°पत्तिज्जवण° 14 8 5 (प्रत्यायन) consoling, conciliating.

√ **पदरिस** [प्र + दर्शय्];
-pres. 3. s. पदरिसइ 10 1 9*b*; imper. 2. s. पदरिसहि 2 9 6; p. p. पदरिसिय 1 3 12, enl. पदरिसियय 15 8 6.

पदीसिय 17 2 8 [from प्र + दृश्य्] दृष्ट.

√ परिचिन्त (परि+चिन्त्);
-abs. परिचिन्तेंवि 4 12 5, 5 5 6, 5 10 9*a*, 7 8 2; p. p. परिचिन्तिय 4 11 9*a*, 15 10 3, enl. 18 8 9*a*.

परिचिन्तण 16 3 7 परिचिन्तन.

परिजाणय see परियाणय.

परिट्ठिय 1 8 13*b*, 1 11 3, 3 4 8, 4 13 1, 8 10 6, 14 5 6, 16 1*b*, 17 13 8, enl. 19 17 10*a* प्रतिष्ठित.

परिट्ठविय 12 12 6 प्रतिष्ठापित made over.

√ परिण (परि+नी; G. परणवुँ);
-imper. 2. s. परिणि 10 5 8*b*; pres. part. परिणन्त 6 9 1; abs. परिणेंवि 13 1 1*b*, परिणेवि 12 12 7, परिणेप्पिणु 10 7 1, 16 10 6; infin. परिणणहँ 5 15 9*b*; p. p. enl. परिणियय 13 1 9*b*; pass. pres. 3. s. परिणिज्जइ 15 7 9*b*. -caus. p. p. परिणाविय 2 8 7, 5 1 7, 10 7 4, 12 5 6.

√ परितव (परि+तप्);
-pres. 3. s. परितवइ 7 12 6.

परितुट्ठ 16 10 1, परितुट्ठिया f. 15 14 8 परितुष्ट.

परित्त 13 7 8 परित्राण.

परिधिट्ठ 13 11 7 [*परिधृष्ट] अतिधृष्ट.

°परिपमाण 16 5 4 प्रमाण full measure ?

√ परिपाल (परि+पालय्);
-imper. 2. s. परिपालहि 20 1 6; 3. s. परिपालउ 17 18 4; pres. part. enl. परिपालन्ता 6 1 1; pass. pres. 3. s. परिपालिज्जइ 9 4 3; gerund परिपालणिय 6 16 7.

°परिपाल 5 3 9*a* परिपालक.

परिपुच्छिय 11 14 2, 16 1 2 परिपृष्ट.

°परिपुच्छण° 11 3 9 परिपृच्छन.

परिपुण्ण 18 12 3 परिपूर्ण.

परिपेसिय 15 8 4 परिप्रेषित.

परिप्फुरन्त 1 15 8 परिस्फुरत्.

√ परिभम (परि+भ्रम्);
-pres. 1. pl. परिभमहुँ 6 13 7; 3. s. परिभमइ 10 3 9*a*, 10 8 11*a*, 11 6 9*a*, 15 4 3; 3. pl. परिभमन्ति 4 6 4, 11 14 7; pres. part. परिब्भमन्त 1 15 4; abs. परिभमेंवि 11 3 9*b*; agent. परिभमिर 7 2 3;
-caus. p. p. परिभामिय 16 11 6.

परिभासिर 18 8 1 परिभाषमाण.

परिमिय 2 11 8, 3 5 9, 5 8 8, 16 14 1 परिवृत.

परिमियत्थ 16 10 2 [परिमितार्थ] ज्ञातार्थ; gl. यथार्थज्ञाता.

√ परिरक्ख (परि+रक्ष्)
pres. 3. s. परिरक्खइ 15 2 3; imper. 2. s. परिरक्खहि 16 8 3, 16 9 2.

परिवड्डिय 3 6 1*b*, 17 1 8 परिवर्धित.

परिवद्ध 11 14 11*a* परिबद्ध.

परिवाडि 3 6 7, 16 13 9*a* परिपाटि.

परिवार° 18 9 5 वासगृह ?

°परिवारिय 10 5 7 परिवारित.

परिवुज्झण 16 3 6 [action noun from √ परिवुज्झ=परि+वुध्य] परिबोधन

√ परिवेढ (परि+वेष्ट्);
-p. p. परिवेढिय 1 8 6, 5 5 9*a*, 7 6 8; pass. pres. part. enl. परिवेढिजन्ता 2 12 4.

√ परिसक्क (परि+ष्वष्क्) move away
-imper. 2. s. परिसक्कहि 17 14 2.

परिसिक्खिय 8 8 9*b* परिशिक्षित.

√ परिसुज्झ (परि+शुध्य) be proved pure;
-imper. 2. pl. परिसुज्झहुँ 19 1 10*b*.

√ परिससे (परि+शेषय्) end, destroy;
-pres. part. परिसेसन्त 3 2 5; abs. परिसेसेंवि 20 7 5, परिसेसवि 3 10 8; p. p परिसेसिय 1 10 9*a*.

परिह 16 11 6 परिखा.

√ परिहर (परि+हृ);
-pres. 3. s. परिहरमि 1 3 9, 4 12 2; परिहरेविँ 18 8 9b; 3. pl. परिहरन्ति 7 3 9; abs. परिहरेंवि 10 5 8*a*, परिहरेवि 4 3 8, 18 7 4, 18 9 2.

पहिलारय 9 3 3, 16 12 4; f. पहिलारी 9 6 2 प्रथमतर enl.

√पहुच्च [*प्रभूत्य्; denom. from प्रभूत; G. पहोँचवुँ] (Hc. IV 390) suffice; -pres. 3. s. पहुच्चइ 6 4 4.

पहुत्त 14 7 9*a* पर्याप्त (G. पोँतवुँ reach).

पहुत्तण 3 9 4 प्रभुत्व.

पंसुलि 7 5 5 पांसुली.

पाइक्क° 4 4 6 पादातिक (G. पायक).

पाउज्जिय 2 9 8 [*प्रातोद्यिक; cf. आतोद्य] player of musical instruments.

°पाउस 3 8 6, 9 5 9*a* प्रावृष्.

°पायय° 1 2 3 प्राकृत.

°पायउ 3 1 13*a*, 16 4 9*b* पादपः.

√पायड (प्रकटय्);
-pres. 1. s. पायडमि 1 1 19*b*, p. p. पायडिय 16 14 9*b*.

पायड 19 10 4, enl. पायडय 6 13 5 प्रकट, व्यक्त.

°पायारवत्त 1 5 1 प्राकारवत्.

पायाल° 12 8 4, 17 10 9, [*पादाल ?]. पादातिक gl. पादूकं ? (cf. G. पायल).

पायालय 13 6 1*b* पाताल enl.

पाडिहेर 3 3 10 प्रातिहार्य.

पाण 2 9 9*b* प्राण.

पाणपिय 19 12 3 प्राणप्रिया.

°पाणालि° 14 6 1. (D. 6 40=हस्तद्वयप्रहार) gl. जलच्छटा.

पाणिय 14 3 8 पानीय (G. पाणी).

पाणिगहण 10 4 4; पाणिग्गहण 10 4 7, 18 4 8 पाणिग्रहण.

पारक्कय 6 1 6, 11 10 1, 15 1 8 [cf. Hc. II 148] पर, gl. शत्रु (cf. G. पारकुँ stranger).

पारणय 4 3 2 पारणक

पारद्धय 16 5 8 प्रारब्ध enl.

पाराउट्ठय 7 6 1, 7 7 4, 7 13 8, 15 4 8, 17 4 8, 19 8 9, 19 17 7 पराङ्मुख (Mp. 52 19 14*b* gl.).

पारावय° 1 5 3 पारावत.

पाराविय 2 16 8 पारित.

पारिहच्छि 12 1 8 gl. वेग.

पारोह° 9 3 6 प्ररोह sprig.

√पाल (पालय्; G. पाळवुँ);
-imper. 2. s. पालेँ 7 12 6; pres. part. पालन्त 3 2 6, 10; -pass. pres. 3. pl. पालिज्जन्ति 20 10 9*b*.

√पाव (प्र+आप्; G. पामवुँ);
-pres. 1. pl. पावहुँ 2 15 2; 3. s. पावइ 4 13 9*b*, 12 1 9*a*; 3. pl. पावन्ति 14 11 6, 20 1 9*b*; fut. 1. pl. पावेसहु 3 6 11*b*; 2. s. पावेसहि 19 7 5; pres. part enl. पावन्तय 11 9 7, 13 11 5; p. p. पाविय 2 16 7, enl. पावियय 13 5 10*b*.

पाव 8 11 2?

पावज्ज 5 13 7 प्रव्रज्या.

पावालोलि 11 14 4 प्रवालावलि.

पासु 4 4 3, 12 7 1, 14 10 9*b*, 15 12 8, 16 11 9*b* पार्श्वम् (G. पास) near.

-पासेँहिँ 2 13 8, 18 3 9*b* पार्श्वे near.

-पासिउ [पार्श्विकम्] 4 5 4, 10 9 6 (genitive post-position); 9 5 6, 7, 8; 10 8 2, 3 (ablative post-position) from.

पासेय 1 13 7, 18 5 9*a* प्रस्वेद.

-पासेइय 20 6 2 प्रस्विन्न.

पाहाण 7 14 1, 13 3 10*b* पाषाण.

°पाहुड° 13 11 11*b*, 14 10 9*b* प्राभृत.

पाहुणय 5 13 8 प्राघूर्णक (G. प्राहुणो, परोणो).

√पिय, √पिव (पिब्; G. पीवुँ);
-pres. 3. pl. पियन्ति 1 4 8; imper. 2. s. पिवहि 9 8 3; pres. part. पियन्त 7 9 6; abs. पिएवि 5 4 5, 18 2 8; pot. part. पिएवऍ 2 12 5.

पिव 13 10 3 इव.

पियारय °2 9 1, °4 1*b*, 5 8 2, f. पियारी 8 4 6 प्रियतर enl.

फ

फग्गुणणन्दीसराह 18 4 5 फाल्गुन-नन्दीश्वराह्न.

°फड° 5 11 1, फडा° 13 6 1*a* फटा.

फम्फाव 8 12 2, 9 14 6, फम्फावय 3 6 9 sort of bard.

°फर° 17 6 4 फलक shield.

√**फरहर** (onom.; G. फरफरवुँ) flutter;
-pres. part. फरहरन्त 3 4 6, 15 2 8.

°फलिह 7 5 1, 17 6 4 परिघ.

फलिह 6 5 2 स्फटिक.

फलिह° 14 6 5 स्फटिका alum.

√**फाड** (स्फाटय्; G. फाडवुँ) split open;
-abs. फाडेप्पिणु 9 2 9*b*; p. p. फाडिय 5 10 9*b*, 13 4 8, 19 7 9.

फाडिम° 1 4 6 स्फाटित gaping.

√**फिट्ट** (स्फिट्य् Hc. IV 177=भ्रंश्) नश् (G. फीटवुँ);
-pres. 3. s. फिट्टइ 10 12 2.

फुक्कार 12 9 9, enl. 19 3 4 फुत्कार.

√**फुट्ट** (स्फुट्य्; G. फूटवुँ) break open;
-pres. 3. s. फुट्टइ 13 2 9; pres. part. फुट्टन्त 17 3 6; abs. फुट्टेँवि 8 5 11*b*; p. p. फुट्ट 13 6 3.

फुड 5 13 2 स्फुट.

√**फुर** (स्फुर्);
-pres. part. फुरन्त 14 6 3, enl. फुरन्तय 8 3 2.

फुलिङ्ग 1 13 7 स्फुलिङ्ग.

°फुल्ल° 1 7 4 [फुल्ल] पुष्प (G. फूल).

फुलन्धुअ 7 13 5 (D. 6 85) भ्रमर.

√**फुस** (=मृज्; Hc IV 105);
pres. part. f. enl. फुसन्तिय 18 10 9*a*.

√**फेड** (स्फेटय्; G. फेडवुँ) destroy;
pres. part. फेडन्त 3 2 3.

भ

भइय 6 9 3, 13 1 9, 15 6 2, 15 11 1 [*भयिका] भीति.

भइणि 12 12 1 भगिनी.

भउह 14 3 10 भ्रू (G. भवुँ).

भउहाल 10 2 9*a* भ्रूवत्.

भयभीय 8 10 2 भयभीत.

भयभीस 4 3 9*a* [भयभीष्म] भयंकर; gl. भयस्यापि भीष्मः.

भयभीसण 11 11 1 [भयभीषण] भयजनक.

भयाउर 19 2 9 भयातुर.

भयावण 8 1 4, 20 3 1, 20 6 9*a* (भीषक) भयानक.

√**भक्ख** (भक्ष्);
-pres. 3. s. भक्खइ 2 12 8.

भग्ग 17 5 1*a* भग्न.

भग्गव° 13 12 7 [भार्गव] gl. शुक्र.

√**भञ्ज** (भञ्ज्; G. भाँजवुँ);
-pres. 1. s. भञ्जमि 5 14 2; 3. pl. भञ्जन्ति 7 5 4; abs. भञ्जेँवि 6 15 5, 12 5 12.
-agent. भञ्जण 3 8 9.

भडारय 1 8 13*a*, 2 6 1, f. भडारी 1 14 3, भडारि 10 2 2 भट्टारक.

√**भण** (cf. G. भणवुँ recite aloud, study) speak, consider;
-pres. 1. s. भणमि 6 1 10*b*; 3. s. भणइ 3 7 3; 3. pl. भणन्ति 10 5 8*a*, 12 9 4; imper. 2. s. भणु 15 14 2; fut. 3. s. भणेसइ 19 5 2; opt. 2. s. भणेज्जहु 19 12 10*a*; pres. part. भणन्त 2 11 4, 2 16 11*a*, enl. भणन्तय 15 4 9*a*; abs. भणेँवि 2 12 8, 6 7 4, 6 7 5, 8 11 6, 14 5 8, भणेवि 3 9 6, 4 12 7, 7 2 7, 11 5 3, 13 11 1*a*, भणेप्पिणु 8 3 8, 12 11 6, 14 13 9*a*, 15 2 9*a*, 18 3 3;
-भणेँवि 2 7 8, 2 17 8, 19 11 8*a*, भणेवि 2 4 9*b*, 8 4 8 इति कारणात् for the reason that.

√**भण्ड** (cf. D. 6 101 भंडण=कलह; G. भाँडवुँ abuse);
-imper. 2 pl. भण्डहोँ 4 8 9*a*.

भण्डार 9 4 1 भाण्डागार (G. भण्डार).

भीसणिय 12 9 10*a*, 17 13 10*a* भीषिका.

भीसावण 15 1 5, 15 15 6, भीसावणि 17 1 2 भीषण.

°भिसिणि 14 5 8 बिसिनी.

°भुअ° 7 5 1, 17 3 3 भुज.

भुअङ्ग 13 4 7 भुजङ्ग.

भुयइन्द 7 14 3, भुवइन्द 13 4 5 भुजगेन्द्र.

भुक्खा° 2 8 2 बुभुक्षा.

भुक्खा-मार 2 8 2 बुभुक्षा-मार (भुक्खामार°= क्षुधामरी MP. 5 19 3).

√ भुञ्ज (भुज्);

-pres. 1. s. भुञ्जमि 5 14 2; 2. s. भुञ्जहि 12 11 5; imper. 2. s. भुञ्जें 4 12 6, 12 11 3, भुञ्जु 7 12 2; pres. part. भुञ्जन्त 5 1 8, enl. भुञ्जन्तय 4 14 9*b*, 19 18 10*b*; pot. part. भुञ्जेव्वउ 16 13 1*b*; p. p. f. भुत्ती 11 13 4.

-caus. p. p. भुञ्जाविय 15 15 9*b*, enl. भुञ्जावियय 8 12 8*b*.

भुञ्जय 14 2 7 (1) [भोजक] gl. अग्रेभोजकाः (2) भूर्ज enl.

भुम्भल 14 2 9*b* [cf. D. 6 114 भंभल= मूर्ख] (with. भोली) artless, simpleton, gl. अभिनवा, अकुटिला. (cf. G. भम्मर भोळी);

भुव °1 10 7°, 3 1 12°, °7 1*a*, °9 1 8*b*, °11 6 6, 14 13 9*a*, 15 2 4°, 18 12 9*a* भुज.

भुवइन्द° 13 4 5 भुजगेन्द्र.

भुवङ्गम 20 2 6 भुजङ्गम.

°भूय 16 8 4 भूत, °9 9 8° ghost.

√ भूस (भूषय्);

-pres. 3. pl. भूसन्ति 7 2 6; abs. भूसेवि 16 15 9*b*.

भूसण-इल 19 18 7 [भूषणइला] भूषणापृथ्वी?

√ भेय (भेदय्);

-pass. pres. 3. pl. भेइज्जन्ति 16 7 9*a*.

°भेरि 13 10 9 भेरी.

°भेसइ° 13 12 7 gl. वृहस्पति.

म

म 2 13 4, 12 7 9*a* (with imper.), 10 12 4 (with present) 18 10 4 (with future) मा (G. म).

-मं 19 4 6 मा.

मइयपट्ट 15 6 5 ?

√ मइल [denom. from *मलिल] मलीनय् (cf. G. मेलुँ<*मलिलकम्);

-pres. 3. s. मइलइ 7 12 8; pres. part. मइलन्त 17 1 9, enl. मइलन्तय 20 10 7; abs. मइलेँवि 14 1 8, p. p. मइलिय 14 3 9, 15 9 7, 17 1 10*b*;

-pass. pres. 3. s. मइलिज्जइ 20 11 5;

-agent. f. enl. मइलणिय 6 3 9*b*.

मउड 1 9 6, 3 5 1*a*, 5 11 7, 14 5 2 मुकुट (G. मोड).

°मउल 3 7 7 मुकुल.

-मउलिय° 5 2 2, 9 6 1, 18 11 3मुकुलित.

मउलि करेप्पिणु 19 1 2 मौलौ कृत्वा; कर मउलि करेप्पिणु=gl. बद्धहस्तौ.

मऊर 3 5 3 मयूर.

मयगल 1 15 1 [मदकल] गज (G. मेगळ).

मयरद्धय 18 11 4 मकरध्वज.

मयरन्द 13 3 5 मकरन्द.

मयरहर 1 10 6, °11 14 1° [मकरगृह] समुद्र.

मयालय 11 4 5 [मद+आल+क] मदयुक्त.

मगहाहिउ 1 9 1 मगधाधिपः.

√ मग्ग (मार्गय्; G. मागवुँ);

-pres. 3. s. मग्गइ 3 12 5, मग्गेइ 17 12 9; p. p. मग्गिय 15 14 7; pass. pres. 3. s. मग्गिज्जइ 12 12 5.

मघ° 13 7 10*b* मघा.

मङ्गलगारय 1 1 14 मङ्गलकारक.

मज्जणय 1 16 3, 15 13 4, 15 14 4 मज्जन enl.

मज्जाय 12 8 2 मर्यादा.

मज्झेँ 1 11 3, 5 11 9*b*, 6 3 6, 15 13 8 मध्ये (cf. G. माहि, माँ).

मज्झिम° 13 9 9 मध्यम (G. माझम).

मञ्जरिय 14 4 5 मञ्जरी enl. (cf. G. माँजर).
°मडक्क 8 9 9*a* मान ? (cf. PSM).
मडप्फर 3 8 9, 4 3 8, 11 11 8, 14 1 4 (D. 6 120) गर्व.
मणामणउ 9 11 5 मनाग्मनाक्.
मणिट्ठ 10 12 6 मनइष्ट.
°मणिरयण 18 2 5 मणिरत्न.
°मणुयत्त° 3 11 1, 18 2 1 मनुजत्व.
मणुस 17 13 9, मणूस 8 3 7, 16 10 7 मनुष्य (cf. G. माणस).
मणोज्ज 16 6 1, 17 16 8°, 18 3 5 मनोज्ञ.
मणोहरगारय 2 6 10*a* मनोहर-कारक.
√मण्ड (आ+रभ्; G. माँडवुँ) begin;
-imper. 2 pl. मण्डहों 4 8 9*b*.
√मण्ड (G. माँडवुँ) arrange artistically;
-abs. मण्डेंवि 4 5 9*b*, 17 18 10*b*;
—pass. pres. 3. s मण्डिज्जइ 5 11 6.
मण्ड 13 4 10*b*, 18 8 9*a* (with वलिवण्ड), मण्डु मण्डु 11 13 4, मण्डएँ 18 3 2 [*मर्दे] forcibly, with great difficulty (cf. D. 6 140 मड्ड=बलात्कार; Bh. has thrice मण्ड, once मण्ड मण्ड; Mp 7 20 15 and 9 14 10 मड्डें=हठात्; G. माँड माँड with great difficully. Jacobi and Alsdorf fail to see its connection with मड्ड).
√मण्ण [मन्य् G. मानवुँ];
-pres. part. enl. मण्णन्तय 2 16 6;
abs. मण्णेंवि 9 3 9*a*.
°मत्तवाल 14 2 6 गज (cf. D. 6 122 मत्तवाल=मदोन्मत्त; H. मतवाला).
मत्थएँ 1 8 13*b* [मस्तके] on, above (G. माथे).
√मत्थ [मथ्-pass. मथ्य्];
-pass. pres. part. enl. मत्थिजन्तय 20 6 9*b*.
मन्तण 16 3 7, enl. मन्तणय 15 13 4, 17 1*a* मन्त्रण.
मन्द 1 13 9*a*.

√मम्भीस [From मा भैषीः; cf. D. 6 129 माभाइ, मामीसिअम्=अभयप्रदानम्; Hc. IV 22, 22 मब्भीसडी; Bh. s. v. मंभीसइ] comfort, pacify;
-abs. मम्भीसेंवि 10 2 1, 11 9 8;
p. p. मम्भीसिय 15 2 2.
मम्भीस f. 5 6 7 comfort, consolation.
√मर [मृ; G. मरवुँ];
-pres. 1. s. मरमि 19 18 1*b*; 3. s. मरइ 5 7 7, 8 3 8, 18 6 8; imper. 2. s. मरु 7 12 5, 15 4 7, मरु मरु 5 7 2; 2. pl. मरहों 16 11 3; 3. s. मरउ 12 7 9*a*.
°मरगय° 1 4 3 मरकत
मरट्ट 3 9 8, 10 9 6, 11 7 2 (D. 6 120) गर्व.
°मराल° 3 4 5.
मरिसाविय 6 9 9*a* मर्षित.
मरु° 1 5 2 मरुत् wind.
√मरुस (मृश्);
-opt. 2. s. मरुसेज्जहि gl. क्षमां कुरु.
√मल (मृद्; Hc. IV 126);
-pres. 1. s. मलमि 10 8 9, 12 7 4; abs. मलेवि 12 10 9*a*, 18 1*a*; p. p. मलिय 15 1 5, 16 1*a*, 18 9 5.
मसि-पोट्टलय 1 5 6 3 मषी-पोट्टलक.
महग्गय 10 10 9b, 13 8 1*b*, महागय 20 6 8° महागज ?
महणसि° 16 3 9 [महानसिन्] सूपकार.
°महणास 14 2 7 महानस ?
महन्तय 4 3 2, 4 4 8 [महत् enl.] minister, councillor.
°महराय 1 7 9*a* महाराज.
°महल्ल 4 11 2 [महत्+ल्ल] महत्.
महाइय 3 7 2, 4 5 9*a*, 8 4 3 [frequent in Bh. Jacobi renders it by महात्मन्. Twice in Hp. Gl. at 87 8 5 महर्धिक अतिशयवन्त. Alsdorf connects it with महा+आय (D. 1 73 आअं=अत्यर्थम्)] महर्द्धिक. Mp. 5 22 10 महाद्दत.

महाउस 3 8 6 महदायुष्क.

महाय° 1 3 7 ?

महाकाल 4 6 5 one of the nine treasures.

महागह 1 3 14*b* [महाग्रह] राहु.

महाडइ 3 8 5°, 5 4 2 महा+अटवी.

महारय 6 4 9*a*, 19 1 8 मदीय (G. म्हारुँ).

महायवत्त 13 1 4 महातपत्र ?

महिसा° 1 1 8 महिष enl.

महुमह 1 6 7 [मधुमथ] विष्णु.

°महोरग 18 7 7.

महोवहि 3 3 7 महोदधि.

मा 12 9 2, 13 12 10*b*.

√मा [मा; G. माउँ] be contained in; -pres. 3. s. माइ 1 10 3, 16 14 8; pres. part. मन्त 11 5 1; p. p. माइय 9 5 2, enl. माइयय 8 3 9*a*.

माउलय 19 10 7 मातुल enl.

माएँ 18 7 2, 19 2 10*b*, 19 6 2, 19 8 10*b*, 19 10 6, 19 16 10*a* [मातः] term of endearing address to a familiar woman.

मायरि 9 6 4, 19 8 4, 19 16 7 मातृ.

मायावाल 2 2 7 मायावाल.

मागहभास 5 9 5 मागधभाषा.

√माण [मानय्; G. माणवुँ] enjoy; -pres. 2. s. माणहि 20 1 6; fut. 1. pl. माणेसहुँ 9 6 5; pres. part. माणन्त 9 3 5; abs. माणेँवि 14 8 9*b*, 14 9 6, p. p. enl. माणियय.

°माण 5 10 6 मान.

-माणइरि° 3 8 7 मानगिरि.

-माणत्थम्भ 5 7 8 मानस्तम्भ.

माणव 4 6 5 मानव.

*माणवथम्भ 1 7 8 मानवस्तम्भ.

माणुस 10 5 2,° 10 11 4 [मानुष्य] मनुष्य (G. माणस).

माम °13 2 10*a*°, 18 1 3, enl. 13 11 8 [माम] father-in-law.

√मार [मारय्; G. मारवुँ]; -pres. 1. s. मारमि 8 10 7; 3. s. मारइ 9 10 5, imper. 2. pl. मारहौं 6 9 4; p. p. enl. मारियय 9 11 1.

°माहप्प 3 13 8*a*, 20 9 1 माहात्म्य.

माहव-मास 6 5 10*a*, 11 4 1, 19 9 5 [माधवमास] gl. चैत्रमास (usually माधव=वैशाख).

माहेन्द 10 1 10*b* [माहेन्द्र] gl. इन्द्रजाल.

मिय° 14 4 1 अमृत.

मिग 16 15 1, 19 13 8 one of the four breeds of elephants (cf. मय 16 12 2).

-मिगणयण 19 3 7 मृगनयना.

-मिगमय° 14 6 5 [मृगमद] कस्तूरी.

-मिगलोयणिय 16 13 8 मृगलोचना enl.

मित्तइय 12 2 8, 12 5 4, 18 4 6 मैत्री.

√मिल [मिल्; G. मळवुँ]; -pres. 3. pl. मिलन्ति 18 3 8; abs. मिलेँवि 9 13 9*b*, 17 5 5, मिलेवि 9 6 4, मिलेप्पिणु 11 1 8; -caus. 2. s. मिलावहि 15 11 9*b*.

√मुअ [मुच्]; -pres 3. s. मुअइ 13 1 8, 15 5 4; 3. pl. मुयन्ति 6 7 5, 7 2 6; imper. 2. s. मुएँ 15 7 2; 2. pl. मुअहु 19 2 8; 3. s. मुअउ 5 2 5; pres. part. enl. मुअन्तय 3 6 6; abs. मुऍवि 6 15 9*b*, 7 11 6, 10 12 7, 12 4 7, मुएवि 8 3 6, 10 12 5, 12 2 4, मुयवि 15 13 5, मुएप्पिणु 13 8 10*a*; p. p. मुक्क 4 10 4, f. मुक्की 4 10 4, enl. मुक्कय 14 8 9*b*; -pass. pres. 3. s. मुच्चइ 1 3 14*b*, 7 12 2; pres. part. मुच्चन्त 3 2 9.

मुय 2 8 2, 15 11 8, f. enl. मुइया 19 18 1*b* मृत (G. मुओ).

मुच्छंगय 5 13 4 मूर्च्छां गता.

मुच्छाविय 6 9 3, 19 8 4, 19 15 1*b* मूर्च्छिता.

रञ्जिय 1 5 9*b*, °14 3 8 [रञ्ज+इत] रञ्जित coloured.

रज्जुय 1 11 3 रज्जू enl.

√रड (रट्; G. रडवुँ weep, cry);
-pres. 3. s. रडइ 19 7 11*b*; imper. 3 s. रडउ 12 9 5.

°रण° 14 3 8 corrupt for गण?

रणउह 5 6 5, 11 10 9*b*, 12 7 4, 17 4 10*a*, 20 1*b* रणमुख battle-front.

रणवीढ 4 5 9*b* रणपीठ.

रण्ण 4 1 6 [Hc. I 66] अरण्य (G. रान).

रत्तिन्दिउ 10 7 5 रात्रिंदिवम्.

रत्तुप्पलिहूअय° 9 6 6 रक्तोत्पलीभूत enl.

√रम (रम्; G. रमवुँ);
-pres. 3. pl. रमन्ति 14 11 8; imper. 2. s. रमु 19 15 5; 2 pl. रमहों 14 5 4; pres. part. रमन्त 18 12 8, f. रमन्ति 18 3 6; abs. रमेंवि 14 11 4 (in रमेंवि ण णाइय=G. रमी न जाणी); -pass. pres. 2. s. रम्महि 8 6 9*b*.

°रम्भ° 19 12 4 [रम्भा] कदली.

रव° 14 2 2 कलमञ्जुल sweet sounding.

रवण्णय 2 2 2, 14 1 1 [*रमण्य enl.] रमणीय.

°रविन्द° 4 9 6 अरविन्द.

रसन्त 10 3 2, 14 6 3 रसत्.

°रसमन्ती 14 2 9*a* [°रसवती] रसयुक्ता.

रसोइ 17 13 10*b* रसवती cooked food (G. रसोई).

°रहियय 5 2 9*a* °रहित enl.

रहङ्ग 15 12 7 [रथाङ्ग] चक्र.

रहल्ल f. 7 3 10*b* तरङ्ग (cf. Sk. लहरी; G. लहेर), gl. वेला=जलपूर.

राय 4 12 6, 5 5 4 राजन्.

राउलय 19 10 7 [राजकुल enl.] gl. राजा;
-7 1 9*a* राजकुलिक royal.

राय-सिय 6 9 6 राजश्री royal fortune.

राणय 2 15 5, 3 9 2, 5 5 2, °8 4 4, 9 3 2, °11 10 2, 15 8 4, 20 3 8, 20 11 8 राजन् enl. [cf. Sk. राजानक, G. राणो].

रामकह 1 2 6°, रामकहा° 1 2 1 रामकथा.

राविय 4 8 8 [Hc. IV 49] रञ्जित.

°राव 10 3 2.

रासि° 9 14 4 रश्मि.

रिच्छ °3 5 2°, 8 5 5° ऋक्ष (G. रींछ).

रिञ्छोलि 11 14 4, 14 4 3, 14 6 8 (D. 7 7) पङ्क्ति.

√रिज्झ [ऋध्य्; cf. G. रीझवुँ-'be pleased'] prosper;
-imper. 3. s. रिज्झउ 12 11 3.

रिण °13 3 10*a*, °19 10 9 ऋण.

°रिहालय 11 4 5 [रेखाल enl.] रेखायुक्त.

√रुअ, √रुव [रुद्; G. रुए weeps];
-pres. 3. s. रुअइ 18 12 6, रुवइ 19 3 3, pres. part. f. रुवन्ति 19 2 10*a*, enl. रुअन्तिय 19 9 10*b*; p. p. रुण्ण 19 10 8; gerundive रुवेवहों 7 8 8*b*.

√रुच [रुच्य्] like;
-pres. 3. s. रुचइ 1 3 14*a*, 2 15 6.

रुट्ठय 11 10 3 रुष्ट enl. (G. रुठो).

°रुण्ड 17 13 10*a*.

रुन्द 19 13 8 (D. 7 14) विपुल.

रुप्पय° 2 16 4 रौप्य enl.

रुहिर 19 6 5 रुधिर.

रुव° 9 8 3 (रुवु 18 6 8, रूयइँ 3 7 4) रूप.

रेल्ल (प्लावय्; G. रेलवुँ);
-pres. part. enl. रेल्लन्तय 4 9 7; p. p. रेल्लिय 17 3 2.

√रेह (राज्, Hc. IV 100);
-pres. 3. pl. रेहन्ति 2 11 9*a*.

√रोक्क (G. रोकवुँ) check, stop, engage;
-pres. 3. s. रोक्कइ 17 9 3, pres. part. रोक्कन्त 4 7 10*b*; p. p. °रोक्किय° 6 1 9.

°लिय° 3 12 6 लात taken.

लिह see लीह.

लिहाविय 6 9 9*b*, 12 5 6 लेखित.

लीह 17 7 8, 18 10 9*a*, °लिह° 15 12 7 [लेखा] रेखा (cf. G. लींटी).

लीण 13 12 9, 14 5 8 लीन.

लुअ° 4 8 3°, 15 5 4 लुत.

√ लुह (=मृज्, Hc. IV 105; G. लुवुं) wipe;
-pres. 2. s. लुहहि 19 15 8; pres. part. f. लुहन्ति 19 6 10*a*; agent. °लुहण 15 12 7;
-caus. abs. लुहावेंवि 19 11 1*a*.

√ ले (नी; G. लेवुं) take;
-pres. 1. s. लेमि 4 4 3; 1. pl. लेहुं 2 15 7; 2. s. लेहि 18 2 2, 3; 3. s. लेइ 1 10 9*b*, 7 5 7; imper. 3. s. लेउ 1 3 13; 3. pl लेन्तु 19 3 9; pres. part. लेन्त 18 12 9*a*, enl. लिन्तय 17 3 10*b*; abs. लेवि 1 10 3, 4 3 8, 4 5 2, 5 6 9*a*, 10 12 5, 14 9 8, 18 3 2, लेप्पिणु 1 4 1*b*, 14 10 9*b*, 15 1 9*a*;
-caus. p. p. लेवाविय 15 15 9*a*.

°लेस° 3 11 3 लेश्या.

लेह 13 11 7, 14 13 9*a*, 15 8 4 लेख.

लोय 3 12 2, 6 16 1 लोच.

√ लोट्ट (लुट्) roll about, wallow (G. लोटवुं; आळोटवुं);
-pres. part. लोट्टन्त 14 13 8, enl. लोट्टन्तय 8 3 3; p. p. °लोट्टिय° 4 8 7.

√ ल्हस (Hc. IV 197) स्रंस् fall, pass away, fade;
-pres. 3. s. ल्हसइ 18 5 9*a*; p. p. ल्हसिय 10 11 8, 17 4 6, 17 17 1*b*.

°ल्हास° 19 18 4 म्लानि fading.

व

व 1 4 2, 1 5 3, 1 13 4, 2 7 3, 4 10 5, 6 13 1, 9 1 8, 17 11 10*b* इव; 2 3 9*b* वा.

वइयागरण 7 14 4 वैयाकरण.

वइतरणि 11 9 3, 11 10 5 वैतरणी.

वइमाणिय 15 15 5 वैमानिक.

वइराय 2 9 2, 2 10 3 वैराग्य.

वइरिणि 19 4 9*b* वैरिणी.

वइवस° 15 13 7 [वैवस्वत] यम.

√ वइसर (analogical formation of the primitive from वइसार, the causative base from वइस=उप+विश्) sit;
-imper. 2. pl. वइसरहु 10 1 7; abs. वइसेरॅवि 6 1 5, 15 2 4;
-caus. p. p. वइसारिय 5 14 3, 20 3 3.

वइसण 5 11 8, 5 14 3, enl. वइसणय 16 9 8 [उपवेशन] आसन (cf. G. बेसणुं).

वय 20 10 7 (?) gl. वदन.

वयवन्तिय 12 4 9*b* व्रतवती enl.

वयस 19 12 6 [वयस्य] gl. मित्र.

वक्कु वयणु 1 3 6 [वक्रं वचनम्] passive voice (cf. Old G. वाँकुडी उक्ति).

°वक्क 10 10 6 वाक्य.

वक्खाणियय 1 3 2 [*व्याख्यानित enl.] व्याख्यात.

वक्खित्त 13 4 4 ?

वगलामुह 17 3 4 [वगलामुख] वडवानल.

वङ्किय 20 4 5 [वङ्कित] worsted (in battle).

वङ्कुडय 6 16 5 [वङ्क+Ap. suffix °उडय] वक्र (G. वाँकडुं).

√ वच्च (Hc. IV 225; व्रज्);
-imper. 2. s. वच्चु 7 12 4.

°वच्छ 14 12 5 ?

√ वज्ज [वाद्य्; G. वाजवुं];
-pres. 3. s. वजइ 3 3 7, 17 10 3;

वजन्त 3 2 9 वर्जयत्.

वज्ज 16 14 4 वाद्य or वर्य or वादित.

√ वज्जर (Hc. IV 2; कथ्);
-imper. 2. s. वज्जरहि 15 12 6; p. p. वज्जरिय 4 13 7, 5 7 10, 9 6 1, 12 4 1.

वरइत्त °5 15 9*b*, 7 2 9*a* वरयितृ bride-groom.

वराय 4 8 9*b*, f. enl. वराइय 12 7 9*a* वराक.

वरि 1 3 9, 2 14 1, 10 8 6 वरम्.

वरिय 20 5 10*a* वृत.

√**वरिस** [वृष्; G. वरसवुँ];
-pres. 3. s. वरिसइ 10 1 9*a*; pres. part. वरिसन्त 8 10 9*a*; p. p. f. वरिट्ठी 1 14 9*b*.

°**वरिस** 1 16 4 [वर्षः] वर्षा.

वरि-सग्ग 13 12 6 gl. उपरितन-स्वर्ग.

वरिसद्ध 1 10 3 वर्षाधम्.

√**वल** [वल्; G. वळवुँ];
-pres. 3. s. वलइ 13 1 1*b*, 14 3 4, 17 9 3; 3. pl. वलन्ति 7 2 8; imper. 2. s. वलि 17 8 10*b*; वलु 20 8 3, वलु वलु 11 11 3, 17 8 3, 20 8 7; 2. pl. वलहों 8 11 1; pres. part. enl. वलन्तय 20 2 9*b*; abs. वलेंवि 12 3 8, 12 6 1, वलेवि 2 15 2; p. p. enl. वलियय 8 3 5.

√**वल** [ज्वल्; G. वळवुँ];
-pres. part. वलन्त 2 11 9*b*.

वलवन्त 15 10 6 वलवत्.

वलग्ग 7 3 1, 14 7 9*b*, 16 15 5, 18 5 9*a* [अवलग्न] (Hc. IV 206) आरूढ (cf. G. वळगवुँ adhere to, be attached to).

°**वलाय** 14 6 9*b* वलाका.

वलियय 8 3 5 [वल+°इक enl.] बलिन् (G. बळियो).

वलिवण्ड 18 8 9*a* [cf. D. 6 92 बलमड्डा = बलात्कार; PSM. cites वलिमड्डा; Bh. has वलिवण्ड (thrice); Hp. वलिमड्ड] violence (cf. मण्ड).

√**वसिकर** [वशीकृ];
-abs. वसिकरेंवि 15 9 1; p. p. वसिकिय 4 5 3, 16 7 8.

वसुन्धरि 1 8 3 वसुन्धरा.

√**वह** (G. वहेवुँ, वही जवुँ) flow, move, carry, bear;
-pres. 3. s. वहइ 4 5 3; 3. pl. वहन्ति 17 2 9; pres. part. वहन्त 10 8 6, f. वहन्ति 11 10 5, वहन्ती 1 2 6, enl. वहन्तय 13 6 11 *b*, 13 11 5.

√**वह** [वध्];
-pres. 3. s. वहइ 6 11 2; fut. 3. s. वहेसइ 6 11 3; pres. part. वहन्त 20 7 9*a*; abs. वहेँवि 17 8 2.

वहल 14 10 3 वहल.

वहव 5 1 1, 5 9 1, 12 9 6, 16 13 1 बहु.

°**वहिणि** 5 4 7, 9 6 2, °13 11 10 भगिनी (G. वहेन).

वहिरय 9 8 2 बधिर enl.

वहु 9 2 1, 18 4 10*a*, enl. वहुय °5 15 9*b*°, 6 15 9*b*, °13 10 2°, 19 15 7, वहुव °15 7 9*b* वधू (G. वहु).

-**वहुवर**° 4 9 8, 10 4 9*a* वधूवर.

वहुक्खम 13 2 7 [बहुक्षम] अतिसहिष्णु.

वहुत्त 14 12 9*a* (Hc. I 233) प्रभूत (H. वहोत).

वहुरूव 9 9 6 वहुरूप.

वहुल° 13 12 8 gl. तिमिर.

वहुलट्ठमिय 19 9 5 बहुलाष्टमी enl.

वहुवारउ 8 10 4 बहुवारम् enl.

वहुसंथ° 16 9 6 [वहुसंस्थ] gl. वहुविचार°.

°**वंस** 11 4 8 [वंश] back (cf. G. वांसो).

वाइय 19 16 8 [वात] वीजित.

वाइ 5 15 2 वादिन्.

√**वाय** (वाचय्) recite;
-abs. वाएँवि 6 16 8.

√**वाय** (वादय्);
-pres. 3. s. वायइ 1 14 4; pres-part. f. वायन्ती 14 10 8; p. p. वाइय 2 4 4.

वायरण 2 7 9*b* व्याकरण.

वायव° 8 8 4.

°**वाण** 13 10 3 (1) वाण sound, (2) वाण arrow.

वाणरमालिय 14 2 6 (1) वानर-मालाenl. (2) तोरण festoon (H. G. वंदरवाल).

विज्जापाणय 19 7 11*b* ?

विज्जालय 6 6 9*b* [विद्यालय] विधाधर

विज्जाहरिय 9 2 5 विधाधरी enl.

√**विज्ज** [वीजय्];
-pass. pres. part. विज्जिज्जन्त 3 6 7.

विज्जु° 11 6 9*b* विद्युत् (G. वीज),

विज्जुल° 11 6 5 [विद्युत्+ल, Hc. II 173] विद्युत् (cf. G. वीजळी).

विट्टिय 10 6 6 (Hc. IV 330, 3) कन्या (G. बेटी daughter, girl).

°विट्ठि 4 9 6 [Mss. wrongly दिट्ठि] वृष्टि.

°विडङ्ग 3 1 3 कुञ्ज.

√**विढप्प** [अर्ज्य् Hc. IV 251];
-pres. 3 s. विढप्पइ 1 2 12*b*.

विणा° 5 12 3 विना.

विणामिय 2 12 3 विनामित pulled down.

°विणासयर 1 16 9*a* [विनाशकर] विनाशक.

विणिमिण्ण 17 12 6 विनिर्भिन्न.

√**विणिवाय** [विनिपातय्];
-pres. 3. s. विणिवायइ 17 9 5; p. p. विणिवाइय °4 8 6°, 5 6 4, 7 6 1, 10 8 10, 12 3 6.

विणिवारय 19 1 8 विनिवारक.

विणिवारिय 10 11 2, 11 12 1 विनिवारित.

विणिवासिय 19 15 10*b* [*विनिवासिन् enl.] निवासिन्.

विणिहय 17 8 7 विनिहत.

विणु 2 10 9*b*, 4 4 9*b*, 16 6 7 [Hc. IV 426] विना (G. विण, वण°).

√**विण्णव** [विज्ञापय् ; G. वीनववुँ];
-pres. 3. s. विण्णवइ 1 3 1, 4 14 3; 19 6 10*a*; abs. विण्णवेवि 5 16 2; p. p. विण्णविय 1 7 9*a*.

विण्णाण 2 4 9*b*, 4 11 4 विज्ञान specialized knowledge.

√**विण्णास**(वि+न्यासय्) display;
-pres. 2. s. विण्णासहि 11 11 3; p. p. विण्णासिय 2 4 9*a*.

वित्थिय 17 12 8 [वि+स्थित] gl. स्थित.

वित्थरिय 3 4 4 विस्तृत.

वित्थिण्ण 9 3 7 विस्तीर्ण.

विद्धंसिय 11 9 9*b* विध्वस्त.

विन्द 9 5 9*a* वृन्द.

विन्दु 1 16 6 बिन्दु.

√**विद्ध** [व्यध् ; G. वीँधवुँ];
-pres. 3. s. विन्धइ 15 3 7; pres. part. विद्धन्त 11 12 1, enl. विद्धन्तय 14 2 8, 15 4 9*a*, विन्धन्तय 17 3 10*b*, p. p. f. विद्धि 12 9 1, 16 7 4.

√**विप्फुर** [वि+स्फुर];
-pres. 3. s. विप्फुरइ 1 5 6, 11 1 8*a*; pres. part. विप्फुरन्त 10 9 2.

विप्प 16 8 9*a* विप्र.

विप्पयइँ 9 7 4 gl. पक्षिपुत्रकाः.

विप्पिय 4 4 2 [विप्रिय] अनिष्ट.

विब्भाडिय 14 1 4 [*विस्फाटित; Bh. cf. D. 7 70 विप्फाडिय=नाशित] नाशित.

°विमहिय 1 5 9*b* विमथित crushed.

विमीसिय 17 2 8 विमिश्रित.

विमुक्क 2 2 9*a*, °4 14 8 विमुक्त.

°विमोक्ख 3 11 1*b* [विमोक्ष] मोक्ष.

विम्भय 1 12 4 विस्मय.

विम्माणिय 14 11 7 (वि+मानित; Pk. √माण=अनु+भू) अनुभूत (G. माणी).

√**विरय** (वि+रच्);
-abs. विरऍवि 16 15 1, 20 5 9, विरएप्पिणु 14 9 1.

विरल्लिय° 16 14 7 [Hc. IV 137] विस्तारित.

विरह 11 12 5 विरथ.

विरहाउर 18 11 5 विरहातुरा.

विरुआरि 19 5 2, विरुआरिय 19 4 8 [विरुप+तर; D. 7 63 विरुअ=विरूप; Bh. 102 8] दुष्ट bad.

√**विरुज्झ** (वि+रुध्य्); be displeased, get angry;
-pres. 3. s. विरुज्झइ 10 7 9*b*, 17 5 10*a*; imper. 2. pl. विरुज्झहों 20 1 9*a*; p. p. enl. विरुद्धय 12 7 5.

विरिल्लिय° 11 5 4 विस्तारित, gl. विस्फारित.

√विरूस [वि+रुष्य्];
-pres. 3. s. विरूसइ 1 3 13.

विलक्खीहूय 4 11 8, enl. विलक्खीहूयय 12 6 3 [विलक्षीभूत] लज्जित.

√विवज्ज [वि+वर्जय्];
-abs. विवज्जेंवि 17 18 10*a*; p. p. °विवज्जिय 15 3 6, enl. विवज्जियय 18 9 9*a*.

√विवर [वि+वृ] expound;
-pass. pres. part. विवरिज्जन्त 2 7 9*b*.

विवरिय 10 10 2 विपरीत.

विवरेरी 1 9 9*a*, 5 5 3 (Hc. IV 424) विपरीता.

विविहपयार 2 8 6 विविध-प्रकार.

विवोहिय 5 2 8 विबोधित.

√विस [विश्];
-pres. 3. s. विसइ 16 3 4, 19 1 6; 3. pl. विसन्ति 16 9 2.

°विस 3 5 2 वृष.

विसज्जिय 2 9 9*b*, enl. विसज्जियय 18 9 9*a* विसृष्ट.

विसट्ट °3 12 7°, °20 5 10*b* विकसित; 4 7 10*a*, 10 9 9*a*, 13 4 7, 17 10 7 विघटित, त्रुटित (cf. Hc. IV 176 विसट्ट=दल्).

√विसह [वि+सह्] endure the delay, wait;
-pres. 1. s. विसहउँ 18 6 2; 3. s. विसहइ 18 5 2.

°विसाण 11 5 7 विषाण tusk.

विसालिय 15 14 9*a* विशाला enl.

विसासण 8 5 9 वृषासन.

विसूरय 19 16 10*a* खेद.

विसूरिय 3 6 10 खिन्न (Hc. IV 132).

√विसेस [विशेषय्];
-abs. विसेसेंवि 17 6 10*a*.

√विहञ्ज [वि+भञ्ज्];
-abs. विहञ्जेंवि 2 14 2, 4 4 1.

√विहड [वि+घट्ट्];
-pres. 3. s. विहडइ 13 1 9*a*; 3. pl. विहडन्ति 7 5 4; imper. 3. s. विहडउ 1 3 10.

विहडप्फड 14 9 8 शिघ्र, 15 11 1 व्याकुल (Hc. II 174).

°विहत्थ 2 14 9*b*, 3 3 5, 16 14 6 [विहस्त] °युक्त with (°विशिष्टकर Mp. 8 9 4).

√विहर [वि+हृ];
-pres. part. विहरन्त 2 16 1, enl. विहरन्तय 3 1*b*; abs. विहरेप्पिणु 5 3 2.

विहलङ्घल 8 9 5, °12 8 6, 17 7 3 विह्वल, व्याकुल.

विहव 7 8 7 विधवा.

√विहस [वि+हस्] smile;
-pres. 3. pl. विहसन्ति 6 7 7; pres. part. f. विहसन्ती 14 10 6; abs. विहसेवि 16 10 4 विहसेप्पिणु 1 16 1.

√विहा [वि+भा];
-pres. 3. s. विहाइ 4 9 6.

विहाणय 14 1*a* [* विभानक] (D. 7 90) प्रभात (G. वहाणुँ).

विहाव [वि+भावय्] दृश्;
-pres. 3. s. विहावइ 5 11 9*a*;
-p. p. विहाविय 4 8 8; distinguished (by), marked (with); gl. wrongly (बाणैः) खण्डितानि; enl. विहाइयय 6 11 1 considered.

°विहु 12 12 4 विभु lord.

√विहुण [वि+धू];
-pres. part. f. विहुणन्ति 18 11 5; abs. विहुणेंवि 18 7 3.

विहुर °17 7 5 [विधुर] विकल.

°विहूण 6 14 9*b* enl. f., विहूणिय 19 5 4 [*विधून] विहीन (G. वहोणुँ).

°विहोय 4 4 6 [*विभोग] विभव.

वीसद्ध° 13 7 7 [विंशत्यर्ध] ten.

वीसत्थय 2 12 1 विश्वस्त enl; f. वीसत्थी 14 10 4.

√वीसम [वि+श्रम्];
-pres. 3. s. वीसमइ 7 10 8.

√वुक्क (Hc. IV 98=गर्ज्) scream;
pres. 3. s. वुक्कइ 19 3 4.

वुक्कार 6 6 9*a*, 6 11 5°, enl. वुक्कारय °19 3 4 scream.

√वुच्च [उच्य्];
-pres. 3. s. वुच्चइ 1 11 1, 2 15 6, 3 9 6, 12 1 6, 15 7 4, 15 12 7.

√वुज्झ [बुध्य्];
-pres. 2. s. वुज्झहि 20 2 2, 20 9 5; p. p. वुज्झिय 1 3 8, 3 10 6; -caus. pres. 3. s. वुज्झावइ 18 9 4; p. p. वुज्झाविय 13 11 8.

वुड्ड 14 5 5 [Hc. IV 101] मग्न (G. बुडवुं).

वुड्डण-वावि 6 10 6 मज्जनवापी.

वुड्ढ° 14 13 6 वृद्ध (G. वूढो).

वुण्ण° 15 2 2, 19 14 10*a* (Hc. IV 421; D. 7 94) विषण्ण, उद्विग्न.

वुत्त 1 16 1 उक्त.

वुदवुद 11 6 6 (onom.) call to an untamed elephant; gl. हस्ति-चालनभाषा.

वुव्वुव °5 12 8°, °17 3 3 बुद्बुद.

वुहणयण 20 12 1 [बुधनयन] gl. पण्डितलोचन.

वे-वारउ 12 12 10*b* द्विवारम् enl. (G. बे वार).

°वेयडिय 9 14 8, 15 7 1 [Hc. IV 8*a*] खचित.

√वेयार (=प्रतारय्) deceive;
-pres. 2. s. वेयारहि 18 12 6; p. p. वेयारिय 8 10 4 (D. 7 95=प्रतारित) gl. छद्मित.

°वेज्ज° 16 3 8 वैद्य.

वेज्झ 10 10 2, 11 6 5 (cf. PSM s. v. विज्झ) push.

√वेढ (Hc. IV 221; cf. D. 7 76 वेंढिअं=वेष्टितम्) वेष्ट्;
-abs. वेढेंवि 20 9 9*a*; p. p. वेढिय 4 12 9*a*, 15 10 9*b*.

वेत्तत्तणु (v. l. चित्तत्तणु) 14 12 7?

वेत्तालएँ 5 2 1, 10 1 8, वेत्तालहो 5 4 6 gl. अस्तमनकाले, सन्ध्यासमये (cf. D. 7 95 वेआल=अन्धकार).

वेन्तर 1 8 10, 5 7 4°, f. वेन्तरि 1 8 9 व्यन्तर.

वेपक्ख-विवज्जिय 8 11 5 द्विपक्ष-विवर्जित.

वेल्लहल° 19 17 9 [D. 8 96=कोमल; here as at Mp 3 1 11 it qualifies लता] tender.

वेल्ली° 4 12 9*a* [Hc. I 58] वल्ली. (G. वेल्य).

√वेव [वेप्];
-pres. 3. s. वेवइ 18 5 7; pres. part. f. वेवन्ति 19 2 1*a*.

°वेस° 17 17 2 वयस्.

वेस 2 14 4, 10 10 1 वेश्या.

वेहाविद्ध 8 6 1, enl. 4 1 10*a*, 7 5 8, 20 8 4 (D. वेहाव+इद्ध ?) gl. कोपातुर, कोपाविष्ट (cf. D. 7 96 वेहविअ=रोषाविष्ट).

वोलावय 19 4 1*b* (Hc. IV 162 वोल=गम्; cf. वोलीण=अतिक्रान्त) escort (G. वळावो).

√वोल्ल (Hc. IV 2 कथ्; G. बोलवुं);
-pres. 1. s. वोल्लमि 19 18 2; 2. s. वोल्लहि 9 8 2, 19 8 3; 3. s. वोल्लइ 2 13 9*a*, 16 6 6; 3. pl. वोल्लन्ति 9 4 8; imper. 2. s. वोल्लि 2 14 1; pres. part. enl. वोल्लन्तय 9 4 8; -pass. pres. 3. s. वोल्लिज्जइ 16 8 6; -caus. p. p. वोल्लाविय 5 13 8, 6 12 4, 9 8 2, 12 5 3, enl. वोल्लावियय 17 15 9*b*.

वोल्ल f. 12 3 1, 14 8 1, 16 9 3, 19 9 1*a* कथा talk (cf. G. बोल m.).

√वोह [बोधय्];
-pres. part. वोहन्त 1 16 8; p. p. वोहिय 13 6 9, enl. 15 6 4.

°व्व 1 13 3, 13 9 2, 3, 4, 5, 6, 7, 17 16 4 इव.

स

सइँ 1 16 9*b*, 6 7 1, 10 5 8*b*, (सइँ हत्थें) 2 5 3, 19 7 4; सइं 4 14 9*b*, 19 18 10*b* स्वयम्.

°सउण° 1 1 9, 8 3 5 शकुन omen.

सय-खण्ड-खण्ड 10 11 6 शत-खण्ड-खण्ड.

सयड 12 8 6 [शकट] gl. रथ.

सयण-किय 12 6 4 gl. सज्जनक्रिया etiquette.

सयमेव 9 1 1, 8 12 6, 16 11 5 स्वयमेव.

सयवत्तिणि 7 13 5 शतपत्री lotus.

सयवारउ 12 10 5 शतवारम् enl.

सयंवरय 6 3 7 स्वयंवर enl.

सकलत्तय 12 3 10*a* स-कलत्र enl.

सकलन्तर 13 3 10*a* [स-कलान्तर] with interest.

√सक्क [शक्; G. शकवुँ];
–pres. 1. s. सक्कमि 18 2 5, 6, 7, 8, 9, 10; 3. s. सक्कइ 4 2 4, 3 9*b*, 17 9 9; imper. 2. pl. सक्कहाँ 12 9 2; p. p. सक्किय 4 10 1, 17 4 10*a*, enl. सक्कियय 11 3 9*a*.

°सक्क 16 8 8 शक्त, gl. समर्थ.

सक्कय° 1 2 3 संस्कृत.

°सक्कर 17 7 4 शर्करा piece.

सगग्गर 9 6 1 सगद्गद (Hc. I 219).

सग्ग° 3 7 1*a* स्वर्ग.

√सङ्क [शङ्क] fear;
–pres. 3. pl. सङ्कन्ति 8 2 4 (?), 8 11 9*b*; –pass. pres. 3. s. सङ्किज्जइ 16 8 8.

सङ्कल 19 14 3 शृङ्खला (Hc. I 189).

सङ्काम 16 11 7 सेतु (cf. PSM संकम).

सङ्ख 4 6 5 शङ्ख one of the 9 treasures.

°संखोडि 3 5 9 ?

संखोहणी 4 7 6 [संक्षोभिका] gl. [या] सम्यक्प्रकारेण क्षोभयति.

संघाय [सम्+घातय्];
–pres. 3. s. संघायइ 17 9 5.

सच्चय 2 16 10, 14 12 1 सत्य enl.

सच्चमय 9 8 7 [सत्यमय] real.

सच्छर 2 7 7 साप्सरस्क.

सच्छाय 7 2 7, 14 3 3 [सच्छाय] कान्तिमत्.

°सज्ज° 13 9 9 षड्ज.

°सज्झ 15 2 1.

सज्जीउ 13 10 3 (1) स-जीवस्वर ? (2) सजीव.

सट्टहास 1 8 4 साट्टहास.

सडोर 2 7 7, 20 11 1 स-दोर.

सणि 11 10 3, 19 7 7 शनि.

सणिच्छर 2 3 6 शनैश्चर.

सणेह 2 11 7 स्नेह.

°सण्ड 1 15 1, 19 17 8 षण्ड, समूह.

√सण्णह [सम्+नह्];
–abs. सण्णहेँवि 4 7 2, 6 12 5, 7 6 7, 8 2 7, 10 9 2, 10 9 7, 15 15 2, 16 14 9*a*; p. p. सण्णद्ध 17 5 10*a*.

√सण्णज्झ [सम्+नह्य];
–pres. 3. s. सण्णज्झइ 4 6 2, 8 5 2, 3, 4, 5, 6, 7, 16 14 3, 17 5; 10*a*.

सण्णास° 19 14 6 सन्यास.

सण्णाह 17 8 7 संनाह.

°सत्तिय° 3 7 4, 8 5 8 [शक्ति enl.] sort of weapon.

सद्दणयर 14 12 6 ?

°सन्तय 3 1*b* in गय-सन्तउ=gl. गतश्रमः.

सन्तिहर 6 13 9, 7 14 9*a* [शान्तिगृह]. At one place qualfiying जिणालउ =जिनालयः; at the other संतहँ सन्तिहरेँ i. e. the s° of Śānti Jina; cf. संतिज्जाघर occurring in the Agadadatta story of the *Vasudevahiṇḍi*.

सपणाउ 6 1 5 सप्रणामम्.

सपण्डु 7 6 5 स-पाण्डु with the Pāṇḍu treasure.

सपरिवार 18 4 2, सप्परिवार 1 14 3, 2 2 8 सपरिवार.

सपिण्डवास 1 8 4 [स-पिण्डवास] (Acc. to Jacobi, 'relatives.' In Bh. often together with अन्तेउर and परियण; gl. पिण्डवास=दासीजन) with attendants.

सप्पासङ्कत्तण 4 6 7 ?

सभय 12 8 5 frightfully ?

सम 5 4 6 श्रम.

समउ 2 12 2, 9 4 8, 12 2 6, 15 7 8, 15 15 9*b*, 16 6 9*b* समम् enl.

समकण्डिउ 17 5 3, 20 7 7 gl. बाणैः वेष्टितः.

समतुहु 1 2 5 समतीर्थ (gl. तीर्थम्).

°समग्ग 10 3 3 [समग्र] °सहित.

समणु 1 10 9*a*, 10 7 9*a* [शमन; cf. शम् 'injure'] पीडक; cf. Mp. 16 24 3 समियउ gl. पीडित.

समत्त 17 9 8, 3 11 9 समस्त.

समत्त 7 1 8, 18 1 9*b* सम्यक्त्व.

√समप्प [सम्+अर्पय्; G. सोंपवुं];
-imper. 2. s. समप्पि 11 12 8;
-abs. समप्पेंवि 6 8 5, 15 8 7; p. p. समप्पिय 4 4 9*a*, 10 8 6, 19 11 6.

समरज्झड 12 2 9*b* forceful attack in the battle (see झडी).

समल्लइय 3 10 1*b* सम्बद्ध (cf. √समल्लिय).

√समल्लव (समर्पय्; cf. Hc IV 39 अल्लिव=अर्पय्; G. आलवुं);
-abs. समल्लेंवि 19 1 4.

√समल्लिअ (समाश्रि);
-pres. 3. s. समल्लियइ (MSS. समिल्लियइ) 16 11 9*b*; abs. समल्लिएवि 17 12 1.

समसरण 1 6 9*b*, 1 7 6, enl. समसरणय 5 3 4 समवसरण.

समाइच्छिय 6 1 5, 16 9 7 सत्कार (cf. PSM. s. v. समाइच्छ).

समाणु 2 11 7, 3 10 2, 10 12 1, 3 8 8, समाण 4 2 2 [समानम्] सह;

√समाण [सम्+मान्];
-pass. pres. part. enl. समाणिज्जन्तय 1 2 12*b*; p. p. समाणिय 14 3 8.

√समारुह [सम्+आ+रुह्];
-abs. समारुहेवि 18 2 7.

√समावड (सम्+आ+पत्);
-imper. 3. s. समावडउ 15 14 3; p. p. समावडिय 7 13 9*a*, 9 14 8, 15 1 8, 17 11 10*a*.

समासएँ 5 13 1 समासे enl.; in short, suggestively; gl. अन्यव्याजेन.

√समिच्छ [सम्+इच्छ्];
-pres. 2. s. समिच्छहि 15 13 1; 3. s. समिच्छइ 18 3 2.

°समिद्धय 15 14 1 समृद्ध enl.

समुच्छ 19 7 11*a* स-मूर्छा.

समुज्जल 10 4 8, °13 9 6 समुज्ज्वल.

समुट्ठिय 1 16 8, enl. 19 18 8 समुत्थित.

√समुड्ड keep ready ?
-abs. समुड्डेंवि 4 5 9*b*; p. p. समुड्डिय 15 11 3.

√समुत्तर [सम्+उद्+तॄ];
-pres. 3. pl. समुत्तरन्ति 1 10 6.

समुत्तुङ्गय 11 4 3 समुत्तुङ्ग enl.

√समुत्थर (=सम्+आ+क्रम्; cf. उत्थर) attack.
-pres. 3 s. समोत्थरइ 11 10 9*a*, pres. part. समुत्थरन्त 17 4 8.

√समुत्थव [सम्+उत्थापय्];
-imper. 2. s. समुत्थवहि 19 8 4.

समुद्ध° 17 16 7 [सम्+ऊर्ध्व] raised high.

समुव्वरिय 15 5 3 [सम्+उव्वरिय which see] saved.

√समुव्वह [सम्+उद्+वह्];
-pres. 3. s. समुव्वहइ 6 11 2.

समुह 6 9 2 संमुख (Hc. I 29).

समुहाणण 15 1 9*b* संमुखानन.

°संठिय 1 8 13a संस्थित.
संताण 6 8 5 संतान succession.
°संतासण 11 3 2 [संत्रासन] संत्रासक.
°संदरिसण 10 11 1 [संदर्शन] संदर्शक.
°संदेहवन्त 13 3 3 संदेहवत्.
°संधाण 15 3 9a संधान.
संधि f. 8 4 9a, 16 6 9b, 16 7 1.
√संथव [सम्+स्थापय्] console;
-pres. 2. s. संथवहि 19 8 4 (gl. संबोधयसि); abs. संथवेंवि 15 8 2; p.p. संथविय 12 12 3, 19 6 2.
√संथव [सम्+स्तु];
-pres. part. संथवन्त 16 9 4.
√संथुव्व [सम्+स्तूय्];
-pres. 3. s. संथुव्वइ 3 9 6; pres. part. संथुव्वमाण 1 7 6.
संपाइय 5 4 6, enl. संपाइयय 9 1 4 संप्राप्त.
संपाविय 17 1 6 संप्राप्त.
√संपेस [सम्+प्रेष्];
-abs. संपेसेंवि 17 6 10a.
√संभर [सम्+स्मृ; G. साँभरवुँ];
-pres. 2. s. संभरहि 1 7 9b; abs. संभरेंवि 6 10 9b, संभरेवि 16 7 5, 18 7 4; p. p. संभरिय 12 10 3.
√संभव [सम्+भू];
-pres. 3. s. संभवइ 15 7 7, 15 12 1.
संवच्छर 2 3 6 संवत्सर.
√संवज्झ [सम्+बध्य्];
-pres. 3. s, संवज्झइ 20 1 1.
संवर 3 5 2.
संवलियय 14 6 6 संवलित enl.
√संवाह [सम्+वाहय्];
-pres. 3. s. संवाहइ 1 14 8.
संवाह 16 9 8 gl. ताम्बूल.
√संवेढ [सम्+वेष्ट्];
-abs. संवेढेंवि 20 8 1.
साइय 19 10 10a gl. आलिङ्गन.
साव 1 8 10 सर्व.
-साउ 16 8 3, सावु 7 7 4 सर्वम् (G. साव entirely).
√साड (=वि+नाशय्);
-abs. साडेंवि 11 1 3; p. p. साडिय 11 11 8, 14 1 4; pass. pres. part. enl. साडिजन्ता 17 3 7.
साणन्त 1 1 14 [सानन्त] अनन्तसहित.
सामाण-भास 1 3 10 सामान्य-भाषा.
सामिसाल 4 13 5, °7 3 6 [स्वामिशाल] स्वामिश्रेष्ठ.
°सार 20 9 8 धन.
°सारङ्ग° 12 10 2 शार्ङ्ग.
सारि 16 14 4, 17 1 1a, 20 5 3 गज-पर्याण (gl. सारि=अंवारी=G. अंबाडी).
सालय °6 4 2, 18 10 4 श्याल enl. (G. साळो).
सावु see साव.
सावय 19 8 9 श्वापद (cf. G. सावज).
सासय° 4 14 9a, 17 18 10a शाश्वत.
सासणहर 19 15 10a [शासनधर] gl. दूत.
सासुअ 19 4 8 श्वश्रू enl. (G. सासु).
सासुरय 11 11 9b, 19 12 7 [*श्वाशुरक] श्वशुरालय (G. सासरुँ).
√साह [साधय्];
-pres. 1. s. साहमि 4 12 4, 11 5 2; pres. part. साहन्त 12 12 9; abs. साहेप्पिणु 10 1 1; p. p. साहिय 3 3 1a, 10 1a.
साहिय 2 16 7 कथित (cf. Hc. IV 2 साह=कथ्).
°साहण 3 7 1a [साधन] सैन्य.
साहरण 9 5 4 साभरण.
√साहार [सम्+धारय्; H. सहारा 'support', 'help'] comfort;
-abs. साहारेंवि 19 11 1a; p. p. enl. साहारियय 9 11 1.
°साहार 14 2 5 सहकारवृक्ष.
साहारण 11 4 1, 14 12 5 gl. साधारण-नाम-देश.
साहिचन्द 1 13 2 स+अभिचन्द्र.
साहुक्कार 2 17 6 साधुकार.
साहुक्कारिय 8 9 6, 20 3 3 साधुकार-संमानित.

°सुण्ह 19 4 9*b* सुषा.

सु-

सुतणूयरि 16 4 7 सु-तनूदरी.

सुपरियण 9 5 1 सु-परिजन.

सुपरिट्ठवेँवि 19 1 4 [सु+परिस्थाप्य] gl. पर्यालोच्य.

सुपरिट्ठिय 9 4 6 सु+परिष्ठित.

सुपसण्णकित्ति 19 8 3, 19 10 6 सु+प्रसन्नकीर्ति.

सुपास° 1 17 सु+पार्श्व.

सुपहुत्त 15 7 9*a* सुप्रयुक्त? (cf. पहुत्त).

सुपूयफल 14 7 3 सु+पूगफल.

सुप्पहाय 14 1 1 सु+प्रभात.

सुमणिट्ठय 3 1 13*a* सु+मनइष्ट enl.

°सुमल्लवन्त 7 11 3 सु+माल्यवत्.

सुन्दर 14 11 5, 19 11 8*a*, enl.

सुन्दरय 12 7 6.

√सुम्म (=श्रूय्);
-pres. 3. s. सुम्मइ 18 1 3.

सुरयारुहण 4 10 9*b* सुरतारोहण?

सुरमण 10 10 1 (सु+रमण) 1. very playful, 2. having beautiful hips; gl. सुरत-व्यापार-चित्त.

सुरसंतास 15 12 9*a* सुर-संत्रास terror to the gods.

सुरिन्दत्तणय 8 1 7 सुरेन्द्रत्व.

√सुव [स्वप्; G. सुवुँ];
-pres. part. सुवन्त 7 9 6.

सुव 7 1*b* सूत.

सुवण्ण 2 16 4 [सुवर्ण] gold coins.

सुविउलमइ 12 8 8 सु-विपुलमति.

सुविण 1 14 9*a*°, 5 12 7, enl. सुविणय 9 2 9*a*, 16 4 1 स्वप्न.

सुविणा 11 6 7?

सुविसाल 14 7 2 सुविशाल.

सुविहाण 16 3 8, enl. सुविहाणय 1 15 9*b* early morning (see विहाणय).

√सुव्व [श्रूय्; Hc. IV 243];
-pres. 3. s. सुव्वइ 1 9 9*a*, 14 11 5; 3. pl. सुव्वन्ति 12 1 5, 16 7 6.

सुसमाइच्छिय 10 6 3 सु+सत्कृत (cf. समाइच्छिय).

सुसञ्च 7 2 1 सुग्रथित compact, well-knit (cf. G. संचो machine).

सुसोहियय 15 6 4 (in सुट्ठु सुसोहियउ) सु+शोभित enl.

√सुहा [सुखय्];
-pres. 3. s. सुहाइ 12 12 8.

सुहावय 13 10 1*a* [सुखायक] सुखद.

सुहासिय-वयण 1 3 11 सुभाषित-वचन.

सुहि 2 9 3, 16 4 9*b* सुहृद्.

°सूइ 14 5 7 सूचि.

सूयर° 11 4 7 शूकर (G. सूवर).

सूयार 17 13 10*b* सूपकार.

°सूरकन्ति° 13 3 2 [सूरकान्ति] सूर्यकान्त.

°सेढि 2 15 5, 5 5 9*b* (from *श्रिष्टि= श्लिष्टि cf. sk. श्रेढि) श्रेणि.

सेणी 16 12 5 श्रेणि.

सेण्ण 3 2 1*b*, enl. सेण्णय 4 7 6 सैन्य.

सेरय 6 12 9*b* [स्वैर enl.] मंदप्रयत्न.

°सेल्लग 17 6 4 शर or कुन्त (D. 8 57).

सेविय 2 8 7 सेवित.

सेसा 11 14 10 gl. आशिषा, PSM. निर्माल्य (G. शेष).

सोणिय 13 6 10*b* शोणित.

सोण्डीर 20 7 4 शौण्डीर.

सोदामणि 20 1 8 [सौदामनी] gl. विद्युत्.

°सोम 2 2 6 सौम्या.

°सोमाल° 7 1 5 सुकुमार (cf. G. सुँवाळुँ).

सोमालिय 19 12 4 सुकुमारिका.

सोवण 16 3 5 स्वपन.

सोहन्ती 1 2 6 शोभमाना.

सोहिय 1 1 6 शोधित.

सोहिल्लय 14 5 2, 14 7 6 [सोह=शोभा+इल्ल enl.] शोभावत्.

ह

हय° 1 6 5 (1) हत wretched (2) हत destroyed.

√हक्कार (=आ+कारय्) call;

PERSONAL NAMES

(Historical names are prefixed with an asterisk)

NON-PERSONAL PROPER NAMES

(Historical names are prefixed with an asterisk)

अइरावय 8 7 1, 11 3 4; **अइरावणय** 3 6 1*b* ऐरावत.

***अउज्झ** 2 7 5, 4 1*a*, 5 1 1, **उज्झ** 4 1 8, 4 14 9*b*, 5 12 9*b*, 15 8 4 अयोध्या; **सकेयणयरि** 2 2 5, 5 11 4 साकेतनगरी.

अट्ठावय 12 11 9*a*, 19 8 9 अष्टापद (पर्वत).

अरुण 12 1 9*a* Vāli's chariot.

°**अलङ्कारोदय** 12 3 4 gl. पातालल‌ङ्का (नगर).

आइच्चणयर 7 1 2 आदित्यनगर.

***उज्झ** see **अउज्झ**.

कञ्चण 3 1 10 काञ्चन **कञ्चणसेल** 4 9 5 काञ्चनशैल.

कञ्चण °6 4 6° काञ्चन (द्वीप).

कञ्चणपुर 8 12 7 काञ्चनपुर.

°**कञ्चुय**° 6 4 6 कञ्चुक (द्वीप).

कावित्थसग्ग 6 15 5 कापिष्ठस्वर्ग.

कामुकविमाण 5 8 3 कामुकविमान.

किक्कु 8 12 6, **किक्क** 6 16 3 किष्कु; **किपुर** 6 7 3, **किक्कपुर** 12 12 2, **किक्कपुरक्ख** 7 6 3 किष्कुपुर.

–**किक्कुधर** 6 4 8 (द्वीप); **किक्कुमहीधर** 6 5 2 किष्कुपर्वत.

किक्किन्धपुर 7 10 9*b* किष्किन्धपुर.

कुम्भपुर 10 7 4.

कुम्भीपाक 11 9 7 (नरक).

कुस 6 4 6 कुश (द्वीप).

***गयउर** 3 1*a* गजपुर; **हत्थिणयर** 2 16 6 हस्तिनगर.

***गङ्ग** 15 8 9*b*, **गङ्गा**° 12 4 3 गङ्गा.

***गङ्गासायर** 3 12 9*b* गङ्गासागर meeting place of the Gaṅgā with the sea.

गन्धव्ववावि 10 5 3 गन्धर्ववापी.

°**गिरि** 6 4 7 गिरि (द्वीप).

गीर 6 4 7 (द्वीप).

°**गुञ्ज**° 10 9 8 (पर्वत).

°**चीण** 6 4 8 चीन (द्वीप).

चीर 6 4 6.

छोहार° 6 4 6 (द्वीप).

***जउण** 12 4 3 यमुना.

जम्बूदीव 1 11 5 जम्बूद्वीप.

जलहरधर 10 5 2 जलधर-धर.

जवण 6 4 6 यवन (द्वीप).

°**जोहण**° 6 4 8 योधन (द्वीप).

णन्दीसरदीव 6 7 9*a* नन्दीश्वरद्वीप; **णन्दीसरक्ख** 6 8 4 नन्दीश्वराख्य.

***णम्मय** 9 1 9*b*, 14 2 9*b* नर्मदा, रेवा 13 12 4.

णिच्चालोयपुर 13 1*a* नित्यालोकपुर.

°**तड** 6 4 9*a* तट (द्वीप).

***तावि**° 9 1 9 तापी.

तिकूड° 11 14 8 त्रिकूट (पर्वत).

तोयावलि° 6 4 7, तोयावलि (द्वीप).

दुलङ्घ° 15 10 2 दुर्लङ्घ (नगर).

देवसंगीयणयर 10 4 2 देवसंगीतनगर; **सुरसंगीयणयर** 11 13 6 सुरसंगीतनगर.

धर 6 4 5 (द्वीप).

***पयाग** 2 11 4, 19 13 10*b* प्रयाग (नगर).

पलियङ्कगुह 19 6 6, 19 9 4 पर्यङ्कगुहा.

पायालल‌ङ्क 5 8 6, 7 9 1, 7 11 6 पातालल‌ङ्का (नगर).

पुप्फवण 9 1 2 पुष्पवन.

पुरिमताल 3 1*b* पुरिमताल (नगर).

पुव्वविदेह 1 12 8 पूर्वविदेह (खण्ड).

पोयण° 4 2 7, **पोअणणयर** 4 3 4 पोतननगर.

भरक्खम 6 4 9*a* भरक्षम (द्वीप).

***भरह** 3 6 11*a* भरत (खण्ड).

भार° 6 4 0*a* (द्वीप).

भीम° 6 4 9*a* (द्वीप).

भीमवण 9 7 1 भीमवन.

भूयरवाडइ 19 17 4 भूतरवा-अटवी.

***मगह** 15 9 2, **मगहदेस** 1 4 1 मगधदेश

°मणि° 6 4 6 मणि (द्वीप).

°मणुसोत्तर° 3 7 2, मणुसुत्तर° 6 8 1 मानुषोत्तर (पर्वत).

महिन्द 18 3 4 महेन्द्र (नगर).

महु 7 10 5 मधु (पर्वत).

*महुर 15 9 3 मथुरा (नगर).

माहेन्दपुर 19 2 7 माहेन्द्रपुर.

माहेसरपुर 14 4 9a माहेश्वरपुर.

मेरु 1 16 2°, 2 1 8°, 4 11 9b.

मेहउर 6 2 2 मेघपुर; मेहणयर 8 12 7 मेघनगर.

°रयण 6 4 6 रत्न (द्वीप).

रविपुर 18 4 1.

रस° 6 4 8 (द्वीप).

रहणेउर 6 1 3, 11 12 7, रहणेउरचक्कवालणयर 5 6 4 रथनूपुरचक्रवालनगर.

*रायगिह 1 4 9a राजगृह (नगर).

*रेवा° see णम्मय.

रोहण 3 8 4, °6 4 8° रोधन (द्वीप).

लङ्काणयरि 5 8 5 लङ्कानगरी.

°वज्जर° 6 4 7 वज्र (द्वीप).

वब्बर° 6 4 7 वर्बर (द्वीप).

वाणरदीव 6 5 1 वानरद्वीप.

°वाहण° 6 4 6 वाहन (द्वीप).

विउलमहीहर 1 7 5, विउलइरि 1 6 9b विपुलमहीधर, विपुलगिरि.

*विञ्झ 9 1 9b, 10 7 9b, विञ्झइरि 11 6 3, °13 12 4 विन्ध्यगिरि.

वेयड्ढ 2 15 5, 7 1 2 विजयार्ध (पर्वत).

वेलन्धर 6 4 8 (द्वीप); 23 3 7 (पर्वत).

सयडामुह °3 1 1b [शकटक-मुख] शकटमुख (उद्यान).

सयंपह 9 13 6. 10 4 9a स्वयंप्रभ(नगर).

*सकेयणयरि see अउज्झ.

°सञ्झागार 6 4 7 सन्ध्याकार (द्वीप).

सम्मेयइरि 11 3 1 सम्मेतगिरि.

ससिपुर 8 12 6 शशिपुर.

सहससिहर 9 13 7 सहस्रशिखर (चैत्य).

°सिङ्घल° 6 4 8 सिंहल (द्वीप).

सिद्धत्थ 2 11 2 सिद्धार्थ (उद्यान).

सिन्धुणयर 10 2 4 सिन्धुनगर.

सिरि 6 4 7 श्री (द्वीप).

सुरसंगीयणयर see देवसंगीयणयर.

सुवेल 6 4 5 (द्वीप).

°हणुरुह 6 4 5, 19 11 8b, हणूरुह° 19 10 7 हनूरुह (द्वीप).

*हत्थिणयर see गयउर.

°हंस° 6 4 5 (द्वीप).

हरि 6 4 5 (द्वीप).

BOTANICAL NAMES

°अगत्थि° 3 17 अगस्ति (G. अगथियो).

अचइय° 3 1 12 ?

°अम्ब 3 1 10 आम्र (G. आँबो).

°अल्ल° 3 1 4 आर्द्र (G. आदुँ).

°आमली 3 1 9 आमलकी (G. आमळाँ).

°आसत्थ° 3 1 4 अश्वत्थ.

इक्खु° 2 16 9, 2 17 5, 1 4 2 9a, उच्छ° °3 1 4, उच्छु 1 4 4, 14 1 7 इक्षु (G. ईख, M. उस).

इन्दु 3 1 7 ?

उच्छ, उच्छु see इक्खु.

एला° 3 1 3 (G. एल-ची).

°कयम्ब 3 1 10 कदम्ब.

कङ्केल्लि° 3 1 5 अशोक (D. 2 12).

कङ्कोल 3 1 3.

कणयारि° 3 1 9 कनकारि (cf. MW. कनकान्तक).

°कणवीर° 3 1 9 करवीर (He. I 263).

°कन्थारि° 3 1 8 कन्थारी.

कप्पूर 3 1 3 कर्पूर.

करमन्दि 3 1 8 करमर्दी (G. करमूदी; Mp. करवंद, 9 14 9).

°करिमर° 3 1 8; cf. करमर Mp. 9 10 9.

°करीर 3 1 8 (G. केर-डो).

VIDYĀS

गयणसंचारिणिय 9 13 3, गयणसंचालिणी 9 12 1 गगनसंचारिणी.

गारुडविज्ज 12 2 10*a* गारुडविद्या.

छिन्दणी 9 12 7 छेदनी.

जय 9 12 6 जया

जोगजोगेसरी 9 12 2 योगयोगेश्वरी.

णहङ्गणगामिणिय 9 13 1 नभोऽङ्गणगामिनी.

णारायणिय 12 10 1 नारायणी.

णिव्विग्घ 9 13 3 निर्विघ्ना.

थम्भणि 9 13 1, थम्भणी 9 12 4, 6 स्तम्भनी.

दारुणी 9 12 8 दारुणा.

दुण्णिवारा 9 12 8 दुर्निवारा.

दुद्दरिसणी 9 12 8 दुर्दर्शना.

पण्णत्ति 9 12 3 प्रज्ञप्ति.

भाणुपरिमालिणी 9 12 1 भानुपरिमालिनी.

भिन्दणी 9 12 7 भेदनी.

भुवणसंखोहणी 9 12 4 भुवन-संक्षोभनी.

भूमि-गिरि-दारिणी 9 12 5.

महाकालिणी 9 12 1 महाकाली.

महोयरिय 17 9 9 gl. सर्पिणीविद्या [for महोरगिका ?].

माहेसरिय 12 10 3, माहेसरी 9 12 2 माहेश्वरी.

माहेन्दविज्ज 8 7 9*a* माहेन्द्रविद्या.

वइरिविद्धंसिणी 9 12 4 वैरीविध्वंसिनी.

वन्ध-वह कारिणी 9 12 5 वन्ध-वध-कारिणी.

वम्भाणि 9 12 3 ब्रह्माणी.

वरिसणी 9 12 8 वर्षिणी.

वामोहण° 7 7 7 व्यामोहनी.

वाराहि 9 12 2 वाराही.

वारुणी9 12 5, 9 12 8.

विजय 9 12 6 विजया.

वीरासणी 9 12 2 वीरासनी.

सत्ति-संवाहिणी 9 12 7 शक्ति-संवाहनी.

सत्तुविणिवारणिय9 13 3 शत्रुविनिवारिका.

संविद्धि 9 13 1 संवृद्धि.

सव्वआकरिसणी 9 12 6 सर्वाकर्षिणी.

सव्वकामण्णरूय 9 7 6 सर्वकामान्न-रूपा.

सव्वपच्छायणी 9 12 6 सर्वप्रच्छादनी.

सव्वमय-णासणी 9 12 6 सर्वमदनाशिनी.

सव्वोसह 9 13 1 सर्वौषधा.

सिद्धत्थ 9 13 3 सिद्धार्था.

सिरिमालिणि 29 12 9 श्रीमालिनी.

सोमणी 9 12 3 *सोमाणी.

NUNERALS

$\frac{1}{2}$ अद्ध 1 16 4 अर्ध.

1 एक्क 3 2 2*a*, 16 6 4 एक.
 –पढम 10 8 9 प्रथम.

2 दो॰ 3 2 2, दुइ (जि) 15 4 4, वे 2 15 4, 10 7 3, 19 14 4, वे (वि) 2 15 8, 12 9 3, वि 2 13 8, 15 1 3, 16 6 4, वेण्णि 12 12 10*b*, 2 13 8, दोण्णि (v. l. विण्णि) 18 12 9*b*;
 –वीयय 1 8 7, 1 12 1, 3 6 2, विज्जय 2 15 9*a* द्वितीय.

3 तिण्णि 1 7 7, ति 16 6 4 त्रि.
 –तइयय 1 8 8, 1 12 2 तृतीय.

4 चउ 1 7 2, 7, चउर॰ 3 4 1*b*, चयारि 3 4 3, 4 14 7, 9 13 4, 16 11 7 (Mp. 9 24 5) चत्तारि 2 5 7, 7 14 8, 12 6 8, चायार 6 1 7, चेयारि 16 6 3 चतुर्;
 –चउथय 18 8, 1 12 2 चतुर्थ.

5 पञ्च 1 1 5 पञ्चन्;
 –पञ्चम 1 8 9, 18 5 7.

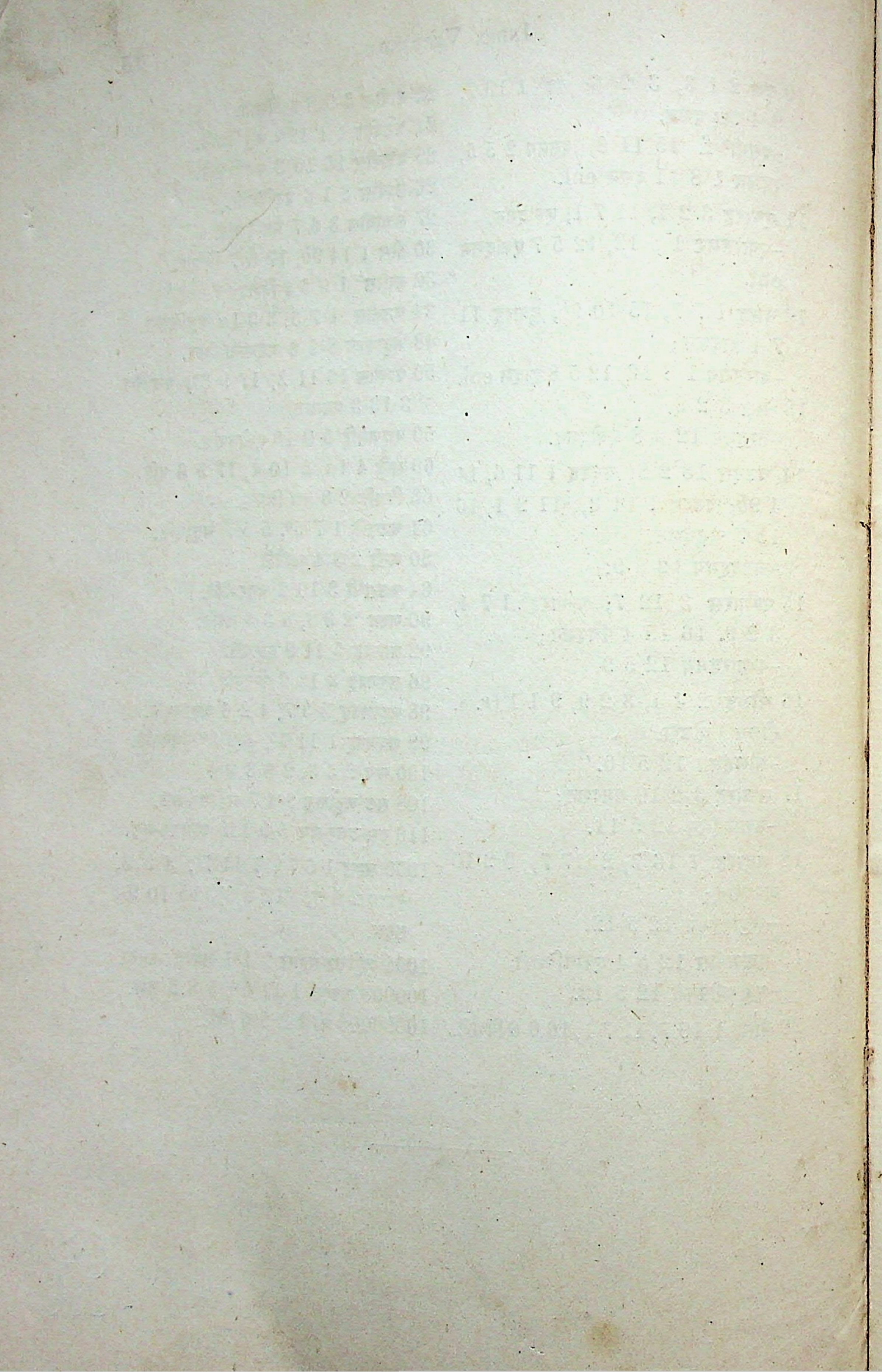
5$\frac{1}{2}$ अद्धछट्ठ 20 12 4 अर्धषष्ठ.

6 छ 10 7 1, छह 10 5 3 षष् ;
 –छट्ठय 1 12 3, छट्ठम 1 8 9 षष्ठ.

7 सत्त 1 8 2, °2 9 3° सप्तन्.
 –सत्तम 1 8 10, 1 12 4 सप्तम.

8 अट्ठ 3 2 5, 3 4 7 अष्टन्;
 –अट्ठम 1 8 10 अष्टम.

9 णव 3 4 4; णव णव 15 9 2
 –णवमय 1 8 11 नवम enl.




भारतीय विद्या भवन
अमृतं तु विद्या
बंबई